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# NOTES AND QUERIES:

▲  
*Medium of Inter-Communication*

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES,  
GENEALOGISTS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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VOLUME FIRST.

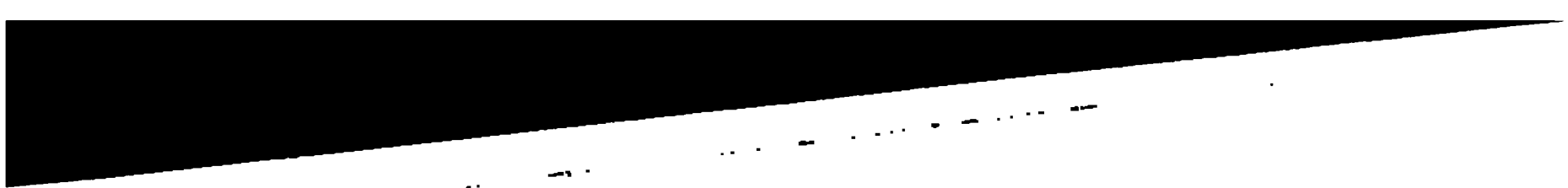
NOVEMBER, 1849—MAY, 1850.

SECOND EDITION.

LONDON:  
GEORGE BELL, 186. FLEET STREET  
1850.

[SOLD BY ALL BOOKSELLERS AND NEWSMEN.]





# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

**"When found, make a note of." — CAPTAIN CUTLER.**

No. 1.]

SATURDAY, NOVEMBER 3, 1849.

{ Price Threepence.  
{ Stamped Edition, 6d.

## NOTES AND QUERIES.

THE nature and design of the present work have been so fully stated in the Prospectus, and are indeed so far explained by its very Title, that it is unnecessary to occupy any great portion of its first number with details on the subject. We are under no temptation to fill its columns with an account of what we hope future numbers will be. Indeed, we would rather give a specimen than a description; and only regret that, from the wide range of subjects which it is intended to embrace, and the correspondence and contributions of various kinds which we are led to expect, even this can only be done gradually. A few words of introduction and explanation may, however, be allowed; and, indeed, ought to be prefixed, that we may be understood by those readers who have not seen our Prospectus.

"WHEN FOUND, MAKE A NOTE OF," is a most admirable rule; and if the excellent Captain had never uttered another word, he might have passed for a profound philosopher. It is a rule which should shine in gilt letters on the gingerbread of youth, and the spectacle-case of age. Every man who reads with any view beyond mere pastime, knows the value of it. Every one, more or less, acts upon it. Every one regrets and suffers who

neglects it. There is some trouble in it, to be sure; but in what good thing is there not? and what trouble does it save! Nay, what mischief! Half the lies that are current in the world owe their origin to a misplaced confidence in memory, rather than to intentional falsehood. We have never known more than one man who could deliberately and conscientiously say that his memory had *never* deceived him; and he (when he saw that he had excited the surprise of his hearers, especially those who knew how many years he had spent in the management of important commercial affairs) used to add, — because he had never trusted it; but had uniformly written down what he was anxious to remember.

But, on the other hand, it cannot be denied that reading and writing men, of moderate industry, who act on this rule for any considerable length of time, will accumulate a good deal of matter in various forms, shapes, and sizes — some more, some less legible and intelligible — some unposted in old pocket books — some on whole or half sheets, or mere scraps of paper, and backs of letters — some, lost sight of and forgotten, stuffing out old portfolios, or getting smoky edges in bundles tied up with faded tape. There are, we are quite sure, countless boxes and drawers, and pigeon-holes of such things, which want looking over, and would well repay the trouble.

Nay, we are sure that the proprietors would find themselves much benefited even if we were to do nothing more than to induce them to look over their own collections. How much good might we have done (as well as got, for we do not pretend to speak quite disinterestedly), if we had had the looking over and methodizing of the chaos in which Mr. Oldbuck found himself just at the moment, so agonizing to an author, when he knows that the patience of his victim is oozing away, and fears it will be quite gone before he can lay his hand on the charm which is to fix him a hopeless listener:—"So saying, the Antiquary opened a drawer, and began rummaging among a quantity of miscellaneous papers, ancient and modern. But it was the misfortune of this learned gentleman, as it may be that of many learned and unlearned, that he frequently experienced on such occasions, what Harlequin calls *l'embarras des richesses*—in other words, the abundance of his collection often prevented him from finding the article he sought for." We need not add that this unsuccessful search for Professor Mac Cribb's epistle, and the scroll of the Antiquary's answer, was the unfortunate turning-point on which the very existence of the documents depended, and that from that day to this nobody has seen them, or known where to look for them.

But we hope for more extensive and important benefits than these, from furnishing a medium by which much valuable information may become a sort of common property among those who can appreciate and use it. We do not anticipate any holding back by those whose "NOTES" are most worth having, or any want of "QUERIES" from those best able to answer them. Whatever may be the case in other things, it is certain that those who are best informed are generally the most ready to communicate knowledge and to confess ignorance, to feel the value of such a work as we are attempting, and to understand that if it is to be well done

they must help to do it. Some cheap and frequent means for the interchange of thought is certainly wanted by those who are engaged in literature, art, and science, and we only hope to persuade the best men in all, that we offer them the best medium of communication with each other.

By this time, we hope, our readers are prepared to admit that our title (always one of the most difficult points of a book to settle), has not been imprudently or unwisely adopted. We wish to bring together the ideas and the wants, not merely of men engaged in the same lines of action or inquiry, but also (and very particularly) of those who are going different ways, and only meet at the crossings, where a helping hand is oftenest needed, and they would be happy to give one if they knew it was wanted. In this way we desire that our little book should take "NOTES," and be a medley of all that men are doing—that the Notes of the writer and the reader, whatever be the subject-matter of his studies, of the antiquary, and the artist, the man of science, the historian, the herald, and the genealogist, in short, Notes relating to all subjects but such as are, in popular discourse, termed either political or polemical, should meet in our columns in such juxtaposition, as to give fair play to any natural attraction or repulsion between them, and so that if there are any looks and eyes among them, they may catch each other.

Now, with all modesty, we submit, that for the title of such a work as we have in view, and have endeavoured to describe, no word could be so proper as "NOTES." Can any man, in his wildest dream of imagination, conceive of any thing that may not be—nay, that has not been—treated of in a *note*? Thousands of things there are, no doubt, which cannot be sublimed into poetry, or elevated into history, or treated of with dignity, in a stilted text of any kind, and which are, as it is called, "thrown" into notes; but, after all, they are much like children sent out of the

stiff drawing-room into the nursery, snubbed to be sure by the act, but joyful in the freedom of banishment. We were going to say (but it might sound vainglorious), where do things read so well as in notes? but we will put the question in another form:—Where do you so well test an author's learning and knowledge of his subject?—where do you find the pith of his most elaborate researches?—where do his most original suggestions escape?—where do you meet with the details that fix your attention at the time and cling to your memory for ever?—where do both writer and reader luxuriate so much at their ease, and feel that they are wisely discursive?—But if we pursue this idea, it will be scarcely possible to avoid something which might look like self-praise; and we content ourselves for the present with expressing our humble conviction that we are doing a service to writers and readers, by calling forth materials which they have themselves thought worth notice, but which, for want of elaboration, and the "little leisure" that has not yet come, are lying, and may lie for ever, unnoticed by others, and presenting them in an unadorned *multum-in-parvo* form. To our readers therefore who are seeking for Truth, we repeat "When found make a NOTE of!" and we must add, "till then make a QUERY."

PLACE OF CAPTURE OF THE DUKE OF  
MONMOUTH.

20th October, 1849.

Mr. Editor,—Mr. Macaulay's account of the Battle of Sedgemoor is rendered singularly picturesque and understandable by the personal observation and local tradition which he has brought to bear upon it. Might not his account of the capture of Monmouth derive some few additional life-giving touches, from the same invaluable sources of information. It is extremely interesting, as every thing adorned by Mr. Macaulay's luminous style must necessarily be, but it lacks a little

of that bright and living reality, which, in the account of Sedgemoor, and in many other parts of the book, are imparted by minute particularity and precise local knowledge. It runs as follows:—

"On Cranbourne Chase the strength of the horses failed. They were therefore turned loose. The bridles and saddles were concealed. Monmouth and his friends disguised themselves as countrymen, and proceeded on foot towards the New Forest. They passed the night in the open air: but before morning they were surrounded on every side. . . . At five in the morning of the seventh, Grey was seized by two of Lumley's scouts. . . . It could hardly be doubted that the chief rebel was not far off. The pursuers redoubled their vigilance and activity. The cottages scattered over the heathy country on the boundaries of Dorsetshire and Hampshire were strictly examined by Lumley; and the clown with whom Monmouth had changed clothes was discovered. Portman came with a strong body of horse and foot to assist in the search. Attention was soon drawn to a place well suited to shelter fugitives. It was an extensive tract of land separated by an inclosure from the open country, and divided by numerous hedges into small fields. In some of these fields the rye, the pease, and the oats were high enough to conceal a man. Others were overgrown by fern and brambles. A poor woman reported that she had seen two strangers lurking in this covert. The near prospect of reward animated the zeal of the troops. . . . The outer fence was strictly guarded: the space within was examined with indefatigable diligence: and several dogs of quick scent were turned out among the bushes. The day closed before the search could be completed: but careful watch was kept all night. Thirty times the fugitives ventured to look through the outer hedge: but everywhere they found a sentinel on the alert: once they were seen and fired at: they then separated and concealed themselves in different hiding places.

"At sunrise the next morning the search recommenced, and Buyse was found. He owned that he had parted from the Duke only a few hours before. The corn and copsewood were now beaten with more care than ever. At length a gaunt figure was discovered hidden in a ditch. The pursuers sprang on their prey. Some of them were about to fire; but Portman forbade all violence. The prisoner's dress was that of a shepherd; his beard, prematurely grey, was of several days' growth. He trembled greatly, and was unable to speak. Even those who had often seen him were at first in doubt whether this were the brilliant and graceful Monmouth. His pockets were searched by Portman, and in them were found, among some raw pease gathered in the rage



of hunger, a watch, a purse of gold, a small treatise on fortification, an album filled with songs, receipts, prayers, and charms, and the George with which, many years before, King Charles the Second had decorated his favourite son." — *Hist. Eng.*, i. pp. 616—618. 2nd edition.

Now, this is all extremely admirable. It is a brilliant description of an important historical incident. But on what precise spot did it take place? One would like to endeavour to realise such an event at the very place where it occurred, and the historian should enable us to do so. I believe the spot is very well known, and that the traditions of the neighbourhood upon the subject are still vivid. It was near Woodyate's Inn, a well-known roadside inn, a few miles from Salisbury, on the road to Blandford, that the Duke and his companions turned adrift their horses. From thence they crossed the country in almost a due southerly direction. The tract of land in which the Duke took refuge is rightly described by Mr. Macaulay, as "separated by an inclosure from the open country." Its nature is no less clearly indicated by its local name of "The Island." The open down which surrounds it is called Shag's Heath. The Island is described as being about a mile and a half from Woodlands, and in the parish of Horton, in Dorsetshire. The field in which the Duke concealed himself is still called "Monmouth Close." It is at the north-eastern extremity of the Island. An ash-tree at the foot of which the would-be-king was found crouching in a ditch and half hid under the fern, was standing a few years ago, and was deeply indented with the carved initials of crowds of persons who had been to visit it. Mr. Macaulay has mentioned that the fields were covered—it was the eighth of July—with standing crops of rye, pease, and oats. In one of them, a field of pease, tradition tells us that the Duke dropped a gold snuff-box. It was picked up some time afterwards by a labourer, who carried it to Mrs. Uvedale of Horton, probably the proprietress of the field, and received in reward fifteen pounds, which was said to be half its value. On his capture, the Duke was first taken to the house of Anthony Etterick, Esq., a magistrate who resided at Holt, which adjoins Horton. Tradition, which records the popular feeling rather than the fact, reports, that the poor woman who informed the pursuers that

she had seen two strangers lurking in the Island—her name was Amy Farrant—never prospered afterwards; and that Henry Parkin, the soldier, who, spying the skirt of the smock-frock which the Duke had assumed as a disguise, recalled the searching party just as they were leaving the Island, burst into tears and reproached himself bitterly for his fatal discovery.

It is a defect in the Ordnance Survey, that neither the Island nor Monmouth Close is indicated upon it by name.

I know not, Mr. Editor, whether these particulars are of the kind which you design to print as "NOTES." If they are so, and you give them place in your miscellany, be good enough to add a "QUERY" addressed to your Dorsetshire correspondents, as to whether the ash-tree is now standing, and what is the actual condition of the spot at the present time. The facts I have stated are partly derived from the book known as *Addison's Anecdotes*, vol. iv., p. 12. 1794, 8vo. They have been used, more or less, by the late Rev. P. Hall, in his *Account of Ringwood*, and by Mr. Roberts, in his *Life of Monmouth*.

With the best of good wishes for the success of your most useful periodical,

Believe me, Mr. Editor,

Yours very truly,

JOHN BRUCE

#### SHAKESPEARE AND DEER-STEALING.

In "The Life of Shakespeare," prefixed to the edition of his Works I saw through the press three or four years ago, I necessarily entered into the deer-stealing question, admitting that I could not, as some had done, "entirely discredit the story," and following it up by proof (in opposition to the assertion of Malone), that Sir Thomas Lucy had deer, which Shakespeare might have been concerned in stealing. I also, in the same place (vol. i. p. xcv.), showed, from several authorities, how common and how venial offence it was considered in the middle of the reign of Elizabeth. Looking over some MSS. of that time, a few weeks since, I met with a very singular and confirmatory piece of evidence, establishing that in the year 1585, the precise period when our great dramatist is supposed to have made free with the deer of

ght of Charlcote, nearly all the cooks' and ordinaries of London were supplied with stolen venison. The following letter from the lord mayor (which I copy from the copy of that day, Thomas Pullyson, to the lord mayor, speaks for itself, and that the matter has been deemed of such importance as to call for the intervention of the Privy Council: the city companies were required to take instant and effectual measures for putting an end to the consumption of venison and to the practice of stealing, by means of which houses of public resort in London were furnished with favourite viand. The letter of the lord mayor was a speedy reply to a communication from the queen's ministers on the subject:—

Right honorable, where yesterday I received from her Ma<sup>ty</sup> most honorable privie, advertising me that her highnes was that Venison ys as ordinarilie sould by the cooks of London as other flesh, to the great increase of the game. Commaunding me thereby severall bondes of xl<sup>th</sup> the peece of all the houses in London not to buye or sell any venison, nor, uppon payne of forfayture of the same, neither to receave any venison to bake nor keepinge a note of their names that shall sell the same unto them. Whereuppon presently called the Wardens of the Cookes before me, advertising them hereof, requiringe them to require their whole company to appeare before me, where I might take bondes accordinge to a bond hereincloused sent to your Ho.; whereupon they said that touching the first clause thereof they were well pleased therewith, but for the latter they thought yt a greate inconvenience to the companie, and therefore required they were permitted to make their answers, and shew their reasons thereof before their honors. And alsoe, that the Tablinge howses and Tavernes are greater receyvors and destroyers of venison than all the rest of the Cittie: where they craved that eyther they maye be bounden, or els authoritie maye be geven to the Cookes to searche for the same hereafter. And therefore taken bondes of the wardens for their speedy appearance before their honors to shew the same; and I am bolde to pray your honors impart the same unto their Ho., and that with speede receyve their further direction. And soe I humbly take my leave. London, 1<sup>st</sup> of June, 1585.

"Your honors to commaunde,  
"THOMAS PULLYSON, maior."

I dare say that the registers of the Privy Council contain some record of what was done on the occasion, and would enable us to decide whether the very reasonable request of the Cooks of London had been complied with. Whether this be or be not so, the above document establishes beyond question that in the summer of 1585 cooks'-shops, tabling-houses (*i. e.* ordinaries), and taverns, were abundantly supplied with stolen venison, and that the offence of stealing must have been very common.

J. PAYNE COLLIER.

Kensington, Oct. 26. 1849.

"PRAY REMEMBER THE GROTTO!" ON  
ST. JAMES'S DAY.

WHEN the great popularity which the legends of the Saints formerly enjoyed is considered, it becomes matter of surprise that they should not have been more frequently consulted for illustrations of our folk-lore and popular observances. The Edinburgh Reviewer of Mrs. Jameson's *Sacred and Legendary Art*, has, with great judgment, extracted from that work a legend, in which, as he shows very clearly\*, we have the real, although hitherto unnoticed, origin of the Three Balls which still form the recognised sign of a Pawnbroker. The passage is so curious, that it should be transferred entire to the "NOTES AND QUERIES."

"None of the many diligent investigators of our popular antiquities have yet traced home the three golden balls of our pawnbrokers to the emblem of St. Nicholas. They have been properly enough referred to the Lombard merchants, who were the first to open loan-shops in England for the relief of temporary distress. But the Lombards had merely assumed an emblem which had been appropriated to St. Nicholas, as their charitable predecessor in that very line of business. The following is the legend: and it is too prettily told to be omitted:—

"Now in that city (Panthera) there dwelt a certain nobleman, who had three daughters, and, from being rich, he became poor; so poor that there remained no means of obtaining food for his daughters but by sacrificing them to an infamous life; and oftentimes it came into his mind to tell them so, but shame and sorrow held him dumb. Meantime the maidens wept continually, not knowing what to do, and not having bread to eat; and

\* Edinburgh Review, vol. lxxxix. p. 400.

their father became more and more desperate. When Nicholas heard of this, he thought it shame that such a thing should happen in a Christian land; therefore one night, when the maidens were asleep, and their father alone sat watching and weeping, he took a handful of gold, and, tying it up in a handkerchief, he repaired to the dwelling of the poor man. He considered how he might bestow it without making himself known; and, while he stood irresolute, the moon coming from behind a cloud showed him a window open; so he threw it in, and it fell at the feet of the father, who, when he found it, returned thanks, and with it he portioned his eldest daughter. A second time Nicholas provided a similar sum, and again he threw it in by night; and with it the nobleman married his second daughter. But he greatly desired to know who it was that came to his aid; therefore he determined to watch: and when the good Saint came for the third time, and prepared to throw in the third portion, he was discovered, for the nobleman seized him by the skirt of his robe, and flung himself at his feet, saying, "O Nicholas! servant of God! why seek to hide thyself?" and he kissed his feet and his hands. But Nicholas made him promise that he would tell no man. And many other charitable works did Nicholas perform in his native city.

"These three purses of gold, or, as they are more customarily figured, these three golden balls, disposed in exact pawnbroker fashion, are to this day the recognised special emblem of the charitable St. Nicholas."

And now for the more immediate object of the present Note, which is to show — what, when once pointed out, will, I think, readily be admitted, namely, that in the grotto formed of oyster shells, and lighted with a votive candle, to which on old St. James's day (5th August) the passer by is earnestly entreated to contribute by cries of, "Pray remember the Grotto!" we have a memorial of the world-renowned shrine of St. James at Compostella.

The popularity which St. James formerly enjoyed in England, and the zeal with which his shrine was visited by natives of this country, have recently been so clearly shown by Mr. J. G. Nichols, in his interesting little volume, *Pilgrimages to St. Mary of Walsingham and St. Thomas of Canterbury*, that I need not here insist upon these points.

What the original object of making these grottoes may have been I can only suggest: but I shall not be surprised if it should turn out that they were formerly erected on the

anniversary of St. James by poor persons, as an invitation to the pious who could not visit Compostella, to show their reverence for the Saint by almsgiving to their needy brethren.

Oysters are only allowed to be sold in London (which city, by the by, levied a tax of two pence on every person going and returning by the river Thames on pilgrimage to the shrine of St. James), after St. James's day. Why is this? I wish Mr. Wansey, who is an able antiquary, and one authorised to look into the records of the Fishmongers' Company, would give us the information upon this point which these documents may be expected to furnish.

WILLIAM J. THOMAS.

P.S. — I should be glad if any of the readers of "NOTES AND QUERIES" could explain to what Erasmus alludes, when he says, "Culmeis ornatus torquibus, brachium habet ova serpentum," which L'Estrange translates, "Straw-works,—snakes, eggs for bracelets;" and Mr. Nichols, who honestly states that he is unable to explain the allusion, as he does not find such emblems elsewhere mentioned, — "adorned with straw necklaces and bracelets of serpents' eggs."

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#### NOTE OF A MS. VOLUME OF CHRONICLES AT REIGATE.

Amongst the objects of the useful medium of literary communication afforded by the publication of "NOTES AND QUERIES," one appears to be a record of the casual notice of "some book or some edition, hitherto unknown or imperfectly described." I am induced therefore to inquire, whether the existence of an ancient MS. volume of Chronicles, which I have recently noticed in the little library adjoining Reigate Church, is already known to those who investigate our monastic annals? This volume may probably not have escaped their research, especially since the republication and extension of Wharton's Collection, have been recently proposed. A chronological series of chronicles relating to the see of Canterbury was announced amongst the projected publications of the "Anglia Christiana Society."

The Reigate library, of which brief mention

is made in Manning's and Bray's *History of Surrey* (vol. i. p. 314.) without any notice of its contents, is preserved in the upper chamber of a building on the north side of the chancel, erected in 1513, and designated as a "vestibulum" in a contemporary inscription. The collection is small, and amongst the most interesting volumes is a small folio, in the original oaken boards covered with white leather, presented to the library. 7. June, 1701, by William Jordan, of Gatwick, in the adjacent parish of Charlwood, probably the same person who was member for the borough of Reigate in 1717. Of previous possessors of the book nothing is recorded. It comprises several concise chronicles, which may be thus described:—

1. "Cathologus Romanorum Pontificum:"—imperfect, commencing with fol. 11; some leaves also lost at the end. It closes with the year 1359, in the times of Innocent VI.

2. "De Imperatoribus Romanis:"—from Julius Cæsar to the election and coronation of Charles IV. after the death of the emperor Lewis of Bavaria, and the battle of Cressy, in 1347.

3. "Compilacio Cronicorum de diversis Archiepiscopis ecclesie Cantuariensis:"—the chronicle of Stephen Birchington, a monk of Canterbury, printed by Wharton, from a MS. in the Lambeth collection. The text varies in many particulars, which may be of minor moment, but deserve collation. The writing varies towards the close, as if the annals had been continued at intervals; and they close with the succession of Archbishop William de Witleseye, in 1368, as in the text printed by Wharton (*Anglia Sacra*, vol. i. pp. 1—48.).

4. "De principio mundi, et etatibus ejusdem.—De insulis et civitatibus Anglie:"—forming a sort of brief preface to the following—"Hic incipit Bruto de gestis Anglorum." The narrative begins with a tale of a certain giant king of Greece, in the year 3009, who had thirty daughters: the eldest, Albina, gave her name to Albion. The history is continued to the accession of William Rufus.

5. "Incipit Cronica de adquisicione Regni Anglie per Willelmum Ducem Normannorum," &c. closing in 1364, with the birth of Edward of Engolesme, eldest son of the Black Prince. Wharton speaks of "Historiæ de regibus Anglorum, de Pontificibus Romanis, et de Im-

peratoribus Romanis," as found together with the chronicle of the archbishops of Canterbury; both in the Lambeth MS. and in another formerly in the possession of William Reede, Bishop of Chichester: and he was inclined to attribute the whole to the pen of Birchington.

6. "Gesta Scotorum contra Anglicos:"—commencing in 1066, with the times of Malcolm, king of Scotland, and ending in 1346, with the capture of David II., and the calamitous defeat of the Scots near Durham.

At the commencement of the volume are found some miscellaneous writings of less interesting character. I noticed, however, an entry relating to the foundation of a chapel at "Ocolte," now written Knockholt, in Kent, by Ralph Scot, who had erected a mansion remote from the parish church, and obtained license for the consecration of the chapel in the year 1281, in the time of Archbishop Kilwardeby.

The writing of this MS. appears to be of the latter half of the fourteenth century. Possibly there may be readers of these "NOTES AND QUERIES," more familiar with such inquiries than myself, who may have examined other contemporary MSS. of the compilations of Stephen Birchington. I shall be thankful for any information regarding them, and especially as regards the existence of any transcript of the Canterbury Annals, extended beyond the year 1368, with which this copy as well as that used by Wharton closes; whilst he supposes that in the chronicle as cited by Jocelin, chaplain to Matthew Parker, they had been carried as far as the year 1382.

ALBERT WAY.

#### THE MORNING CHRONICLE, ETC.—WHEN FIRST ESTABLISHED.

It is read in the *Newspaper Directory* that *The Morning Chronicle* was established in 1770, *The Morning Herald* in 1781, *The Times*, 1st January, 1788. I believe that not one of these dates is correct, and that of *The Morning Herald* to be wrong by fifteen years or more. Can you, or any of the readers of "NOTES AND QUERIES," give me the exact dates, or tell me where I can find the earlier volumes; say, the first ten, of either or all?



VALUE OF A REPOSITORY FOR "NOTES." —  
NEW EDITION OF HERBERT'S "AMES."

[The suggestions in the following Paper are so extremely valuable, that we are not only pleased to give it insertion, but hope that our readers will take advantage of our columns to carry out Dr. Maitland's recommendations.]

Sir,—My attention has been particularly engaged by one suggestion in your Prospectus, because it seems to hold out a hope that your intended work will furnish what has long been a *desideratum* in literature. We really do want something that may form a "supplement to works already in existence—a treasury for enriching future editions of them;" while it may also receive (as I have no doubt you meant to include,) such contributions of moderate extent, as may tend to render fuller and more correct some works which have little or no chance of future editions. In this way you may be of great use in every department of literature; and especially in works of reference. With them, indeed, correctness is everything; perfect accuracy is not to be attained, and the nearest possible approximation to it can be made only by many little careful steps, backwards as well as forwards.

By works of reference, however, I do not mean Dictionaries, though I would include them, as a class of works for which I have a singular respect, and to which my remark particularly applies. There are many other books, and some which very properly aspire to the title of History, which are, in fact and practically, books of reference, and of little value if they have not the completeness and accuracy which should characterise that class of works. Now it frequently happens to people whose reading is at all discursive, that they incidentally fall upon small matters of correction or criticism, which are of little value to themselves, but would be very useful to those who are otherwise engaged, if they knew of their existence.

I might perhaps illustrate this matter by referring to various works; but it happens to be more in my way to mention Herbert's edition of Ames's *Typographical Antiquities*. It may be hoped that, some day or other, the valuable matter of which it consists will be reduced to a better form and method; for it seems hardly too much to say, that he appears have adopted the very worst that could

have been selected. I need not tell you that I have no idea of undertaking such a thing, and I really have no suspicion (I wish I had) that anybody else is thinking of doing it:—or, in other words, I am not attempting to make use of your columns by insinuating a preparatory puff for a work in progress, or even in contemplation. I only mention the book as one of a class which may be essentially benefited by your offering a receptacle for illustrations, additions, and corrections, such as individually, or in small collections, are of little or no value, and are frequently almost in the very opposite condition to those things which are of no value to any body but the owner. For instance, when I was in the habit of seeing many of the books noted by Herbert, and had his volumes lying beside me, I made hundreds, perhaps thousands, of petty corrections, and many from books which he had not had an opportunity of seeing, and of which he could only reprint incorrect descriptions. All of these, though trifling in themselves, are things which should be noticed in case of a reprint; but how much time and trouble would it cost an editor to find and collate the necessary books? That, to be sure, is his business; but the question for the public is, *Would* it be done at all? and could it in such cases be done so well in any other way, as by appointing some place of rendezvous for the casual and incidental materials for improvement which may fall in the way of readers pursuing different lines of inquiry, and rewarded, as men in pursuit of truth always are, whatever may be their success as to their *immediate* object, by finding more than they are looking for—things, too, which when they get into their right places, show that they were worth finding—and, perhaps, unknown to those more conversant with the subject to which they belong, just because they were in the out-of-the-way place where they were found by somebody who was looking for something else. S. R. MAITLAND.

A FLEMISH ACCOUNT.

T. B. M. will be obliged by references to any early instances of the use of the expression "*a Flemish account*," and of any explanation as to its origin and primary signification.

## A BIBLIOGRAPHIC PROJECT.

Of the various sections into which the history of English literature is divisible, there is no one in which the absence of collective materials is more seriously felt — no one in which we are more in need of authentic *notes*, or which is more apt to raise perplexing *queries* — than that which relates to the authorship of anonymous and pseudonymous works.

The importance of the inquiry is not inferior to the ardour with which it has sometimes been pursued, or the curiosity which it has excited. On all questions of testimony, whether historical or scientific, it is a consideration of the position and character of the writer which chiefly enables us to decide on the credibility of his statements, to account for the bias of his opinions, and to estimate his entire evidence at its just value. The remark also applies, in a qualified sense, to productions of an imaginative nature.

On the number of the works of this class, I can only hazard a conjecture. In French literature, it amounts to about one-third part of the whole mass. In English literature, it cannot be less than one-sixth part — perhaps more. Be it as it may, the **SYSTEMATIC ARRANGEMENT** of all that has been revealed in that way, and of all that is discoverable, is essential to the perfection of literary history, of literary biography, and of bibliography.

At the present moment, I can only announce the project as a stimulus to unemployed aspirants, and as a hint to fortunate collectors, to prepare for an exhibition of their cryptic treasures. — On a future occasion I shall describe the plan of construction which seems most eligible — shall briefly notice the scattered materials which it may be expedient to consult, whether in public depositories, or in private hands — and shall make an appeal to those whose assistance may be required, to enable a competent editor to carry out the plan with credit and success.

On the prevalence of anonymous writing, on its occasional convenience, and on its pernicious consequences, I shall make no remarks. Facts, rather than arguments, should be the staple commodity of an instructive miscellany.

BOLTON CORNEY.

Barnes Terrace, Surrey,  
29th Oct., 1849.

## NOTES FROM FLY-LEAVES. — NO. I.

Many scholars and reading-men are in the habit of noting down on the fly-leaves of their books memoranda, sometimes critical, sometimes bibliographical, the result of their own knowledge or research. The following are specimens of the kind of Notes to which we allude; and the possessors of volumes enriched by the Notes and memoranda of men of learning to whom they formerly belonged, will render us and our readers a most acceptable service by forwarding to us copies of them for insertion.

*Douce on John of Salisbury.* MS. Note in a copy of Polycraticus, Lug. Bat. 1639.

"This extraordinary man flourished in the reign of Henry II., and was, therefore, of Old Salisbury, not of New Salisbury, which was not founded till the reign of Henry III. Having had the best education of the time, and being not only a genius, but intimate with the most eminent men, in particular with Pope Hadrian (who was himself an Englishman), he became at length a bishop, and died in 1182. He had perused and studied most of the Latin classics, and appears to have decorated every part of his work with splendid fragments extracted out of them." — *Harris's Philosophical Arrangements*, p. 457.

See more relating to John of Salisbury in Fabricii, *Bib. Med. Ætatis*, iv. 380.; in Tanner, *Biblioth. Britannico-Hibernica*; in Baillet's *Jugemens des Savans*, ii. 204. See Senebier, *Catalogue des Manuscrits de Genève*, p. 226.

"Johannes Sarisb. multa ex Apuleio desumpsit," Almclooven, *Plagiaror. Syllab.* 36.; and it might have been justly added, that he borrowed from Petronius. See the references I have made on the last leaf.

Janus Dousa, in his *Notes on Petronius*, had called John of Salisbury "Cornicula;" but Thomasius, in p. 240 of his work, *De Plagio Literario*, vindicates him satisfactorily. See *Lipp. ad. Tacit. Annal XII.* (pezzi di porpora), not noticed by any editor of Petronius. Has various readings. See my old edition.

Lacrimas commodabat.

—— commendabat. Saris. better.

Itaque cruciarii unius parentes

—— cruciati —— Saris.

The above is from Zanetti's *Collection of Italian Novels*, 4 vol. 8vo. Venet. 1754.

Mezeray, the French historian, translated

this work 1640, 4to; and there is an old French translation of it in 1360 by Denis Soulechat.

The article pasted on the inside of the cover (viz. the following extract)

"*Surisberiensis (J.) Policraticus, &c., 8vo, L. Bat. 1595; very scarce, vellum, 6s. This book is of great curiosity; it is stated in the preface that the author, J. of Salisbury, was present at the murder of Thomas à Becket, whose intimate friend he was; and that 'dum pius Thomas ab impio milite cedetur in capite, Johannis hujus brachium fere simul percisum est,'"*

is from Lilly's Catalogue, and the passage relating to Becket was copied from that of Payne, to whom I communicated it, and which is found in the first edition only, being perhaps purposely omitted in all the others.

F. D.

[We believe the majority of the books in Mr. Douce's valuable library, now deposited in the Bodleian, contain memoranda, like those in his *John of Salisbury*; and any of our Oxford friends could not do us a greater service than by communicating other specimens of the *Book-noting* of this able and zealous antiquary.]

#### LIBER SENTENTIARUM.—INQUISITION OF THOULOUSE.

Mr. Editor,—In or about 1756, an ancient manuscript in folio, on vellum, was deposited in the British Museum by Dr. Secker, then Bishop of Oxford, afterwards Archbishop of Canterbury, and still, I take for granted, remains in that institution. It was intitled upon the cover, *Liber Sententiarum*; but contained the Acts and Decisions of the Inquisition of Thoulouse, from the year 1307 to 1323. It had been purchased by the contributions of the Archbishops of Canterbury and York, of the Bishop of Oxford himself, and of various other prelates, the Lord Chancellor, the Speaker of the House of Commons of that time, the Viscount Royston, &c.

Can any of your readers inform me whether any or what portions of this manuscript have been hitherto communicated to the world, either in the way of publication or translation, or of abridgment, in whole or in part? An analysis of this manuscript would be interesting to many readers of ecclesiastical history.

INQUISITORIUS.

#### NEW FACTS ABOUT LADY ARABELLA STUART.

The following extracts, from "The Declaration of the Accompte of Nicholas Pay, gentleman, appoynted by warraunte of the righte honorable the lordes of the kinges ma<sup>ty</sup> Privie Councell, to receave and yssue sondrye somes of money for the provycon of dyett and other chardges of the ladye Arbella Seymour, whoe by his hignes comaundemente and pleasure shoulde haue bene remoued into the countye Palatyne of Duresme, under the chardge of the Reverende Father in God Will'm lorde Bishpp of Duresme; but after was stayed and appointed to remayne at Eastbarnett duringe his hignes good pleasure," are new to the history of this unfortunate lady. The account includes all sums of money "receaved and yssued ffrom the xiiij<sup>th</sup> daye of Marche 1610, untill the vij<sup>th</sup> daye of June 1611," and the account itself (as preserved in the Audit Office) "was taken and declared before the right honorable Roberte Earle of Salisbury, Lord Highe Threas of Englande and Sr Julius Cæsar, Knighte, Chancellor and Under-Threas of Th'exchequer the xij<sup>th</sup> of Ffebruary 1611" [1611/12]. The extracts throw some fresh light on her movements on her road from London to Durham. At East Barnet, it is well known, she eluded the vigilance of her keepers, and threw the king and council into the utmost consternation.

PETER CUNNINGHAM.

"Allowed for money payde for Dyett, lodginge and other necessarie chardges and expences of the said ladye Arbella Seymour and suche p'sons as were appointed to attende her in her journey into the Countie Palatyne of Duresme: as hereafter followeth.

"At Highgate for sixe days begonne the xv<sup>th</sup> daye of Marche 1610 and ended the xxj<sup>st</sup> of the same month, on w<sup>ch</sup> day her ladishipp removed to Barnet

xviiij<sup>li</sup>. v<sup>s</sup>. iij<sup>d</sup>.

"At Barnett for xj<sup>th</sup> dayes begonne the xxj<sup>st</sup> of Marche 1610 and ended the first of Aprill 1611, beinge that daye removed to Estbarnett - - - lxxj<sup>li</sup>. v<sup>s</sup>. viij<sup>d</sup>.

"Chardges of the Stable for the xvij<sup>en</sup> dayes abovemenconed - xxxviij<sup>li</sup>. x<sup>s</sup>. ix<sup>d</sup>.

"Lodginge of some of the retinewe of the lady Arbella and the said lorde Bishopp, and for other necessities duringe the xvij<sup>en</sup> dayes aforesaid - - - xij<sup>li</sup>. xix<sup>s</sup>.

"Ryding and postinge chardges—viz. for posthorses from Lambeth to Highgate and from thence to Barnett. To Mr. Beeston and others for their chardges three severall tymes to Barnett from London and from Highgate. To the servauntes of the lord bishp of Duresme sente at severall tymes to the lordes of the Councell and for other businesses concerninge this service; and to Sir James Crofte, Knight, for the chardges of himselfe, his men, and horses attendinge at London in this service - ix<sup>li</sup>. xvij<sup>s</sup>. vj<sup>d</sup>.

"Rewardes to sondrye p<sup>r</sup>sons, viz. to messengers sent from the Courte during the staye of the Lorde Bishopp at Highgate and Barnett. To diuerse p<sup>r</sup>sons who tooke paynes at Highgate and Barnett. Geven in the Inne for glasses broken, and in rewardes to the meaner servauntes at Barnett, xxx<sup>s</sup>. &c. In all the some of xij<sup>li</sup>. ix<sup>s</sup>. vj<sup>d</sup>.

"Also allowed to the sayde Accomptaunte for money by his owne handes yssued and payde in this service from the time of her ladshipps removinge from the Inne in Barnett to the house of Thomas Conyers Esquir in Estbarnett, as hereafter is menconed:

"Expences of dyett for the lady Arbella her servauntes and others appointed to attende her at Estbarnett by the space of lxvij dayes begonne the first of April 1611, and ended the vij<sup>th</sup> of June following at cix<sup>s</sup>. iij<sup>d</sup>. p<sup>r</sup> diem - cclxxj<sup>li</sup>. xj<sup>s</sup>. v<sup>d</sup>.

"Chardges of the Stable, viz.—for three lytter horses, one sumpter horse, and fyve coche horses for xxvj dayes at ij<sup>s</sup>. the horse by daye and night. For the Stable at Estbarnett for lxvij dayes begonne the firste of Aprill 1611 and ended the vij<sup>th</sup> of June followinge: and for hyer of a coche of Thomas Webster employed in this service by the space of xxij dyes at xx<sup>s</sup>. per diem - lxxvij<sup>li</sup>. vj<sup>s</sup>. ix<sup>d</sup>.

"Boardwages of Cochemen, Lyttermen and Sumpter-man and their men at viij<sup>s</sup>. and iij<sup>s</sup>. iij<sup>d</sup>. and iij<sup>s</sup>. each per diem - l<sup>li</sup>. x<sup>s</sup>.

"Enterteynement to sondrye p<sup>r</sup>sons appointed to attende the said lady Arbella Seymour. To Nicholas Pay this accomptaunte xxxv<sup>li</sup>. x<sup>s</sup>. To William Lewen for his attendaunce in the office of caterer of poultrye at iij<sup>s</sup>. per diem for himselfe and his horse. To Richarde Mathewe for his attendance in the butterye and pantrye at iij<sup>s</sup>. per diem for himselfe and his horse. To Thomas Mylles for his attendaunce in the larder and kitchen at iij<sup>s</sup> per diem for himselfe and his horse - lxvj<sup>li</sup>. ij<sup>s</sup>.

"To rydinge and posting-chardges, viz. of Henry Mynors at severall tymes from Bar-

nett to Whitehall and backe againe for dy-recons in this service from the lordes of the privie Councell xxxv<sup>s</sup>. and for posthorses to carye the ladye Arbella Seymour her servauntes from Barnett to London xvij<sup>s</sup>. For the hier of<sup>e</sup> horses at severall tymes for S<sup>r</sup> James Crofte betweene Barnett and London in attendinge the lordes of the Councell in this service xl<sup>s</sup>. - iij<sup>li</sup>. xij<sup>s</sup>.

"For caryadges for removing the ladye Arbella and her companie from Lambeth to Highgate and from thence to Barnett, &c.

lxxvij<sup>li</sup>. xv<sup>s</sup>.

"In rewardes to sondrye p<sup>r</sup>sons, viz. to the servauntes in Mr. Conyers house and laborers to make clean the house, &c.

ij<sup>li</sup>. xv<sup>s</sup>.

"To Mathias Melwarde one of the Princes chaplaynes for his paynes in attending the ladye Arbella Seymour to preache and reade prayers duringe her abode at Estbarnett - v<sup>li</sup>.

"Houserent paid to Thomas Conyers Equier, for the rent of his house in Estbarnett for the lady Arbella Seymour and her companie for x<sup>th</sup> weekes at xx<sup>s</sup>. the week - x<sup>li</sup>.

"Payde out of the Receipte of the Exchequier to thandes of the ladye Arbella Seymour for her own furnishinge in her journey into the Bishoprycke of Durham - ccl<sup>li</sup>.

"Money payde to Thomas Moundeforde, Doctor of physicke and an Apothecarye appointed by order of the lordes of the privie Councell to geve their attendaunce uppon the saide lady Arbella: viz. for the enterteynement of the saide Doctor Moundeforde for cl<sup>th</sup> dayes begonne the vij<sup>th</sup> of Ffebruarie 1610 and ended the vij<sup>th</sup> of Julie following 1611 at xxx<sup>s</sup>. per diem

ccxxv<sup>li</sup>.

"Ffor the enterteynement of his Apothecarye for ninety dayes at xij<sup>s</sup>. iij<sup>d</sup>. per diem

lx<sup>li</sup>.

"Ffor twoe cabbanetts furnished w<sup>th</sup> thinges necessary and used in the tyme of the saide ladye Arbella for sycknes - xij<sup>li</sup>.

"For chardges of horsehier and other expences of the saide Doctor Moundeford

ij<sup>li</sup>.

"Payde to Sir James Crofte, Knight, ap-  
poynted by order from the lordes of the  
privie Councell to geve his attendaunce  
uppon the saide lady Arbella Seymour for  
his enterteynement at xxx<sup>s</sup>. per diem

clj<sup>li</sup>. x<sup>s</sup>.

"Some Tottall of the Allowances and pay-  
mentes - m,cijvij<sup>li</sup>. vij<sup>s</sup>. x<sup>d</sup>.

"R. SALISBURY.

"JUL. CECIL.



ON A POEM MENTIONED IN ONE OF THE  
LANSDOWNE MSS.

In vol. 61. of the *Lansdowne MSS.* in the British Museum occurs the following remarkable letter from the Bishop of London (John Aylmer) to Lord Burghley. I wish to be informed to what "foolish rhyme," which had been printed in Oxford and London, it applies? It is a question of some literary importance to me at the present moment, and I am glad to have the opportunity of putting it by means of your new hebdomadal undertaking. I hope to meet with a reply in your "NOTES AND QUERIES" of next week.

"To the Lord Treasurer.

"Yt may please your good L. to understand, that upon inquiry made for the setting forth of this foolish rime, I finde that it was first printed at Oxford, by Joseph Barnes, and after here by Toby Cooke, without licence, who is now out of towne, but as sone as he returneth, I will talke with him about it. I marvell that they of Oxford will suffer such toyes to be sett forth by their authority; for in my opinion it had been better to have thanked God, than to have insulted upon men, and especially upon princes. And so I take my leave of your good L., praying God to send you health to his honour and all our good. From my pallace at London, this xxix<sup>th</sup> of Aprill 1589.

"Your good L. to command in X<sup>o</sup>.,  
"JOHN LOND."

If the above refer to any production in verse upon the defeat of the Armada, Lord Burghley (who had probably made inquiries of the Bishop) seems to have been actuated by some extraordinary and uncalled-for delicacy towards the King of Spain. Waiting an explanation, I am your

HEARTY WELL-WISHER.

Lond. Oct. 23. 1849.

I cannot find that Aylmer's letter has ever been noticed by any of our literary antiquaries.

## MADOC'S EXPEDITION TO AMERICA.

Mr. Editor, — Can any of your readers direct me to the different authors who have treated of the asserted expedition of Madoc to America; or to any Papers upon that subject which have appeared in any Periodicals, or Transactions of learned societies.

A STUDENT.

LORD CHATHAM'S SPEECH ON THE AMERICAN  
STAMP ACT.

Mr. Editor, — The following is an extract from Lord Brougham's *Character of Chatham*, vol. i. p. 27.

"The Debates on the American Stamp Act in 1764 are the first that can be said to have been preserved at all, through the happy accident of Lord Charlemont, assisted by Sir Robert Dean, &c. &c., and accordingly *they have handed down to us some Notes of Lord Chatham's celebrated Speech upon that Question.*"

Can any of your readers inform me where these "NOTES" of this "celebrated speech" are to be found?

D.

## DORNE, THE BOOKSELLER. — HENNO RUSTICUS.

Sir, — I gladly avail myself of the "NOTES AND QUERIES," to request information on the following points: —

I. Is any thing known, and especially from the writings of Erasmus, of a bookseller and publisher of the Low Countries named Dorne, who lived at the beginning of the sixteenth century?

II. Is any thing known of a little work of early date, called *Henno rusticus*?

III. Or of another, called *Of the sige (signe?) of the end*?

Trusting that some of your readers will be enabled to throw light upon one or other of these points,

I remain, &c.

W.

BOOKS AND ODD VOLUMES  
WANTED TO PURCHASE.

JONES (EDMUND) GEOGRAPHICAL. HISTORICAL, AND RELIGIOUS ACCOUNT OF ABERYSTWITH. 8vo. Trevecka. 1779.

CARTARI. — DA ROSA D'ORO PONTIFICIA, etc. 4to. Rome. 1681.

SHAKSPEARE'S DRAMATIC WORKS. — The Fourth Volume of WHITTINGHAM'S Edition, in 7 vols. 24mo. Chiswick. 1814.

\* \* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

NOTICES TO CORRESPONDENTS.

*The matter is so generally understood with regard to the management of periodical works, that it is hardly necessary for the Editor to say that HE CANNOT UNDERTAKE TO RETURN MANUSCRIPTS; but on one point he wishes to offer a few words of explanation to his correspondents in general, and particularly to those who do not enable him to communicate with them except in print. They will see, on a very little reflection, that it is plainly his interest to take all he can get, and make the most, and the best, of everything; and therefore he begs them to take for granted that their communications are received, and appreciated, even if the succeeding Number bears no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of sometimes giving an explanation, when there really is one which would quite satisfy the writer, for the delay or non-insertion of his communication. Correspondents in such cases have no reason, and if they understood an editor's position they would feel that they have no right, to consider themselves undervalued; but nothing short of personal experience in editorship would explain to them the perplexities and evil consequences arising from an opposite course.*

AUBREY JUNIOR. *The coincidence is certainly curious. When the 3rd of November was fixed for the first appearance of "NOTES AND QUERIES," it was little thought that it was the anniversary of the birth of John Aubrey, the most noted Querist, if not the queerest Noter, of all English antiquaries. His "Mem. to ask Mr. —" no doubt indirectly suggested our title.*

PHILOBIBLION is thanked for his suggestion, that we should "print lists of all the books printed by the Roxburgh, Abbotsford, Camden, Spottiswoode, and other publishing Clubs and Societies." His suggestion had, however, been anticipated: arrangements are making for giving not only the information suggested by PHILOBIBLION, but also particulars of the works issued by the different Continental publishing Societies, such as La Société de L'Histoire de France, Der Literarische Verein in Stuttgart, and the Svenska Fornskrift-Sällskap of Stockholm, so that the English reader may be put into pos-

*session of facts connected with these Societies not to be found elsewhere.*

MANCHESTER (Box 720.) is thanked for his suggestions.

BOOKS AND ODD VOLUMES WANTED. *We believe that this will prove one of the most useful divisions of our weekly Sheet. Gentlemen who may be unable to meet with any book or volume of which they are in want may, upon furnishing name, date, size, &c., have it inserted in this List free of cost. Persons having such volumes to dispose of are requested to send reports of price, &c. to Mr. Bell, our publisher.*

This day is published, price 2s. 6d. ; by post, 3s.

ILLUSTRATIONS AND ENQUIRIES

RELATING TO MESMERISM. Part I. By the Rev. S. R. MAITLAND, D.D., F.R.S., F.A.S.; sometime Librarian to the late Archbishop of Canterbury, and Keeper of the MSS at Lambeth

W. STEPHENSON, 12. and 13. Parliament Street.

THE CAMDEN SOCIETY FOR THE PUBLICATION OF EARLY HISTORICAL AND LITERARY REMAINS.

The following works are now ready for delivery to Members who have paid their Annual Subscription of 1l., due on the first of May last. —

I. INEDITED LETTERS OF QUEEN ELIZABETH, AND KING JAMES VI. From the Originals in the possession of the Rev. Edward Ryder, of Oaksey, Wilts., and from a MS. formerly belonging to Sir P. Thompson. Edited by JOHN BAUCE, Esq. Treas. S. A.

II. THE CHRONICLE OF THE ABBEY OF PETERBOROUGH; from a MS. in the Library of the Society of Antiquaries. Edited by THOMAS STAPLETON, Esq., F.S. A.

WILLIAM J. THOMAS, Secretary.

Applications from Members who have not received their copies may be made to Messrs. Nichols, 25. Parliament Street, Westminster, from whom prospectuses of the Society (the annual subscription to which is 1l.) may be obtained, and to whose care all communications for the Secretary should be addressed.

THE SHAKESPEARE SOCIETY. THE CHANDOS PORTRAIT.

The engraving from the Chandos Portrait of Shakespeare by Mr. Cousins, A.R. A., is now ready for delivery to Subscribers who have paid their Annual Subscription of 1l. for the years 1848 and 1849. Members in arrear, or persons desirous to become members, are requested to forward their subscriptions to the Agent, Mr. SKIFFINGTON, Bookseller, 192. Piccadilly, immediately, in order that the limited number of Prints may be delivered previously to the obliteration of the plate.

By order of the Council,

F. G. TOMLINS, Secretary.

**ANTIQUARIAN GLEANINGS IN THE NORTH OF ENGLAND:** being Examples of Antique Furniture, Plate, Church Decoration, Objects of Historical Interest, &c. Drawn and etched by W. B. Scott.

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**MEMOIRS OF MUSICK.** By the Hon. ROGER NORTH, Attorney-General to James I. Now first printed from the original MS. and edited, with copious Notes, by EDWARD F. RIMBAULT, LL.D., F.S.A., &c. &c. Quarto; with a Portrait; handsomely printed in 4to.; half-bound in Morocco, 15s.

This interesting MS., so frequently alluded to by Dr. Burney in the course of his "History of Music," has been kindly placed at the disposal of the Council of the Musical Antiquarian Society, by George Townshend Smith, Esq., Organist of Hereford Cathedral. But the Council, not feeling authorised to commence a series of literary publications, yet impressed with the value of the work, have suggested its independent publication to their Secretary, Dr. Rimbault, under whose editorial care it accordingly appears.

It abounds with interesting Musical Anecdotes; the Greek Fables respecting the origin of Music; the rise and progress of Musical Instruments; the early Musical Drama; the origin of our present fashionable Concerts; the first performance of the Beggar's Opera, &c.

Second Edition, with Illustrations, 12mo., 3s.

**THE BELL:** its Origin, History, and Uses. By the Rev. ALFRED GATTY, Vicar of Ecclesfield.

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No 2.]

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## A FEW WORDS TO OUR FRIENDS.

In our opening Address we carefully avoided any thing at all approaching to a boast of what we would, or even what we hoped to perform. We stated that "we would rather give a specimen than a description." We are now in like manner unwilling to point as exultingly, as we think we might, to the position which we have already taken. But there is a vast difference between vain boasting and the expression of an honest satisfaction; and it would be worse than an affectation of humility—it would be a mean hypocrisy—if we did not express heartily and unreservedly the gratitude we owe and feel to those who have encouraged us by their friendly advice and able pens. We have opened a *Literary Exchange*, and we have had the gratification to see that men whose learning and talents the public recognise—leaders in their several branches of inquiry—have at once taken advantage of it. They have proved the necessity for some such medium of communication, as well as their good will to the one now offered to them, by a gathering in its behalf which the public will respect, and of which we may well feel proud.

Some whose good opinion we most value, and who have spoken most warmly in favour of our plan, have proved the sincerity of their praise by suggestions of improvement in its detail, and hints for its further extension.

They may feel assured that such hints and such suggestions shall not be lost sight of. For instance, one respected correspondent hints that as we have very properly adopted Dr. Maitland's suggestion with regard to Herbert's edition of Ames' *Typographical Antiquities*, namely, that of "offering a receptacle for illustrations, additions, and corrections," and invited "our readers to take advantage of our columns to carry out Dr. Maitland's suggestions," we should open our columns with equal readiness to the correction and illustration of more modern and more popular works. We entirely concur with him; but in reference to this subject there is a distinction which must be borne in mind. Our own literature, like that of every other country, consists of two classes of books. We have the books of pretenders to knowledge, the hasty, crude, imperfect, but often for the time attractive and popular volumes of the Ned Purdons of the day. These books have a use—such as is is—and thus answer their purpose; but it would be for the credit of our literature, and save a world of trouble, if they were forgotten as soon as they had done so. To illustrate such books, to add to their information or correct their blunders, would be useless and almost ridiculous. They should be left to die of mere powerlessness and exhaustion, or to wither under the wholesome influence of a just and manly criticism.

But there are books of another kind—

books which our worthy bibliopoles designate as "standard works." These are the books of competent workmen—books which are the result of honest labour and research, and which from the moment of their publication assume a permanent station in our national literature. Even in such books there are many things incomplete, many things erroneous. But it is the interest of every man that such books should be rendered as complete as possible; and whatever tends to illustrate or correct works of that class will be sure of insertion in our columns.

We would point to Macaulay's *England*, and Hallam's *Introduction to the Literary History of the 15th, 16th, and 17th Centuries*, his *Middle Ages*, and his *Constitutional History*, and we may add, as illustrations of a different kind, *The Annals of the Stage* of our excellent friend Mr. Collier, and *The Handbook of London* of our valued contributor Mr. Peter Cunningham, as examples of the sort of publications to which we allude. Such were the books we had in our mind, when we spoke in our prospectus of the "NOTES AND QUERIES" becoming, through the inter-communication of our literary friends, "a most useful supplement to works already in existence—a treasury towards enriching future editions of them."

Another correspondent—a bibliographical friend—suggests that, for various reasons, which bibliographers will appreciate, our Prospectus should have a place in the body of our work. We believe that many of our readers concur in a wish for its preservation, and it will therefore be found in the Number now before them.

One suggestion again urges us to look carefully to Foreign Literature, and another points out the propriety of our making our paper as British as possible, so that our topographical facts should, as far as practicable, be restricted to the illustration of British counties, and our biographical ones to such as should contribute towards a *Biographia Britannica*.

All these, and many other expressions of sympathy and promises of support, poured in upon us within a few hours after our birth. No one of them shall be forgotten; and if for a time our pages seem to indicate that we have made a QUERY as to the adoption of any suggestion, let our kind contributors be assured that there is no hint which reaches us, whether *at present* practicable or not, that we do not seriously and thankfully "make a NOTE of."

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BISHOP AYLMER'S LETTER, AND THE POEM  
ON THE ARMADA.

As I am in a condition to answer the inquiry of your "Hearty Well-wisher," on p. 12. of your last Number of "NOTES AND QUERIES," I proceed to give him the information he asks. I shall be happy if what follows is of any use to your correspondent, taking it for granted that he is as zealous for your success as his signature indicates.

The "foolish rhyme," to which the attention of the Bishop of London had been directed by Lord Burghley, has the subsequent doggrel title:—

"A Skeltonicall Salvatation,  
Or condigne gratvlation,  
And iust vexation  
Of the Spanishe nation,  
That in a bravado  
Spent many a crvsado,  
In setting forth an armado  
England to invado."

This is as the title stands in the Oxford impression (of which I never saw more than one copy, because, we may presume, it was suppressed by the authorities of the University), and the following is the imprint at the bottom of it:—"Printed at Oxford by Ioseph Barnes, and are to bee sold in Paules Churchyard, at the signe of the Tygres head. 1589."

There exist several exemplars of the London edition—"Imprinted at London for Toby Cooke. 1589,"—the title-page of which, as well as the rest of the poem, differs only literally from that of Oxford, excepting that to the later is appended a Latin version, also in rhyme, and in close imitation of the English. I subjoin a brief specimen of it:—

" Qui regis Hispanos,  
Superbos et vanos,  
Crudeles et insanos,  
Multùm aberrasti,  
Cùm tuos animasti,  
Et bellum inchoasti  
Contra Anglos animosos,  
Fortes et bellicosos,  
Nobiles et generosos.  
Qui te excitavit  
Proculdubio deliravit  
Et te fascinavit," &c.

The whole production consists only of ten leaves, 4to, and the Latin portion, which has the subsequent separate title-page, occupies four of them: —

"AD REGEM  
HISPANVM.

Cum tua non fuerint heroica facta, Philippe,  
Risu digna cano carmine ridiculo."

I shall not here introduce any part of the English version, because one or two long quotations will be found in the introductory portion of the Rev. A. Dyce's excellent edition of Skelton's Works (2 vols. 8vo. 1843). Respecting the Latin portion I have been more particular, because the learned editor was not aware that the production had come from the press of Barnes of Oxford, nor that a Latin version was appended to it.

I may take the liberty of adding here a mention of Skelton which escaped notice, and which is from one of the tracts against Thomas Nash, produced by Gabriel Harvey, the friend of Spenser. He couples Skelton and Scoggin together, in no very respectful manner, and completes the triumvirate by Nash, whom he here calls Signor Capriccio: — "And what riott so pestiferous as that which in sugred baites presenteth most poisonous hookes? Sir Skelton and Master Scoggin were but innocents to Signior Capriccio."

This quotation is the more noticeable, because it recognises the sacred character of Skelton (however unworthy of the gown) in the prefix "Sir," which, as most people are aware, was then generally given to clergymen: Scoggin, on the other hand, is only styled "Master Scoggin."

J. PAYNE COLLIER.

[The preceding communication was already in type when we received the following from Mr. Bolton Corney, which we gladly print, inasmuch as

it illustrates some points not touched upon by Mr. Collier.]

QUERIES ANSWERED, No. 1.

It is not without some slight reluctance that I notice anonymous communications, but shall endeavour to repress such feelings with regard to the modest students who may choose to announce their desiderata through the convenient channel of the "NOTES AND QUERIES." A *heartly well-wisher* to so commendable an enterprise, shall have my first responsive scrap.

The inquiry affords no scope for ingenuity of conjecture! The *foolish rime* to which bishop Aylmer refers, is undoubtedly the pamphlet thus entitled: —

"A Skeltonicall salutation,  
Or condigne gratulation,  
And iust vexation  
Of the Spanish nation,  
That in a bravado  
Spent many a crusado,  
In setting forth an armado  
England to invado."

Oxford, Joseph Barnes, 1589. 4to.

"A Skeltonicall salutation," &c.

Imprinted at London for Toby  
Cook, 1589. 4to.

The Oxford edition is recorded by Ames, and there is a copy of the London edition in the British Museum. Strype, in his account of bishop Aylmer, gives the substance of the letter as his *own* narrative, almost *verbatim* — but fails to identify the pamphlet in question. Park briefly describes it in *Censura Literaria*, 1815. ii. 18.; and there is a specimen of it in *The poetical works of John Skelton*, as edited by the reverend Alexander Dyce, 1843.

While *queries* evince a sharp mental appetite, *answers* help to satisfy it; and so, by their united influence, a brisk circulation of ideas may be produced — which, as master Burton assures us, wards off melancholy.

BOLTON CORNEY.

NOTES UPON "NOTES, No. 1."

Sir, — I take the liberty to send you one or two Notes on your first Number, just as they occur to me in looking it over. I will not trespass on you by preface or apology.

The "bibliographic project" I shall rejoice



to see carried out; and though neither an unemployed aspirant nor a fortunate collector (of which class I hope many will be stimulated by the proposition), yet, as I once took some trouble in the matter, I should be happy to contribute some Notes then made whenever the plan is matured and the proposed appeal is made — provided (I must add, and to you I may add) I can find them.

The *Liber Sententiarum* was printed by Limborch, at Amsterdam, in 1692. It forms the greater part, as, indeed, it was the occasion, of his folio volume, entitled "*Historia Inquisitionis cui subjungitur Liber Sententiarum Inquisitionis Tholosanæ ab anno Christi ccccovi ad annum ccccxxxiii.*" Gibbon, in a note on his fifty-fourth chapter, observes, that the book "deserved a more learned and critical editor;" and if your correspondent will only place the *Book of Sentences* before the public in a readable form, with a map, and (by all means) a few notes, he will be doing a great service to all persons who take an interest in ecclesiastical history, or, indeed, in history of any kind. In the year 1731 Chandler published a translation of the *History of the Inquisition*, with a long Introduction of his own, but did not meddle with the *Book of Sentences*, except so far as to introduce into the text of the *History* some passages from it, which Limborch (as he appended the whole book) did not think it necessary to quote. I remember seeing the MS. in the British Museum within these ten or twelve years, and, according to my recollection, it was accompanied by papers which would furnish an interesting literary history of the volume. I hope your correspondent will give us farther information. N. B.

[Mr. Brooke, of Ufford, has also kindly replied to the Query of INQUISITORIOUS, by referring him to Limborch.]

#### QUERY AS TO REFERENCES.

Sir, — May I be permitted to suggest one way in which you may be of great service to many literary men, and indeed to the cause of literature in general; and this, too, without much trouble to yourself? Would you be willing to receive "Queries" respecting references? They frequently puzzle those who are engaged in literary works, and indeed those who are merely readers, and who have

not access to public libraries or the manuscript treasures of the metropolis and the universities. If, for instance, a clergyman, or squire, interested in the history of his parish, should find in the county historian something which his own local or genealogical knowledge leads him to think erroneous, vouched for by a reference to the *Cotton* or *Harleian MSS.*, might he apply to you? It may be supposed that you are not very far from some one of the great fountains of information, and have easy access to all; and it is probable that you might not only do a personal favour to the inquirer, but confer a benefit on the public, by correcting an erroneous statement. Of course you would subject yourself to unreasonable requests, but the remedy would always be in your own hands. Yours, &c. A. G. C.

[The Editor inserts this letter because he is sure that it comes from a friendly quarter, and he knows that something like what it suggests is very much wanted. He would feel great diffidence as to his powers of fulfilling all that might be expected if he were simply to reply to the affirmative; but he is quite willing to make the trial, and he thinks that (though sometimes perhaps with a little delay) he could in general obtain any information of this kind which could be reasonably sought.]

#### LINES IN THE STYLE OF SUCKLING.

Mr. Editor, — The following lines are written in pencil on sheet 61. of the *Notes of the Debates in the Long Parliament*, taken down in the House of Commons by Sir Ralph Verney. The *Notes of Debates*, but not these lines, were published by the Camden Society in 1845. For any thing that appears to the contrary, these lines may have been written in the House as well as the *Notes of Debates*. The sheet 61. refers to debates which took place in March 1641-2. I am not aware that the lines have been published, nor can I assign them to their author. If any of your readers can tell me any thing about them, I shall esteem it a favour.

Wert thou yet fairer than thou art,  
Which lies not in the power of art;  
Or hadst thou, in thine eyes, more darts  
Than Cupid ever shot at hearts;  
Yet, if they were not thrown at me,  
I could not cast one thought at thee.

I'd rather marry a disease  
 Than court the thing I cannot please;  
 She that will cherish my desires,  
 Must feed my flames with equal fires.  
 What pleasure is there in a kiss,  
 To him that doubts the heart's not his?

I love thee, not 'cause thou art fair,  
 Smoother than down, softer than air,  
 Nor for those Cupids that do lie  
 In either corner of thine eye;  
 Will you then know what it may be?  
 'Tis—I love you 'cause you love me.

J. BRUCE.

24th Oct. 1849.

## NOTES UPON ANCIENT LIBRARIES.

A knowledge of the intellectual acquirements of the middle ages must be mainly formed upon a consideration of the writings which directed them, or emanated from them. Unfortunately such materials are very imperfect, our knowledge of the existence of works often resting only upon their place in some loosely-entered catalogue—and of the catalogues themselves, the proportion still remaining must be small indeed. Under these circumstances the following documents, which are now for the first time printed, or even noticed, will be found to be of considerable interest. The first is, in modern language, a Power of Attorney, executed by the Prior of Christ Church, Canterbury, appointing two of the monks of his church to be his procurators for the purpose of receiving from the convent of Anglesey, in Cambridgeshire\*, a book which had been lent to the late Rector of Terrington. Its precise date is uncertain, but it must be of about the middle of the thirteenth century (1244—1254), as Nicholas Sandwich, the Prior of Christ Church, was the second of four priors who presided between the years 1234 and 1274.

“N. Prior Ecclesiæ Christi Cantuariensis discretis viris et religiosis Domino Priori de Anglesheya et ejusdem loci sacro conventui salutem in Domino. Cum sincera semper caritate noverit fraternitas vestra nos constituisse fratres Gauterum de Hatd-feld et Nicholaum de Grantebrigiense Ecclesiæ nostræ monachos latores precencium procuratores nostros ad exigendum et recipiendum librum qui

\* The information given of this house by Dugdale is very scanty. It could surely be added to considerably.

intitulatur..Johannes Crisestomus de laude Apostoli.. In quo etiam volumine continentur Hystoria vetus Britonum quæ Brutus appellatur et tractatus Roberti Episcopi Herfordiæ de compoto. Quæ quondam accommodavimus Magistro Laurentio de Sancto Nicholao tunc Rectori ecclesiæ de Tyrenton. Qui post decessum præfati Magistri L. penes vos morabatur et actenus moratur. In cuius rei testimonium has litteras patentes nostro sigillo signatas vobis transmittimus.”

The contents of the book which is the subject of this special embassy are of the character usually found to have formed the staple of monastic libraries, though the particular treatises included in it are not common.

In the Reverend Joseph Hunter's valuable treatise upon *English Monastic Libraries*† occurs a notice of an indenture executed in A.D. 1343, whereby the priory of Henton lent no less than twenty books to another monastic establishment. The deed is described, but not printed. It will be seen that the instrument we have given above is nearly a century earlier; and the minute description of the book given in this document supplies some very curious facts illustrative of the mode of putting together ancient books, which have not hitherto been remarked, for the simple reason that no opportunity for comparison like that presented by the present case has yet been noticed. Among the Cottonian MSS. (Galba E. iv.) is a perfect specimen of an ancient Library Catalogue, which, although not altogether unnoticed, deserves a more careful examination than it has yet received. It relates to the magnificent monastic foundation from which emanated the deed we have printed above, and is headed “Tituli librorum de libraria Ecclesiæ Christi Cantuariensis et contenta in eisdem libris tempore H. Prioris.” It is written in that bold hand which prevails so extensively in ecclesiastical MSS. with but little variation from the middle of the fourteenth century to the end of the fifteenth, — a hand which is not always clearly written, and which therefore, in itself, does not materially assist in the distinction of a date. Now having first assigned the credit of this noble

† London, 1831, quarto. See also a Paper by Mr. Halliwell in the *Archæologia*, xxvii. p. 455: and Sir Francis Palgrave's Introduction to *Documents and Records illustrating the History of Scotland*, pp. xcvi. — cxvi., for extracts from the historical chronicles preserved in the monasteries, &c.

Catalogue — in which are entered about 600 volumes, in nearly every one of which, besides the substantive (or initial?) work, are particularised numerous detached writings, varying from two or three to five-and-forty distinct “tracts” — to Prior Henry Chichely (1413—1443), the founder of All Souls’ and St. John’s Colleges, Oxford, and who “built the library of the church, and furnished it with books,” we will see whether the book “qui intitulatur Johannes Crisostomus,” &c. was returned to Canterbury, and had a place in the list; — and this, we think, is satisfactorily shown by the following entry: —

“Johannes Crisostomus de laude Apostoli.

In hoc volumine continentur

Idem de laude Redemptoris.

Brutus latine.

Nomina Regum Britanniae sicut in ordine successerunt.

Nomina Archiepiscoporum Cantuariensis sicut in ordine successerunt.

Tabula et questiones Bede de regione (?)

Tabula ejusdem et expositio super tabulam de lunationibus.

Descriptio Britanniae Insulae.

Expositio super Merlinum, imperfecta.

It may perhaps be supposed that this proves too much, as, besides the direct title of the volume, *eight* “tracts” are here entered, while in the Power of Attorney only *six* are mentioned. But we would maintain, nevertheless, that it is the identical book, and explain this variation in the description by the circumstance that the library having, in the space of nearly two centuries, been materially enriched, numerous works, consisting in many cases only of a single “quaternion,” were inserted in the volumes already existing. An examination of the structure of books of this period would confirm this view, and show that their apparent clumsiness is to be explained by the facility it was then the custom to afford for the interpolation or extraction of “sheets,” by a contrivance somewhat resembling that of the present day for temporarily fixing loose papers in a cover, and known as the “patent leaf-holder.”

The second document is a list of certain books, belonging to the monastery of Anglesey, early in the fourteenth century, allotted out to the canons of the house for the purpose of custody, or, perhaps, of study or devotion.

“Isti libri liberati sunt canonicis die.....anno regni Regis Edwardi septimo” \* (7 Edw. II. A. D. 1314.)

Penes Dominum Priorem; Parabelae Salomonis; Psalterium cum.....

Penes Dominum J. de Bodek; Epistolae Pauli.....; Quaedam notulae super psalter et liber miraculorum.....Mariae cum miraculis sanctorum.

Penes Sub-priorem; Liber vitae Sancti Thomae Martiris.

Penes E. de Ely; Quartus liber sententiarum cum sermo.....; Liber Reymundi; Liber de vitiis et virtutibus et pastorale.

Penes R. Pichard; Liber Alquini; Liber Johannis de Tyrinton cum Catone et aliis.

Penes Henrici Muchet; Liber de vita Sanctae Mariae Magdalene et remediarum (?)

Penes Walteri de Yilwilden; Liber S.....ligatus in panno ymnaro glosatus cum constitutionibus; Belet ligatus et vita sanctorum.

Penes Ricardi de Queye; Omeliae Gregorii (?) super Evangelistas ligatae in nigro corio.

In commune biblia; Decreta; Decretales; Prima pars moralium Job; Liber de abusionibus.

Liber justitiae; penes Magistrum Adam de Wilburham.

Penes Walteri de Wyth; Liber Innocentii super sacramenta cum Belet et introductione in uno volumine.

Item penes Sup-priorem; Psalterium glosatum quod fuit in custodia Magistri Henrici de Melreth.

Item aliud psalterium glosatum in pignoratam penes Isabellam Siccadona.

Several of these descriptions are highly curious; particularly the last item, which describes one of the “glossed” psalters as being “*in pawn*,” a fact which, in itself, tells a history of the then condition of the house.

The first document, taken in connection with that referred to by Mr. Hunter, would seem to establish the existence of a system of interchanging the literary wealth of monastic establishments, and thereby greatly extending the advantages of their otherwise scanty stores. Both are executed with all the legal forms used in the most important transactions, which would support the opinion of their not

\* The formula of this date, “anno R. R. E. septimo,” would at first sight be considered to refer to the preceding reign; but the list is merely a memorandum on the dorse of a completely executed instrument dated A. D. 1300, which it is highly improbable that it preceded. The style of Edward II. is often found as above, though not usually so.

being special instances: but they are, in either case, curious and satisfactory evidence of the care and caution exercised by the monks in cases where their books were concerned; and one cannot but regret that when the time came that the monasteries were destined to be dissolved, and their books torn and scattered to the winds, no attention was paid to Bale's advice for the formation of "one solemne library in every shire of England."

JOSEPH BURTT.

**PEDLAR'S SONG ATTRIBUTED TO SHAKSPERE,  
AND TRADITION CONNECTED WITH SHAK-  
SPERE'S "HAMLET."**

The following verses, which would form a very appropriate song for Autolycus, were arranged as a glee for three voices by Dr. Wilson about the year 1667. They are published in Playford's *Musical Companion* in 1673; in Warren's *Collection of Glees and Catches*; and in S. Webbe's *Conveto Harmonico*. The words were, I believe, first ascribed to Shakspeare, by Clark, in 1824, in his *Words of Glees, Madrigals, &c.*; but he has not given his authority for so doing. It has been stated that they have since been discovered in a common-place book written about Shakspeare's time, with his name attached to them, and with this indirect evidence in favour of their being written by him, that the other pieces in the collection are attributed to their proper writers. The late Mr. Douce, who was inclined to believe the song to have been written by Shakspeare, once saw a copy of it with a fourth verse which was shown to him by the then organist of Chichester. The poem is not included in Mr. Collier's edition of Shakspeare, nor in the Aldine edition of Shakspeare's Poems, edited by the Rev. A. Dyce. Perhaps if you will be good enough to insert the song and the present communication in the "NOTES AND QUERIES," some of your readers may be enabled to fix the authorship; and to furnish the additional stanza to which I have referred.

**PEDLAR'S SONG.**

From the far Lavinian shore,  
I your markets come to store;  
Muse not, though so far I dwell,  
And my wares come here to sell;

Such is the sacred hunger for gold.

Then come to my pack,

While I cry

"What d'ye lack,

What d'ye buy?

For here it is to be sold."

I have beauty, honour, grace,

Fortune, favour, time, and place,

And what else thou would'st request,

E'en the thing thou likest best;

First, let me have but a touch of your gold.

Then, come to me, lad,

Thou shalt have

What thy dad

Never gave;

For here it is to be sold.

Madam, come, see what you lack,

I've complexions in my pack;

White and red you may have in this place,

To hide your old and wrinkled face.

First, let me have but a touch of your gold,

Then you shall seem

Like a girl of fifteen,

Although you be threescore and ten years old.

While on this subject, perhaps I may be permitted to ask whether any reader of the "NOTES AND QUERIES" can throw light on the following questionable statement made by a correspondent of the *Morning Herald*, of the 16th September, 1822.

"Looking over an old volume the other day, printed in 1771, I find it remarked that it was known as a tradition, that Shakspeare shut himself up all night in Westminster Abbey when he wrote the ghost scene in Hamlet."

I do not find in Wilson's *Shakspeariana* the title of a single "old" book printed in 1771, on the subject of Shakspeare. T.

**SIR WILLIAM SKIPWYTH, KING'S JUSTICE  
IN IRELAND.**

Mr. Editor, — I am encouraged by the eminent names which illustrate the first Number of your new experiment — a most happy thought — to inquire whether they, or any other correspondent, can inform me who was the William de Skypwyth, the patent of whose appointment as Chief Justice of the King's Bench in Ireland, dated February 15. 1370, 44 Edward III., is to be found in the *New Fœdera*, vol. iii. p. 887? In the entry on the Issue Roll of that year, p. 458., of the payment of "his expences and equipment" in going there, he is called "Sir William Skipwyth, Knight, and the King's Justice in Ireland."

There was a Sir William Skipwyth, who was appointed a Judge of the Common Pleas in 33 Edward III., and Chief Baron of the Exchequer in 36 Edward III.; and, were it not that Collins, in his *Baronetage*, followed by Burke, says that he remained Chief Baron till 40 Edward III., in which year he died, I should have had no doubt that the Irish Chief Justice was the same with the English Chief Baron.

The same authority adds that Sir William Skipwyth, who was made a Justice of the King's Bench [it should have been of the Common Pleas] in 50 Edward III., and who resigned his office in 11 Richard II., was the eldest son of the Chief Baron. But that authority does not make the slightest allusion to the appointment of the Chief Justice of Ireland.

A suspicion that this last Justice of the Common Pleas is not only the same person as the Chief Justice of Ireland, but also as the Chief Baron of the Exchequer, has arisen in my mind for the following among other reasons.

1. Collins and Burke are wrong in saying that he remained Chief Baron till 40 Edward III. His successor in that office was appointed on October 29. 1365, 39 Edward III.

2. They are further wrong, I imagine, in saying that he continued Chief Baron till his death: for Joshua Barnes, in his *History of Edward III.*, p. 667., says that Skipwyth and Sir Henry Green, the Chief Justice of the King's Bench, were in 1365 arrested and imprisoned on account of many enormities which the King understood they had committed against law and justice; and this relation is corroborated by the fact that Green's successor as Chief Justice was appointed on the same day as Skipwyth's successor as Chief Baron.

3. No proof whatever is given of the Chief Baron's death in 40 Edward III.

I will not trouble you with other grounds of identification which occur to me: but as an answer to my question might "make these odds all even, I send the "Query" to the Lost and Found Office" you have established, in the hope that some stray "Note," as yet unappropriated, may assist in solving the difficulty.

EDWARD FOSS.

November 5. 1849.

#### THE THISTLE OF SCOTLAND.

Mr. Editor, — May I ask if any of your contributors could inform me in an early number, when and on what occasion the Thistle was adopted as the emblem of the Scottish nation? I have looked into many historians, but as yet found nothing definite enough.

R. L.

Pauley, Oct. 29. 1849.

#### CAPTURE OF THE DUKE OF MONMOUTH.

Mr. Editor, — Having noticed the letter of Mr. John Bruce, in your Miscellany, I beg leave to inform him that the ash tree under which Monmouth was taken is still standing on the Woodland estate, now the property of the Earl of Shaftesbury.

I shall be happy at some future day, if it suits your purpose, to collect and send you such particulars as may be gained on the spot respecting it, and the incidents of the capture.

We have still in the Town Hall here the chair in which it is said Jefferies sat at the Bloody Assize.

A. D. M.

Dorchester, 3d Nov. 1849.

[We shall gladly receive the particulars which our Correspondent proposes to collect and forward.]

#### SERPENTS' EGGS AND STRAW NECKLACES.

[Mr. Thoms' Query in this case should have been limited to the *straw necklaces*, as Mr. Nichols has already explained the *serpents' eggs*; but our Correspondent's letter is so satisfactory on both points that we insert it entire.]

The passage from Erasmus, "*brachium habet ova serpentum*," is plainly to be rendered "and with a string of serpents' eggs on your arm." The meaning is equally apparent on recalling the manner in which snakes' eggs are found, viz., hanging together in a row. Erasmus intends Menedemus to utter a joke at the *rosary of beads* hanging over the pilgrim's arm, which he professes to mistake for serpents' eggs.

I am not aware what particular propriety the "collar or chaplet" (for it may mean either) of *straw* may have, as worn by a pilgrim from Compostella; or whether there may not lurk under this description, as be-



neath the other, a jocular sense. The readiest way of determining this point would be to consult some of the accounts of Compostella and of its relics, which are to be found in a class of books formerly abundant in the north-western towns of Spain. V.

#### MADOC — HIS EXPEDITION TO AMERICA.

"A Student" may consult the *Proceedings of the Royal Society of Northern Antiquaries, Copenhagen*, Mr. Geogehan's *Ireland*, O'Flaherty's *Ogygia*, Magnusen and Rafn *On the Historical Monuments of Greenland and America*, and some of the *Sagas*. SCOTUS.

Brechin, Nov. 5. 1849.

#### NOTES ON COFFEE.

The earliest account we have of coffee is said to be taken from an Arabian MS. in the Bibliothèque du Roi in Paris.

Schehabeddin Ben, an Arabian author of the ninth century of the Hegira, or fifteenth of the Christians, attributes to Gemaleddin, Mufti of Aden, a city of Arabia Felix, who was nearly his contemporary, the first introduction into that country, of drinking coffee. He tells us, that Gemaleddin, having occasion to travel into Persia, during his abode there saw some of his countrymen drinking coffee, which at that time he did not much attend to; but, on his return to Aden, finding himself indisposed, and remembering that he had seen his countrymen drinking coffee in Persia, in hopes of receiving some benefit from it, he determined to try it on himself; and, after making the experiment, not only recovered his health, but perceived other useful qualities in that liquor; such as relieving the head-ach, enlivening the spirits, and, without prejudice to the constitution, preventing drowsiness. This last quality he resolved to turn to the advantage of his profession; he took it himself, and recommended it to the Dervises, or religious Mahometans, to enable them to pass the night in prayer, and other exercises of their religion, with greater zeal and attention. The example and authority of the mufti gave reputation to coffee. Soon men of letters, and persons belonging to the law, adopted the use of it. These were followed by the tradesmen and artisans that were

under the necessity of working in the night, and such as were obliged to travel late after sun-set. At length the custom became general in Aden; and it was not only drunk in the night by those who were desirous of being kept awake, but in the day for the sake of its other agreeable qualities.

Before this time coffee was scarce known in Persia, and very little used in Arabia, where the tree grew. But, according to Schehabeddin, it had been drunk in Æthiopia from time immemorial.

Coffee being thus received at Aden, where it has continued in use ever since without interruption, passed by degrees to many neighbouring towns; and not long after reached Mecca, where it was introduced, as at Aden, by the dervises, and for the same purposes of religion.

The inhabitants of Mecca were at last so fond of this liquor, that, without regarding the intention of the religious, and other studious persons, they at length drank it publicly in coffee-houses, where they assembled in crowds to pass the time agreeably, making that the pretence. From hence the custom extended itself to many other towns of Arabia, particularly to Medina, and then to Grand Cairo in Egypt, where the dervises of Yemen, who lived in a district by themselves, drank coffee on the nights they intended to spend in devotion.

Coffee continued its progress through Syria, and was received at Damascus and Aleppo without opposition; and in the year 1554, under the reign of Solyman, one hundred years after its introduction by the Mufti of Aden, became known to the inhabitants of Constantinople, when two private persons of the names of Schems and Hekin, the one coming from Damascus, and the other from Aleppo, opened coffee-houses.

"It is not easy," says Ellis, "to determine at what time, or upon what occasion, the use of coffee passed from Constantinople to the western parts of Europe. It is, however, likely that the Venetians, upon account of the proximity of their dominions, and their great trade to the Levant, were the first acquainted with it; which appears from part of a letter wrote by Peter della Valle, a Venetian, in 1615, from Constantinople; in which he tells his friend, that, upon his return he should

bring with him some coffee, which he believed was a thing unknown in his country."

Mr. Galand tells us he was informed by M. de la Croix, the King's interpreter, that M. Thevenot, who had travelled through the East, at his return in 1657, brought with him to Paris some coffee for his own use, and often treated his friends with it.

It was known some years sooner at Marseilles; for, in 1644, some gentlemen who accompanied M. de la Haye to Constantinople, brought back with them on their return, not only some coffee, but the proper vessels and apparatus for making it. However, until 1660, coffee was drunk only by such as had been accustomed to it in the Levant, and their friends: but that year some bales were imported from Egypt, which gave a great number of persons an opportunity of trying it, and contributed very much to bringing it into general use; and in 1671, a coffee-house was opened at Marseilles in the neighbourhood of the Exchange.

Before 1669, coffee had not been seen at Paris, except at M. Thevenot's, and some of his friends; nor scarce heard of but from the account of travellers. In that year, Soliman Aga, ambassador from the Sultan Mahomet the Fourth, arrived, who, with his retinue, brought a considerable quantity of coffee with them, and made presents of it to persons both of the court and city, and is supposed to have established the custom of drinking it.

Two years afterwards, an Armenian, of the name of Pascal, set up a coffee-house, but meeting with little encouragement, left Paris and came to London.

From Anderson's *Chronological History of Commerce*, it appears that the use of coffee was introduced into London some years earlier than into Paris. For in 1652 one Mr. Edwards, a Turkey merchant, brought home with him a Greek servant, whose name was Pasqua, who understood the roasting and making of coffee, till then unknown in England. This servant was the first who sold coffee, and kept a house for that purpose in George Yard, Lombard Street.

The first mention of coffee in our statute books is anno 1660 (12 Car. II. c. 24.), when a duty of 4*d.* was laid upon every gallon of coffee made and sold, to be paid by the maker.

The statute 15 Car. II. c. 11. § 15. ann. 1663, directs that all coffee-houses should be licensed at the general quarter sessions of the peace for the county within which they are to be kept.

In 1675 King Charles II. issued a proclamation to shut up the coffee-houses, but in a few days suspended the proclamation by a second. They were charged with being seminaries of sedition.

The first European author who has made any mention of coffee is Rauwolfus, who was in the Levant in 1573.

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DR. DRYASDUST.

Sir,—Do you, or any of your readers, know anything of the family of that celebrated antiquary? and do you think it probable that he was descended from, or connected with, the author of a work which I met with some time ago, intituled "Wit Revived, or A new and excellent way of Divertisement, digested into most ingenious Questions and Answers. By ASDRYASDUST TOSOFFACAN. London: Printed for T. E. and are to be sold by most Booksellers. MDCLXXIV." 12mo. I do not know anything of the author's character, but he appears to have been a right-minded man, in so far as he (like yourself) expected to find "wit revived" by its digestion into "most ingenious questions and answers;" though his notion that asking and answering questions was a *new* way of divertisement, seems to indicate an imperfect knowledge of the nature and history of mankind: but my query is simply genealogical.

H. F. W.

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MACAULAY'S "YOUNG LEVITE."

Sir,—The following passage from the *Anatomy of Melancholy*, published 1651, struck me as a curious corroboration of the passage in Mr. Macaulay's *History* which describes the "young Levite's" position in society during the seventeenth century; and as chance lately threw in my way the work from which Burton took his illustration, I take the liberty of submitting Notes of both for your examination.

"If he be a trencher chaplain in a gentleman's house (as it befel Euphormio), after some seven years' service he may perchance have a living to



the halves, or some small rectory, with the mother of the maids at length, a poor kinswoman, or a crackt chambermaid, to have and to hold during the time of his life." — Burton, *Anat. of Mel.*, part i. sect. 2. mem. 3. subsect. 15.

Burton is here referring to the *Euphormionis Lusinini Satyricon*, published anno 1617. It professes to be a satire, or rather A FURIOUS INVECTIVE, on the corrupt manners of the times, and is in four parts: the 1st is dedicated to King James I.; the 2nd to Robert Cecil; the 3rd to Charles Emanuel of Savoy; the 4th to Louis XIII., King of France.

The use that Burton makes of the name of Euphormio is any thing but happy. He was not a "trencher chaplain" but the slave of a rich debauchee, Callion, sent in company with another slave, Percas, to carry some all-potent nostrum to Fibullius, a friend of Callion, who was suffering from an attack of stone. Euphormio cures Fibullius, not by the drug with which he was armed, but by a herb, which he sought for and found on a mountain. Fibullius, to reward his benefactor, offers him as a wife a most beautiful girl, whom he introduces to him privately while in his sick-room. Euphormio looks with no little suspicion on the offer; but, after a few excuses, which are overruled by Fibullius, accepts the lady as his betrothed, "seals the bargain with a holy kiss," and walks out of the room (to use his own words) "et sponsus, et quod nesciebam — Pater," page 100. The next mention of this lady [evidently the prototype of the "crackt chambermaid,"] is in page 138. Callion had paid his sick friend Fibullius a visit, and, on the eve of his departure, had ordered Euphormio to ride post before him, and prepare the inhabitants of the districts through which he was to pass for his arrival. While Euphormio is on the horseblock in the act of mounting his steed, a rustic brings him a letter from Fibullius, and in conversation gives him such an account of his bride as forces upon him the reflection, that even the grim Libitina would be preferable, as a bride, to so confirmed a Thais, so fruitful a partner, as the *protégée* of Fibullius would be likely to prove. But, as these *notes* have, in spite of all my attempts at condensation, already grown to a most formidable size, I will not indulge in any moral reflections; but conclude by *querying* you, or any of your readers, to in-

form me whether the personages mentioned in the *Euphorm. Lus. Satyricon*, such as Callion, Percas, Fibullius, &c., are real characters, or not? as, in the former case, I am inclined to think that the work might throw some interesting lights on the private manners and characters of some of the courtiers of the day. "No scandal against any of the maids of honour"—of course. The phrase "*To the halves*" (in the quotation from Burton) means, inadequate, insufficient; we still talk of "half and half" measures. Montanus inveighs against such "perturbations, that purge *to the halves*, tire nature, and molest the body to no purpose." — Burton, *Anat. of Mel.* part ii. sect. 2. mem. 4. subsect. 2.

MELANION.

[The work referred to by our correspondent was written by Barclay, better known as the author of the *Argenis*. The First Part of the *Satyricon*, dedicated to James the First, was published, London, 12mo. 1603; and with the addition of the 2nd Part, Paris, 1605. The best edition of the work (which, really in two parts, is made, by the addition of the *Apologia Euphormionis*, &c. sometimes into five) is said to be the Elzevir 12mo, 1637. There are two editions of it *cum uotis variorum*, Leyden, 1667 and 1669, 8vo., in two volumes. Of some of the editions (as that of 1623, 12mo.) it is said, "adjuncta Clavi sive obscurorum et quasi ænigmaticorum nominum, in hoc Opere passim occurrentium, dilucida explicatione." The *Satyricon* was twice translated into French; and its literary history, and that of the *Censura Euphormionis*, and other tracts which it called forth, might furnish a curious and amusing paper.]

#### SERMONES SANCTI CAROLI BORROMÆI.

Sir, — I have been wanting to get a sight of the following work, "Sermones Sancti Caroli Borromæi, Archiepisc. Mediol. Edidit J. A. Saxius. 5 Tom. Mediol. 1747." Can I learn through your columns whether the work is any where accessible in London? I sought for it in vain at the British Museum a twelve-month ago; nor, though then placed in their list of *Libri desiderati*, has it yet been procured.

C. F. SECRETAN.

#### LUTHER AND ERASMUS.

Mr. Editor. — The following lines, written in a hand of the early part of the seventeenth century, occur on the fly-leaf of a copy of the

*Translation of Luther on the Galatians*, edit. London, 4to. 1577. Can any of your readers oblige me by informing me who was their author?

"Parum Lutherus ac Erasmus differunt,  
Serpens uterque est, plenus atro toxico;  
Sed ille mordet ut cerastes in via,  
Hic fraudulentus mordet in silentio."

Your obedient servant,  
ROTERODAMUS.

TOWER ROYAL — CONSTITUTION HILL —  
COUNTESS OF PEMBROKE'S LETTER—TENNISON'S FUNERAL SERMON ON NELL GWYNNE.

Sir, — I should be glad to obtain answers to any or all of the following Queries: —

1. What is the origin of the name TOWER ROYAL, as applied to a London locality, and when did our kings (if they ever inhabited it) cease to inhabit it?

2. When was CONSTITUTION HILL first so called, and why?

3. Is there any contemporary copy of the celebrated letter said to have been written by Anne Pembroke, Dorset and Montgomery, to Sir Joseph Williamson? It first appeared in *The World*.

4. Does a copy exist in MS., or in print, of the sermon which Archbishop Tennison preached at the funeral of Nell Gwynne?

PETER CUNNINGHAM.

GROG.—BISHOP BARNABY.

Mr. Editor, — I hope you intend to keep a corner for Etymologies.

Query, the origin of the word "grog?"— And why do the people in Suffolk call a lady-bird "Bishop Barnaby?"

If you can enlighten me upon either of these points, I shall feel encouraged to try again.  
Yours, &c. LEGOUR.

NOTES FROM FLY LEAVES, NO. II.

DR. FARMER ON DRAYTON'S WORKS.

The following bibliographical memoranda, in the well-known hand of Dr. Farmer, occur in a copy of the edition of Drayton's *Poems* published in 1619, in small folio, by John Smethwick, which contains "The Barons' Wars; England's Heroical Epistles; Idea;

Odes; The Legends of Robert Duke of Normandie, Matilda, Pierce Gaveston, and Great Cromwell; The Owle; and Pastorals, containing Eglogues, with the Man in the Moone."

They may be of use to some future editor of Drayton, an author now undeservedly neglected, whose *Nymphidia* alone might tempt the tasteful publisher of the "Aldine Poets" to include a selection, at least, of his poems in that beautiful series: —

"The Works of Michael Drayton, Esq., were reprinted in folio, 1748. The title-page 'promises all the writings of that celebrated author,' but his Pastorals (p. 433. &c., first published imperfectly in 4to. 1593) and many other of his most considerable compositions (Odes, The Owle, &c., see the Appendix), are not so much as spoken of. See his article in the *Biog. Brit.* by Mr. Oldys, curiously and accurately written.

"Another edition (which is called the *best*) was printed in 4 vols. 8vo. 1753. Robson, 1765.

"A Poem Triumphant, composed for the Society of the Goldsmiths of London, by M. Drayton. 4to. 1604. *Harl. Cat.* v. 3. p. 357.

"Charles Coffey was the editor of the folio edit. 1748: he had a large subscription for it, but died before the publication; and it was afterward printed for the benefit of his widow. See Mottley p. 201.

"The print of Drayton at the back of the title-page, is marked in Thane's Catalogue, 1774, 7s. 6d.

"N. B. The copy of the *Baron's Warres* in this edition differs in almost every line from that in the 8vo. edit. 1610.

"It was printed under the title of Mortimeriados, in 7-line stanzaes.

"Matilda was first printed 1594, 4to, by Val. Simmes. Gaveston appears by the Pref. to have been publish't before. Almost every line in the old 4to. of Matilda differs from the copy in this edit. A stanza celebrating Shakespeare's Lucrece is omitted in the later edition."

"Idea. The Shepherd's Garland. Fashion'd in 9 Eglogs. Rowland's sacrifice to the 9 Muses, 4to. 1593. But they are printed in this Edition very different from the present Pastorals

"A sonnet of Drayton's prefixed to the 2nd Part of *Munday's Primaleon of Greece*, B. L. 4to. 1619."

[The stanza in *Matilda*, celebrating Shakspeare's *Lucrece*, to which Dr. Farmer alludes, is thus quoted by Mr. Collier in his edition of Shakspeare (viii. p. 411.): —

"Lucrece, of whom proud Rome hath boasted long,  
Lately revived to live another age,  
And here arrived to tell of Tarquin's wrong,  
Her chaste denial, and the tyrant's rage,

Acting her passions on our stately stage:  
She is remember'd, all forgetting me,  
Yet I as fair and chaste as e'er was she."—

who remarks upon it as follows:—

"A difficulty here may arise out of the fifth line, as if Drayton were referring to a play upon the story of Lucrece, and it is very possible that one was then in existence. Thomas Heywood's tragedy, 'The Rape of Lucrece,' did not appear in print until 1608, and he could hardly have been old enough to have been the author of such a drama in 1594, he may, nevertheless, have availed himself of an elder play, and, according to the practice of the time, he may have felt warranted in publishing it as his own. It is likely, however, that Drayton's expressions are not to be taken literally; and that his meaning merely was, that the story of Lucrece had lately been revived, and brought upon the stage of the world: if this opinion be correct, the stanza we have quoted above contains a clear allusion to Shakespeare's 'Lucrece'; and a question then presents itself, why Drayton entirely omitted it in the after-impressions of his 'Matilda.' He was a poet who, as we have shown in the Introduction to 'Julius Cæsar' (vol. viii. p. 4.), was in the habit of making extensive alterations in his productions, as they were severally reprinted, and the suppression of this stanza may have proceeded from many other causes than repentance of the praise he had bestowed upon a rival"]

#### BODENHAM, OR LING'S POLITEUPHUIA.

Sir,—The following is an extract from a Catalogue of Books for sale, issued by Mr. Asher, of Berlin, in 1844:—

"BODENHAM? (LING?), Politeuphuia. Wits common wealth; original wrapper, vellum. VERY RARE.

"80 fr. 8vo. London, for Nicholas Ling, 1597.

"This book, 'being a methodicall collection of the most choice and select admonitions and sentences, compendiously drawne from infinite varietie,' is quoted by Lowndes under Bodenham, as first printed in 1598; the Epistle dedicatory however of the present copy is signed: 'N. Ling,' and addressed 'to his very good friend Maister I. B.,' so that Ling appears to have been the author, and this an edition unknown to Lowndes or any other bibliographer."

This seems to settle one point, perhaps a not very important one, in our literary history; and as such may deserve a place among your "NOTES."

BOOKWORM.

#### COLLEY CIBBER'S APOLOGY.

Mr. Editor,—No doubt most of your readers are well acquainted with Colley Cibber's *Apology for his Life, &c.*, first printed, I believe, in 1740, 4to, with a portrait of himself, painted by Vanloo, and engraved by Vandergucht. Chapters IV. and V. contain the celebrated characters he drew of the principal performers, male and female, in, and just before, his time, viz. Betterton, Montfort, Kynaston, &c.; Mrs. Betterton, Mrs. Barry, Mrs. Bracegirdle, &c. Upon these characters I have two questions to put, which I hope some of your contributors may be able to answer. The first is, "Were these characters of actors reprinted in the same words, and without additions, in the subsequent impressions of Cibber's *Apology*, in 8vo?" Secondly, "Had they ever appeared in any shape before they were inserted in the copy of Cibber's *Apology* now before me, in 1740, 4to?" To this may be added, if convenient, some account of the work in which these fine criticisms originally appeared, supposing they did not first come out in the *Apology*. I am especially interested in the history of the Stage about the period when the publication of these characters formed an epoch.

I am, Mr. Editor, yours,

DRAMATICUS.

#### A MAIDEN ASSIZE—WHITE GLOVES.

Mr. Editor,—I forward for insertion in your new publication the following "NOTE," taken from the *Times* of the 20th August, 1847:—

"A FORTUNATE COUNTY.—In consequence of there being no prisoners, nor business of any kind to transact at the last assizes for the county of Radnor, the high sheriff, Mr. Henry Miles, had to present the judge, Mr. Justice Cresswell, with a pair of white kid gloves, embroidered in gold, and which have been forwarded to his lordship; a similar event has not taken place for a considerable number of years in that county. His lordship remarked that it was the first time it had occurred to him since he had been on the bench."

And I beg to append to it as a "QUERY," which I shall gladly see answered by any of your correspondents, or my professional brethren,—  
"What is the origin of this singular custom, and what is the earliest instance of it on record?"

A LIME OF THE LAW.

### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

JONES' (EDMUND) GEOGRAPHICAL, HISTORICAL, AND RELIGIOUS ACCOUNT OF ABERYSTWTH. 8vo. Trevecka, 1779.

CARTARI. — LA ROSA D' ORO PONTIFICIA, ETC. 4to. Rome. 1681.

SHAKSPEARE'S DRAMATIC WORKS. — The Fourth Volume of WHITTINGHAM'S Edition, in 7 vols. 24mo. Chiswick. 1814.

M. C. H. BROEMEL, FEST-TANZEN DER ERSTEN CHRISTEN. Jena, 1705.

\*.\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

### NOTICES TO CORRESPONDENTS.

*The matter is so generally understood with regard to the management of periodical works, that it is hardly necessary for the Editor to say that HE CANNOT UNDERTAKE TO RETURN MANUSCRIPTS; but on one point he wishes to offer a few words of explanation to his correspondents in general, and particularly to those who do not enable him to communicate with them except in print. They will see, on a very little reflection, that it is plainly his interest to take all he can get, and make the most, and the best, of everything; and therefore he begs them to take for granted that their communications are received, and appreciated, even if the succeeding Number bears no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of sometimes giving an explanation, when there really is one which would quite satisfy the writer, for the delay or non-insertion of his communication. Correspondents in such cases have no reason, and if they understood an editor's position they would feel that they have no right, to consider themselves undervalued; but nothing short of personal experience in editorship would explain to them the perplexities and evil consequences arising from an opposite course.*

MYTHOS is thanked for his hints, which shall not be lost sight of. We have abundance of NOTES on the subject, not only of the SEVEN WISE MASTERS,

but of that other treasury of ancient fictions, the GESTA ROMANORUM, which we shall bring forward as opportunity offers.

S. Y. The edition of Chaucer, in five volumes 12mo, edited by Singer, in 1822, was the only modern library edition of the "Works" until the appearance of Sir H. Nicolas's edition in the Aldine Poets. Bell's edition, in 14 volumes, and Dolby's in 2, though they may have done much to extend a knowledge of the writings of the Father of English Poetry, can scarcely be called library editions.

A. P. will see the matter he refers to illustrated in an early number.

COMMUNICATIONS RECEIVED. — J. H. H. — M. — Φ. — T. Jones. — Z. — Buriensis. — G. H. B. — W. B. B.

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NOTES AND QUERIES, A MEDIUM OF INTER-COMMUNICATION FOR LITERARY MEN, is, as its name implies, intended to supply this deficiency. Those who meet with facts worthy of preservation, may record them in its columns; while those, again, who are pursuing literary inquiries, may, through this MEDIUM, ask for information on points which have baffled their own individual researches. How often is even the best informed writer stopped by an inability to solve some doubt or understand some obscure allusion which suddenly starts up before him! How often does a reading man stumble upon some elucidation of a doubtful phrase, or disputed passage;—some illustration of an obsolete custom hitherto unnoticed;—some biographical anecdote or precise date hitherto unrecorded;—some book, or some edition, hitherto unknown or imperfectly described.

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No. 3.]

SATURDAY, NOVEMBER 17. 1849.

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## TRAVELLING IN ENGLAND.

I suppose that the history of travelling in this country, from the Creation to the present time, may be divided into four periods — those of no coaches, slow coaches, fast coaches, railways. Whether balloons, or rockets, or some new mode which as yet has no name, because it has no existence, may come next, I cannot tell, and it is hardly worth while to think about it; for, no doubt, it will be something quite inconceivable.

The third, or fast-coach period was brief, though brilliant. I doubt whether fifty years have elapsed since the newest news in the world of locomotive fashion was, that—to the utter confusion and defacement of the "Sick, Lame, and Lazy," a sober vehicle so called from the nature of its cargo, which was nightly disbanded into comfortable beds at Newbury—a new post-coach had been set up which performed the journey to Bath in a

single day. Perhaps the day extended from about five o'clock in the morning to midnight, but still the coach was, as it called itself, a "*Day-coach*," for it travelled all day; and if it did somewhat "add the night unto the day, and so make up the measure," the passengers had all the more for their money, and were incomparably better off as to time than they had ever been before. But after this many years elapsed before "*old Quicksilver*" made good its ten miles an hour in one unbroken trot to Exeter, and was rivalled by "*young Quicksilver*" on the road to Bristol, and beaten by the light-winged *Hirondelle*, that flew from Liverpool to Cheltenham, and troops of others, each faster than the foregoing, each trumpeting its own fame on its own improved bugle, and beating time (all to nothing) with sixteen hoofs of invisible swiftness. How they would have stared if a parliamentary train had passed them, especially if they could have heard its inmates grumbling over their slow progress, and declaring that it would be almost quicker to get out and walk whenever their jealousy was roused by the sudden flash of an express.

Certainly I was among those who rejoiced in the increased expedition of the fast-coach period; not because I loved, but because I hated, travelling, and was glad to have periods of misery abridged. I used to listen with delight to the stories of my seniors, and to marvel that in so short a space of time so great an improvement had been made. One friend told me that in earlier life he had travelled from Gloucester to Hereford in a coach, which performed the journey of about thirty miles between the hours of five in the morning and seven in the evening. I took it for granted that they stopped on the road to dine, and spent a long afternoon in smoking.

napping, or playing at bowls. But he would not acknowledge anything of the kind, and the impression on his mind was that they kept going (such going as it was), except during the time necessarily expended in baiting the horses, who, I think, were not changed — unless indeed it were from bad to worse by fatigue. Another friend, a physician at Sheffield, told me that one of the first times (perhaps he may have said, the first) that a coach started for London, he was a passenger. Without setting out unreasonably early in the morning, or travelling late at night, they made such progress, that the first night they lay at Nottingham, and the second at Market Harborough. The third morning they were up early, and off at five o'clock; and by a long pull and a strong pull through a long day, they were in time to hear Bow Church clock strike eleven or twelve (I forget which) as they passed through Cheapside. In fact such things have always seemed to me to be worth noting, for you never can tell to what extent, or even in what direction, they may throw some little ray of light on an obscure point of history. On this principle I thought it worth while to copy an original bill which lately fell into my hands. Many such have been reprinted, but I am not aware that this one has; and as what is wanted is a series, every little may help. It is as follows:—

### “ YORK Four Dayes

#### “ Stage-Coach

“ Begins on Monday the 18 of March 1678.

“ All that are desirous to pass from London to York, or return from York to London or any other Place on that Road; Let them Repair to the Black Swan in Holborn in London and the Black Swan in Cony-Street in York

“ At both which places they may be received in a Stage-Coach every Monday, Wednesday and Friday, which performs the whole journey in Four days (if God permit) and sets forth by Six in the Morning

“ And returns from York to Doncaster in a Forenoon, to Newark in a day and a half, to Stamford in Two days, and from Stamford to London in Two days more

“ Performed by { Henry Moulen  
Margaret Gardner  
Francis Gardner.”

But I cannot deny that, while I have listened to, and rejoiced in, these stories, I have

had some doubt whether full justice has been done to the other side of the question. I have always felt as if I had a sort of guilty knowledge of one contradictory fact, which I learned between twenty and thirty years ago, and which no one whom I have yet met with has been able to explain. For this reason I am desirous to lay it before you and your readers.

Just one hundred years ago—that is to say, on Sunday, the 10th of August, 1749—two German travellers landed at Harwich. The principal one was Stephen Schultz, who travelled for twenty years through various parts of Europe, Asia, and Africa, in the service of the Callenberg Institution at Halle, of which he was afterwards Director, being at the same time Pastor of St. Ulrich's Church in that city, where his picture is (or was about twenty years ago) to be seen affixed to the great pillar next the organ. It represents him as an elderly divine in a black cap, and with a grave and prediger-like aspect; but there is another likeness of him—an engraved print—in which he looks more like a Turk than a Christian. He is dressed in a shawl turban, brickdust-red mantle, and the rest of the costume which he adopted in his Eastern travels. Our business, however, is with his English adventures, which must, I think, have astonished him as much as anything that he met with in Arabia, even if he acted all the Thousand and One Nights on the spot. As I have already said, he and his companion (Albrecht Friedrich Woltersdorf, son of the Pastor of St. George's Church in Berlin), landed at Harwich on Sunday, August 10. They staid there that night, and on Monday they walked over to Colchester. There (I presume the next morning) they took the “Land-Kutsche,” and were *barely six hours* on the road to London.

This statement seems to me to be so at variance with notorious facts, that, but for one or two circumstances, I should have quietly set it down for a mistake; but as I do not feel that I can do this, I should be glad to obtain information which may explain it. It is no error of words or figures, for the writer expresses very naturally the surprise which he certainly must have felt at the swiftness of the horses, and the goodness of the roads. He was a man who had seen something of

the world, for he had lived five-and-thirty years, thirteen of which had elapsed since he began his travels. As a foreigner he was under no temptation to exaggerate the superiority of English travelling, especially to an extent incomprehensible by his countrymen; and, in short, I cannot imagine any ground for suspecting mistake or untruth of any kind.\*

I have never been at Colchester, but I believe it is, and always was, full fifty miles from London. Ipswich, I believe, is only eighteen miles farther; and yet *fifteen years* later we find an advertisement (*Daily Advertiser*, Thursday, Aug. 30. 1764), announcing that London and Ipswich Post Coaches on *steel springs* (think of that, and think of the astonished Germans careering over the country from Colchester without that mitigation), from London to Ipswich in *ten hours* with Postillions, set out every morning at seven o'clock, Sundays excepted, from the Black Bull Inn, in Bishopsgate Street.

It is right, however, to add that the Herr Prenter Schultz and his companion appear to have returned to Colchester, on their way back to Germany, at a much more moderate pace. The particulars do not very exactly appear; but it seems from his journal that on the 16th of September they dined with the Herr Prediger Pittius, minister of the German Church in the Savoy, at twelve o'clock (*nach deutscher art*, as the writer observes). They then went to their lodging, settled their accounts, took up their luggage, and proceeded to the inn from which the "Stäts-Kutsche" was to start; and on arriving there found some of their friends assembled, who had ordered a meal, of which they partook. How much time was occupied in all this, or when the coach set out, does not appear; but they travelled the whole night, and until towards noon the next day, before they got to Colchester. This is rather more intelligible;

but as to their up-journey I really am puzzled, and shall be glad of any explanation.

Yours, &c. G. G.

#### SANUTO'S DOGES OF VENICE.

Mr. Editor,—Among the well-wishers to your projected periodical, as a medium of literary communication, no one would be more ready to contribute to it than myself, did the leisure I enjoy permit me often to do so. I have been a maker of *Notes and Queries* for above twenty-five years, and perhaps should feel more inclined to trouble you with the latter than the former, in the hope of clearing up some of the many obscure points in our history, biography, and poetical literature, which have occurred to me in the course of my reading. At present, as a very inadequate specimen of what I once designed to call *Leisure Moments*, I beg to copy the following Note from one of my scrap-books:—

In the year 1420, the Florentines sent an embassy to the state of Venice, to solicit them to unite in a league against the ambitious progress of Filippo Maria Visconti, Duke of Milan; and the historian Daru, in his *Histoire de Venise*, 8vo., Paris, 1821, has fallen into more than one error in his account of the transaction. Marino Sanuto, who wrote the lives of the Doges of Venice in 1493 (Daru says, erroneously, some fifty years afterwards), has preserved the Orations made by the Doge Tomaso Mocenigo, in opposition to the Florentine proposals; which he copied, according to his statement, from a manuscript that belonged to the Doge himself. Daru states, that the MS. was communicated to him by the Doge; but that could not be, since the Doge died in 1423, and Sanuto was not born till 1466. An abridged translation of these Orations is given in the *Histoire de Venise*, tom. ii. pp. 289—311.; and in the first of these, pronounced in January, 1420 (1421, Daru), he is made to say, in reference to an ambassador sent by the Florentines to the Duke of Milan, in 1414, as follows: "L'ambassadeur fut un Juif, nommé Valori, banquier de sa profession," p. 291. As a commentary on this passage, Daru subjoins a note from the Abbé Laugier, who, in his *Histoire de Venise*, liv. 21., remarks, 1. That it appears strange the Florentines should have

\* It is perhaps right to give his words. Speaking of a person who acted as their guide, he says:—"Den folgenden Tages gieng er mit uns 22 engl. Meilen bis Colchester zu Fuss; wo wir uns auf die Land-Kutsche verdingen, mit welcher wir 50 englische Meilen d. i. 10 teutsche Meilen bis London, in solcher Geschwindigkeit endigten, dass wir auf dem ganzen Wege kaum 6 Stunden gefahren sind; so schnell gehen die englischen Pferde; aber auch so schön sind die englischen Wege." *Der Leistungen des Höchsten*, &c. Zw. Theil. Halle, 1772, p. 62.

chosen a Jew as an ambassador; 2. That his surname was Bartolomeo, which could not have been borne by a Jew; 3. That the Florentine historian Poggio speaks of Valori as having been one of the principal members of the Council of Florence. The Abbé thence justly concludes, that the ambassador could not have been a Jew; and it is extraordinary that Daru, after such a conclusive argument, should have admitted the term *Jew* into his text. But the truth is, that this writer (like many others of great reputation) preferred blindly following the text of Sanuto, as printed by Muratori\*, to the trouble of consulting any early manuscripts. It happens, however, that in a manuscript copy of these Orations of Mocenigo, written certainly earlier than the period of Sanuto, and preserved in the British Museum, MS. Add. 12, 121., the true reading of the passage may be found thus:—"Fo mandato Bartolomio Valori, *homo ricco*, el qual viveva de cambij." By later transcribers the epithet *ricco*, so properly here bestowed on the Florentine noble, was changed into *indio* (*giudeo*), and having been transferred in that shape into Sanuto, has formed the groundwork of a serious error, which has now existed for more than three centuries and a half.

FREDERICK MADDEN.

British Museum, Nov. 7. 1849.

#### LETTERS OF LORD NELSON'S BROTHER IMMEDIATELY AFTER THE BATTLE OF TRAFALGAR.

[The following letters will be best illustrated by a few words derived from the valuable life of our great naval hero lately published by Mr. Pettigrew. Besides his last will, properly so called, which had been some time executed, Lord Nelson wrote and signed another paper of a testamentary character immediately before he commenced the battle of Trafalgar. It contained an enumeration of certain public services performed by Lady Hamilton, and a request that she might be provided for by the country. "Could I have rewarded those services," Lord Nelson says, "I would not now call upon my country; but as that has not been in my power, I leave Emma Hamilton, therefore, a legacy to my king and country, that will give her an ample provision to maintain her rank in life." He also recommended to the beneficence of his country his adopted

daughter. "My relations," he concludes, "it is needless to mention; they will of course be amply provided for."

This paper was delivered over to Lord Nelson's brother, together with his will. "Earl Nelson, with his wife and family, were then with Lady Hamilton, and had indeed been living with her many months. To their son Horatio, afterwards Viscount Trafalgar, she was as attentive as a mother, and their daughter had been almost exclusively under her care for education for six years. The Earl kept the codicil in his pocket until the day 120,000*l.* was voted for him by the House of Commons. On that day he dined with Lady Hamilton in Clarges Street, and learning at table what had been done, he brought forth the codicil, and throwing it to Lady Hamilton, coarsely said, she might now do with it as she pleased." — Pettigrew's *Memoirs of Nelson*, ii. 624, 625. Lady Hamilton took the paper to Doctors' Commons, where it stands registered as a codicil to Nelson's will. A knowledge of these circumstances is necessary to the full understanding of our correspondent's communication.]

Sir, — The following letters may be found interesting as illustrative of the private history of Lord Nelson, to which public attention has been strongly drawn of late by the able work of Mr. Pettigrew. The letters were addressed by Earl Nelson to the Rev. A. J. Scott, the friend and chaplain of the fallen hero.

18. Charles Street, Berkeley Square,  
Dec. 2. 1805.

Dear Sir, — I am this day favoured with your obliging letter of October 27.\* The afflicting intelligence you designed to prepare me for had arrived much sooner; but I am duly sensible of the kind motive which induced this mark of your attention and remembrance.

The King has been pleased to command that his great and gallant servant shall be buried with funeral honours suitable to the splendid services he rendered to his country, and that the body shall be conveyed by water to Greenwich, in order to be laid in state. For myself I need not say how anxious I am to pay every tribute of affection and of respect to my honoured and lamented brother's remains. And it affords me great satisfaction to learn your intention of accompanying them till deposited in their last earthly mansion. The coffin made of the L'Orient's mast will be sent to Greenwich to await the arrival of the body, and I hope there to have an opportunity of making my acknowledgments in person.

Believe me, dear Sir,

Your faithful friend,  
and obedient humble servant,  
NELSON.

\* In the *Reverend Italicorum Scriptores*, tom. xxii. col. 947., the passage stands thus: "Fu mandato Bartolomeo Valori, *hom giudeo*, el qual vivea di cambi." Two late copies of Sanuto, formerly in the Guildford collection, and now in the British Museum, MS. Add. 2573, 2576, read, "Bartoli Valori, hom iudio."

\* The Battle of Trafalgar was fought October 21.

I beg the favour of your transmitting to me by the first safe opportunity such of my dear brother's papers (not of a public nature) as are under your care, and of making for me (with my sincere regards and kind compliments) to Captain Hardy the like request.

Please to let me hear from you the moment you arrive at Portsmouth, and direct to me as above, when I will send you any further directions I may have received from ministers.

18. Charles Street, Berkeley Square,  
Dec. 6. 1805.

My dear Sir, — I have this moment received your kind letter. I do not know I can add any thing to my former letter to you, or to what I have written to Captain Hardy. I will speak fully to Mr. Chevalier\* before he leaves me.

Your faithful and obliged humble servant,

NELSON.

It will be of great importance that I am in possession of his *last will* and *codicils* as soon as possible — no one can say that it does not contain, among other things, many directions relative to his funeral.

18. Charles Street, Berkeley Square,  
Dec. 13. 1805.

Dear Sir, — I have been to the Admiralty, and I am assured that leave will be sent to you to quit the ship, and follow the remains of my dear brother when you please. We have determined to send Mr. Tyson with the coffin to the Victory, when we know she is at the Nore. He, together with Captain Hardy and yourself, will see the body safely deposited therein. I trust to the affection of all for that. The Admiralty will order the Commissioner's yacht at Sheerness to receive it, and bring it to Greenwich. I suppose an order from the Admiralty will go to Captain Hardy to deliver the body to Mr. Tyson, and you will of course attend. But if this should be omitted by any mistake of office, I trust Captain Hardy will have no difficulty.

There is no hurry in it, as the funeral will not be till the 10th or 12th of January.

We do not wish to send Tyson till we have the will and codicil, which Captain Hardy informed me was to come by Captain Blackwood from Portsmouth on Tuesday last. We are surprised he is not here. Compts. to Captain Hardy. Write to me as soon as you get to the Nore, or before, if you can.

Believe me, yours faithfully,

NELSON.

Excuse this hasty and blotted scrawl, as I have been detained so long at the Admiralty that I have scarce time to save the Post.

\* Lord Nelson's steward in the Victory.

Canterbury,  
Dec. 26. 1805.

Dear Sir, — I received your letters of the 23rd and 25th this morning. I am glad to hear the remains of my late dear and most illustrious brother are at length removed to Mr. Peddieson's coffin, and safely deposited in Greenwich Hospital. Your kind and affectionate attention throughout the whole of this mournful and trying scene cannot fail to meet my sincere and most grateful thanks, and that of the whole family. I am perfectly satisfied from the surgeon's reports which have been sent to me, that every thing proper has been done. I could wish to have known what has been done with the bowels—whether they were thrown overboard, or whether they were preserved to be put into the coffin with the body. The features being now lost, the face cannot, as Mr. Beatty very properly observes, be exposed: I hope, therefore, every thing is closed and soldered down.

I wrote to Mr. Tyson a few days ago, and should be glad to hear from him. I mean to go towards London about the 1st, 2nd, or 3rd of Jan. (the day not yet fixed), and call at Greenwich for a moment, just to have a melancholy sight of the coffin, &c. &c., when I hope I shall see you.

I shall be glad to hear from you as often as you have any thing new to communicate, and how the preparations go on. Every thing now is in the hands of government, but, strange to tell, I have not yet heard from the Herald's Office, whether I am to attend the procession or *not*.

Believe me,

Your much obliged humble servant,

NELSON.

The *codicil* referred to in these letters proved to be, or at least to include, that memorable document which the Earl suppressed, when he produced the will, lest it should curtail his own share of the amount of favour which a grateful country would be anxious to heap on the representatives of the departed hero. By this unworthy conduct the fortunes of Lady Hamilton and her still surviving daughter were at once blighted.

The Earl as tightly held all he had, as he grasped all he could get. It was expected that he would resign his stall at Canterbury in favour of his brother's faithful chaplain, and when he "held on," notwithstanding his peerage and riches, he was attacked in the newspapers. The following letter is the last communication with which Dr. Scott was honoured, for his work was done:—

Canterbury, May 28. 1806.

Sir, — I am glad to find, by your letter, that you are not concerned in the illiberal and un-



founded paragraphs which have appeared and daily are appearing in the public prints.

I am, Sir, your very humble servant,  
NELSON.

The Rev. Dr. Scott.

The above have never been printed, and I shall be glad if they are thought worthy of a place in your very useful and interesting periodical. I am, Sir, &c.,

ALFRED GATTY.

Ecclesfield, 7th Nov. 1849.

#### MISQUOTATIONS.

Mr. Editor,—The offence of misquoting the poets is become so general, that I would suggest to publishers the advantage of printing more copious indexes than those which are now offered to the public. For the want of these, the newspapers sometimes make strange blunders. The *Times*, for instance, has lately, more than once, given the following version of a well-known couplet:—

“Vice is a monster of *so frightful* mien,  
As to be hated needs but to be seen.”

The reader's memory will no doubt instantly substitute *such hideous* for “*so frightful*,” and *that* for “*as*.”

The same paper, a short time since, made sad work with Moore, thus:—

“You may break, you may ruin the vase if you will,  
But the scent of the roses will *hang by* it still.”

Moore says nothing about the scents *hanging by* the vase. “*Hanging*” is an odious term, and destroys the sentiment altogether. What Moore really does say is this:—

“You may break, you may ruin the vase if you will,  
But the scent of the roses will *cling round* it still.”

Now the couplet appears in its original beauty.

It is impossible to speak of the poets without thinking of Shakspeare, who towers above them all. We have yet to discover an editor capable of doing him full justice. Some of Johnson's notes are very amusing, and those of recent editors occasionally provoke a smile. If once a blunder has been made it is persisted in. Take, for instance, a glaring one in the 2nd part of *Henry IV.*, where, in the apostrophe to sleep, “*clouds*” is substituted for *shrods*.”

“Wilt thou, upon the high and giddy mast,  
Scal up the ship-boy's eyes, and rock his brains

In cradle of the rude imperious surge,  
And in the visitation of the winds,  
Who take the ruffian billows by the top,  
Curling their monstrous heads, and hanging them  
With deafening clamours in the slippery *clouds*,  
That with the hurly death itself awakes?”

That *shrouds* is the correct word is so obvious, that it is surprising any man of common understanding should dispute it. Yet we find the following note in Knight's pictorial edition:—

“*Clouds*.—Some editors have proposed to read *shrouds*. A line in Julius Cæsar makes Shakspeare's meaning clear:—

“‘I have seen  
Th' ambitious ocean swell, and rage, and foam,  
To be exalted with the threatening *clouds*.’”

*Clouds* in this instance is perfectly consistent; but here the scene is altogether different. We have no ship-boy sleeping on the giddy mast, in the midst of the shrouds, or ropes, rendered slippery by the perpetual dashing of the waves against them during the storm.

If in Shakspeare's time the printer's rule of “following copy” had been as rigidly observed as in our day, errors would have been avoided, for Shakspeare's MS. was sufficiently clear. In the preface to the folio edition of 1623, it is stated that “his mind and hand went together; and what he thought he uttered with that easinesse that wee have scarce received from him a blot in his papers.”

D\*\*\*N\*\*R.

8th Nov. 1849.

#### HERBERT AND DIBDIN'S AMES.

BORDE'S BOKE OF KNOWLEDGE—ROWLAND'S CHOISE OF CHANGE—GREENE'S ROYAL EXCHANGE.

Mr. Editor,—I am induced to mention the following misstatement in Herbert's edition of Ames' *Typographical Antiquities*, enlarged by Dibdin, not by its importance, but by its supplying an appropriate specimen of the benefits which would be conferred on bibliography by your correspondents complying with Dr. Maitland's recommendations.

“Mr. Bindley,” says Dibdin, “is in possession of the original impression of *Borde's Boke of the Introduction of Knowledge*, which was successively in the collection of West and Pearson. This copy, and another in the Chetham Library at Manchester, are the only ones known with the following im-



print: 'Copland in Fletestrete, at the signe of the Rose Garland.' In the Selden Collection, in the Bodleian Library, and in the copy from which Mr. Upcott published his reprint, we read on the recto of the last leaf, 'Imprinted at London in Lothbury ouer agaynste Sainct Margaryte's Church, by me Wyllyam Copland.'

The copy in the Chetham Library, now lying before me, corresponds with the description of the latter impression. Dibdin's mistake perhaps originated in the last page of the work preceding Borde, which is bound up with four other works, having the following: "Imprinted at London in *Fleetestrete* by Henry Wykes."

This volume contains —

"The Choise of Change :

Containing the Triplicite of Diuinitie, Philosophie, and Poetrie, Short for memorie, Profitable for Knowledge, and necessary for Maners; whereby the learned may be confirmed, the ignorant instructed, and all men generally recreated. Newly set forth by S. R., Gent and Student in the Universitie of Cambridge. Tria sunt omnia. At London, Printed by Roger Warde, dwelling neere Holborne Conduite, at the sign of the Talbot, An. Dom. 1585."

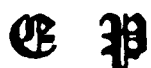
These letters, S. R., are the well known initials of Samuel Rowlands, who appears to have been a Welshman, from his love of Triads, and from the dedications found in this the rarest of his works, and those described by Mr. Collier in his *Catalogue of the Bridgewater House Collection*. In the same volume is comprised a tract by Greene, with a copy of which Mr. Dyce could never meet, entitled *The Royal Exchange*, printed in 1590.

T. JONES.

#### NOTES FROM FLY LEAVES, NO. 3.

The following lines are copied from the fly leaf of a copy of the *Necessary Doctrine and Erudition*. Are they original?

Anno Dni ind 47.



Davyd's seat vnto the we comend  
Salomon's wysdome god the send  
Iohnes valiauntnesse in the reste  
Theys iij in oon be in thy brest.

*A Description of a Kyng after Scripture.*

*Prov.* 21. The hart of a kyng is in goddes hande  
*Sap.* 6. The strengthe of a realme ys a ryght-  
eous kyng

*Deut.* 17. The kyng ought to kepe hym in the bande

*Reg.* 20. Of the lawe of god the same readyng

*Prov.* 20. Kyngs be happye in mercy doying

3 *Reg.* 3. Askyng wysdome of god oūipotent  
To discerne good from an evyll thyng

*Prov.* 25. Take awaye vngodlines from the Kyng  
And his seat shall be stablyshed with  
ryght judgmēt

Let vs pray for the Kyng and hym  
honour

EDWARD the sext our earthlye socour  
God save y<sup>e</sup> Kyng.

#### ABDICATION OF JAMES II.

Mr. Editor, — The recent publication of Macaulay's *History of England*, and the fresh prominence given thereby to the occurrences of the Revolution of 1688, have induced me, joined to a wish for the success of your happily-conceived work, to send you the following "Note." It was drawn up by the late Sir Harris Nicolas, and printed in the *Proceedings* of the late Record Commissioners. As, however, only fifty copies were printed for the use of the Commissioners, and a copy is rarely met with, perhaps this Note may have sufficient novelty for insertion. Sir Harris Nicolas, as editor of the *Proceedings of the Privy Council*, would doubtless, had that work been continued to 1688, have used the MSS. if attainable.

"Notice of Manuscript in the possession of the Rev. Sir Thomas Miller, Bart., containing the original Minutes of the Assembly of Peers and Privy Councillors that met at Guildhall, upon the flight of James II. from London.

"Extracts from Memorandum of a MS. in the possession of the Rev. Sir Thomas Miller, Bart. shown to Mr. Cooper, Secretary to the Record Commissioners, to Sir Harris Nicolas, and to Mr. Hardy, in May, 1833, at Sir Thomas Miller's lodgings in the Edgeware Road.

"Immediately after the flight of James the Second from London, on the 11th of December, 1688, a tumult arose among the citizens which created considerable alarm; and with the view of preserving the peace, of imparting public confidence, and of providing for the extraordinary state of affairs, all the Peers and Privy Councillors then in the vicinity of the metropolis assembled at Guildhall. Of this important Assembly Bishop Burnet's notice is very brief, and it would appear from his statement that it was called by the Lord Mayor.\* A more full account of the Convention

\* After mentioning the excesses committed by the

is, however, given in the Memoir of James the Second published by Dr. Clarke: "It seems, upon the King's withdrawing from London, the lords about town met at Guildhall to consult what was fit to be done. They looked upon the present state of affairs as an interregnum, that the government was in a manner devolved upon them, and were in great haste to make a present of it to the Prince of Orange." Other acts of this Assembly are then mentioned; and its proceedings are among the most interesting and important events in English history, not only from their forming a precedent in a conjuncture of affairs for which no express provision is to be found in the constitution, but from the first regular offer of the throne to the Prince of Orange having emanated from this Convention. No Record of its proceedings has, it is presumed, been hitherto known to exist; and the fact that so valuable a Document is extant, cannot be too generally stated, for it is obvious that it has high claims to the attention of historians.

"Sir Thomas Miller possesses the original Minutes of this Assembly of the Peers in the handwriting of a Mr. Glyn, who acted as secretary. His appointment to that situation is also preserved; and, as it is signed by all the Lords who were present, it affords evidence of the names of the Peers who took part in the business of the Assembly, and contains a very interesting collection of autographs.

"The MS. itself is a small folio, but not above fifty pages are filled. It comprises the period between the 11th and the 28th December, 1688, both days inclusive, and appears to be a perfect Record of every act of that memorable Assembly. The indorsement on the cover merits notice: it states with singular minuteness the precise hour of James's abdication, namely, at one in the morning of the 11th of December, 1688."

Sir Thomas Miller also possessed a manuscript, containing an "Account of the Earl of Rochester, Captain Kendall, and the Narrator's Journey to Salisbury with King James, Monday, Nov. 19. to Friday, Nov. 23. 1688, inclusive."

In connection with this subject, it may be

mob, and the arrest of Judge Jeffries, Bishop Burnet says: "The Lord Mayor was so struck with the terror of this rude populace, and with the disgrace of a man who had made all people tremble before him, that he fell into fits upon it, of which he died soon after."

"To prevent the further growth of such disorders, he called a Meeting of the Privy Counsellors and Peers, who met at Guildhall," &c. The pronoun *he* must relate to the Lord Mayor, but the sentence is obscurely expressed.

\* Vol. ii. pp. 259, 260.

noticed that there is no entry of any payment in the *Issue Books* of the clerks of the Pells between Tuesday, 11th December, and Monday, 24th December, 1688. J. E.

[Perhaps some of our correspondents could inform us where the MSS. in question are now deposited.]

#### OPINIONS OF WRITERS ON ENGLISH HISTORY, NO. 1.

"Oh, do not read history, for that I know must be false."—*SIR ROBERT WALPOLE.*

Sir,—I have, from time to time, made a few notes on our historical writers—rather I should say the conflicting opinions of critical writers on their relative value, and the dependence to be placed on them as historical guides. They are so opposite, as would in a great measure confirm the opinion of the celebrated statesman above quoted. I send, as a specimen, the opinions upon Burnet, and should its insertion in your "NOTES AND QUERIES" be deemed advisable, I will from time to time send others which I have in my note-book.

Burnet, "A good historian and an honest man."—*Lord Brougham.*

"The History of his Own Times, which Burnet left behind him, is a work of great instruction and amusement..... His ignorance of parliamentary forms has led him into some errors, it would be absurd to deny, but these faults do not detract from the general usefulness of his work."—*Lord John Russell.*

"The most partial, malicious heap of scandal and misrepresentation, that was ever collected for the laudable design of giving a false impression of persons and things to all future ages."—*Lord Dartmouth: note in Dr. Routh's edition.*

"A rash and partial writer."—*Macaulay.*

"It is a piece of justice I owe to historical truth to say, that I have never tried Burnet's facts by the tests of dates and of original papers, without finding them wrong."—*Sir J. Dalrymple.*

"Burnet had all the merits and all the faults of an ardent, impetuous, headstrong man, whose mind was honest, and whose objects were noble. Whatever he reports himself to have heard or seen, the reader may be assured he really did hear and see. But we must

\* [Our correspondent should have added exact references to the places where these passages are to be found. Mr. Macaulay may have written these words quoted by our correspondent, in some hasty moment, but his summary of the character of Burnet in his *History of England*, li. 175. 2nd edition—a very noble and well considered passage—gives a very different and far juster estimate of Burnet's character.]

receive his representations and conclusions with that caution which must ever be observed when we listen to the relation of a warm and busy partizan, whatever be his natural integrity and good sense." — *Smyth's Lectures on Modern History*.

"His history is one which the present editor (Dr. Routh) truly says will never lose its importance, but will continue to furnish materials for other historians, and to be read by those who wish to derive their knowledge of facts from the first sources of information. The accuracy of his narrative has often been attacked with vehemence, and often, it must be confessed, with success, but not so often as to overthrow the general credit of his work." — *Quarterly Review*.

"Rarely polished, I never read so ill a style." — *Swift*.

#### QUEEN ELIZABETH'S DOMESTIC ESTABLISHMENT.

Your readers may be curious to see a list of the persons composing the domestic establishment (as it may be called) of Queen Elizabeth in the middle of her reign, and an account of the sums of money severally allowed to them out of the privy purse of the sovereign. The payments will seem remarkably small, even allowing for the great difference in the value of money then and now. What that difference may be, I am not prepared to say; and I will venture here to put it as a "Query," to be answered by some competent person who may read this "Note." I have seen it stated by more than one writer, that the difference in the value of money at the end of Elizabeth's reign was at least five times, *i. e.* that one pound then would go as far as five pounds now; but I am not aware of the *data* upon which the calculation was made. I apprehend, besides, that the difference was greater in 1582, to which what follows applies, than afterwards, and I should be glad to have the matter cleared up. The subsequent account is indorsed in the hand-writing of Lord Burghley, Lord Treasurer, in these words: — "1582. The payment of the Ladies of the Privy Chamber;" but it applies also to the gentlemen.

#### *Wages paid to the Privy Chamber by the Year.*

| The Bedchamber :                   | £  | s. | d. |
|------------------------------------|----|----|----|
| The Lady Cobham, by the year -     | 20 | 0  | 0  |
| The Lady Carewe -                  | 33 | 6  | 8  |
| Mrs. Blanch Apprye* -              | 33 | 6  | 8  |
| Gentlewomen of the Privy Chamber : |    |    |    |
| Bridget Cave -                     | 33 | 6  | 8  |

\* The names are spelt precisely as they stand in the document itself.

|                                        | £   | s. | d. |
|----------------------------------------|-----|----|----|
| The Lady Howard -                      | 33  | 6  | 8  |
| The Lady Stafford -                    | 33  | 6  | 8  |
| The Lady Arundell -                    | 33  | 6  | 8  |
| The Lady Leighton -                    | 33  | 6  | 8  |
| Frances Howard -                       | 33  | 6  | 8  |
| Dorothy Edmundes -                     | 33  | 6  | 8  |
| Chamberers :                           |     |    |    |
| The Lady Bartlett -                    | 20  | 0  | 0  |
| The Lady Drury -                       | 20  | 0  | 0  |
| Mrs. Mary Skydmore -                   | 20  | 0  | 0  |
| Mrs. Katherine Newton -                | 20  | 0  | 0  |
| Mrs. Jane Brucella -                   | 20  | 0  | 0  |
| Gentlemen of the Privy Chamber :       |     |    |    |
| Sir Christopher Hatton, Knight -       | 50  | 0  | 0  |
| John Ashley, Esq. -                    | 33  | 6  | 8  |
| Gentleman Usher of the Privy Chamber : |     |    |    |
| Sir Drew Drury, Knight -               | 30  | 0  | 0  |
| Grooms of the Privy Chamber :          |     |    |    |
| Thomas Ashley -                        | 20  | 0  | 0  |
| Henry Sackford -                       | 20  | 0  | 0  |
| John Baptiste -                        | 20  | 0  | 0  |
| Thomas Knevett -                       | 20  | 0  | 0  |
| Edward Carey -                         | 20  | 0  | 0  |
| Thomas George -                        | 20  | 0  | 0  |
| William Killigrew -                    | 20  | 0  | 0  |
| Summa totalis -                        | 673 | 6  | 8  |

The above 673*l.* 6*s.* 8*d.* was the whole sum paid out of the privy purse; but it is to be borne in mind that these persons were allowed diet and lodging in Court, so that, after all, the payments were not quite as insignificant as they may at first seem. Whatever also may have been the case with the ladies, it is certain that the gentlemen had other sources of emolument derived from the Crown, such as monopolies, valuable grants of royal domains, leases of customs, &c., which altogether made up an ample income. Sir Christopher Hatton, for instance, could not have built Holdenby out of his 50*l.* a year as Gentleman of the Privy Chamber.

ANTIQUARIUS.

#### EXTRACTS FROM PARISH REGISTERS OF EAST PECKHAM, KENT.

Sir, — In my commonplace book I find the following notes, being extracts from the ancient Registers of East Peckham Church, Kent, which have never (I believe) been published, and which may perhaps be of service to the historian or antiquary.

1637. This yeare was the Communion-table rayled in by the appointment of D<sup>r</sup> Ryves, Dean of Shor-

ham Deanery, and Chancellor to the most Reverend Father in God, William Laud, Archbishop of Canterbury, who commanded this uniformity to be general throughout the kingdom.

1638. This time of Lent being to be kept holy by fasting and abstinence from flesh, notwithstanding Sir Roger Twisden, K<sup>nt</sup> and Baronett and Dame Isabella his wife, being both very sick and weake, in my judgement and opinion [are] to be tolerated for the eating of flesh.

FRANCISC. WORRALL, Vicar.

A similar entry occurs for the three following years.

1648. Upon the third of June the following Infants all born in the parish of Brenchley were baptized in this parish Church, by an order granted from Sir John Sedley, Knight and Baronett, Sir John Rayney, and Sir Isaac Sedley, Knights:—

“Whereas complaints have often been made unto us by many of the principal inhabitants of the Parish of Brenchley, that they having desired Mr. Gilbert, minister of the said Parish, to baptize their children, and according to the Directorie offered to present them before the Congregation, he hath neglected or refused so to do; whereby divers infants remain unbaptized, some of them above a year old, expressly contrary to the said Directorie.

“We do therefore order that the parents of such children do bring them unto the Parish Church of East Peckham, where we desire that Mr Topping, minister of the said Parish, would baptize them according to the sayd Directorie, they acquainting him with the day they intend to bring them beforehand.

“Dated ye 25<sup>th</sup> of May 1648.

“JOHN SEDLEY.

“JOHN RAYNEY.

“ISAAC SEDLEY.”

The last extract may illustrate the progress of Anabaptism, under the Parliamentary rule, and serves by way of curious sequel to the preceding excerpta.

In a window of the same church I observed this inscription:—“Here stoode the wicked fable of Mychael waying of [souls]. By the law of Qvene Elizabeth according to God[s] Word is taken away.”

C. F. S.

#### PAWNBROKERS' THREE BALLS.

Mr. Editor,—The Edinburgh Reviewer, cited by your correspondent Mr. W. J. Thoms, seems to have sought rather too far for the origin of a pawnbroker's golden balls.

He is right enough in referring their origin to the Italian bankers, generally called Lombards; but he has overlooked the fact that the greatest of those traders in money were the celebrated and eventually princely house

of the Medici of Florence. They bore pills on their shield, (and those pills, as usual then, were gilded,) in allusion to the professional origin from whence they had derived the name of Medici; and their agents in England and other countries put that armorial bearing over their doors as their sign, and the reputation of that house induced others to put up the same sign.

H. W.

#### THE LIONS IN THE TOWER.

Mr. Editor,—Some one of your readers may be interested in knowing that there was a royal menagerie in the Tower of London in the reign of Edward III. In the Issue Roll of the forty-fourth year of his reign, 1370, there are five entries of payments made to “William de Garderobe, keeper of the king's lions and leopards” there, at the rate of 6d. a day for his wages, and 6d. a day for each beast.—pp. 25. 216. 298. 388. 429.

The number of “beasts” varied from four to seven. Two young lions are specially mentioned; and a “lion lately sent by the Lord the Prince from Gascony to England to the Lord the King.”

Φ

[Our correspondent's Note is an addition to what Bayley has given us on this subject; who tells us, however, that as early as 1252, Henry III. sent to the Tower a white bear, which had been brought to him as a present from Norway, when the Sheriffs of London were commanded to pay four pence every day for its maintenance.]

#### NOTES ON AUTHORS AND BOOKS, NO. 1.

##### THE “BIBLIOGRAPHIE BIOGRAPHIQUE.”

A lover of literature, and aspiring to promote its extension and improvement, I sometimes form projects for the adoption of others—sensible, be it also said, of the extent of my own engagements with certain learned societies.

One of these projects has been a tabular view of the literary biography of the British Islands. In the midst of my reflections on the plans of Blair, Priestly, Playfair, Oberlin, Tytler, Jarry de Mancy, &c. I received a specimen of a *Bibliographie biographique*, by Edouard-Marie Oettinger, now in the press at Leipzig.

As books multiply, the inexpediency of attempting general bibliography becomes more

and more apparent. Meritorious as are the works of Brunet and Ebert, and useful as they may be to *collectors*, they are inadequate to the wants of *men of letters*. Henceforth, the bibliographer who aims at completeness and accuracy must restrict himself to one class of books.

M. Oettinger appears to have acted on this principle, and has been happy in the choice of his subject—

“The proper study of mankind is man.”

The work is comprehensive in its object, judicious in its plan, accurate in its details, as far as the specimen proceeds, and an unquestionable desideratum in literature.

Ainsi, vive M. Edouard-Marie Oettinger !  
Vive la *Bibliographie biographique* !

BOLTON CORNEY.

#### FORM OF PETITION.

When a Petition ends with “Your Petitioner shall ever pray, &c.” what form of words does the “&c.” represent? B.

#### QUERY AS TO NOTES—GREENE OF GREEN’S NORTON.

Mr. Editor,—I congratulate you on your happy motto, but will you give your readers the results of your own experience and practice, and tell them the simplest *mode* of *making Notes*, and when made, how to arrange *them so as to find them when required*?

I have been in the habit of using slips of paper—the blank turn-overs of old-fashioned letters before note paper came into fashion—and arranging in subjects as well as I could; but many a note so made has often caused me a long hour’s looking after: this ought not so to be; pigeon-holes or portfolios, numbered or lettered, seem to be indispensable.

Has any reader a *Note* whereby to tell who are the present representatives of Greenes of “Green’s Norton?” or who was “Richard Greene, Apothecary,” who was living 1770, and bore the arms of that family? H. T. E.

[Our answer to our correspondent’s first Query is, send your Notes to us, who will print *and index* them.—Ed.]

#### BUSTS OF CHARLES I. AND JAMES I.— ANCIENT TAPESTRY.

1. Where is now the bust of Charles I., formerly in Westminster Hall, and engraved by Peter Mazell, for Pennant’s *London*, in which engraving the bust is attributed to Bernini, though Vertue thought differently? (See Dallaway’s *Walpole*, 1826, ii. 109.)

2. Also, where is the correspondent bust of James I., formerly at Whitehall, of which there is an engraving by N. Smith?

3. What has become of the tapestry of the reign of Henry VI. which formerly adorned the Painted Chamber in the ancient Palace of Westminster? It appears that it remained in one of the lower apartments from the time when it was taken down in 1800 until the year 1810; that it was then sold to Charles Yarnold, Esq., of Great Helen’s, Bishopsgate Street, for 10*l*. After his death in 1825, in the auction of his collection at Southgate’s (June 11. that year, lot 238), it was sold as “Seven pieces representing the Siege of Troy, for 7*l*. to Mr. Matheman. Who was Mr. Matheman? and what has now become of his acquisition?

Another piece of tapestry in Mr. Yarnold’s possession, but it may be presumed in far better condition, was bought by Mr. Teschmaker, his executor, for 63*l*. This was described as “The Plantagenet Tapestry, in fine preservation, containing 23 full-sized portraits of the different branches of the Houses of York and Lancaster: among the most prominent are Margaret of Anjou; Cicely, Duchess of York; the Duke of Gloucester, afterwards Richard III.; Edward of Lancaster, Henry VI.; Earl of March, son of Richard (Duke of York and) afterwards Edward IV.; Henry VII.; Clarence [?] Duke of York,” &c. This description raises one’s curiosity greatly, and query, has this tapestry been elsewhere described? At the meeting of the Archæological Association at Warwick in 1847, it was supposed to have come from St. Mary’s Hall, Coventry; but that idea seems to have arisen merely from its similarity of design to the tapestry which is now there. N.

#### ORIGIN OF EPITHET “FACTOTUM.”

Sir,—The following expression in Caven-  
dish’s *Life of Wolsey*, p. 42.—“He was



Dominus fac totum with the king"—seems to point us to some ecclesiastical origin for the derivation of our familiar word "factotum." Does any one know the precise whereabouts of such a phrase in the Ancient Service books?  
C. F. S.

#### INSCRIPTION ON ANCIENT ALMS-BASINS.

Mr. Editor,—In the parish church in which I officiate are preserved four ancient and curious alms-basins, of latten; they appear to be of Flemish workmanship, and, from inventories of the church goods, made at different times, we may gather that they were given for their present use during the seventeenth century. They represent:—1. The Martyrdom of St. Sebastian; 2. The Annunciation of the Blessed Virgin; 3. The Temptation in Eden; and 4. The Spies bearing the Grapes. Around each of these subjects is a legend in foreign characters, "DER. INFRID. GEHWART." I have submitted this inscription to antiquaries and German scholars in vain; it still remains a puzzle. It has been suggested that it may have been only an arbitrary mark of the maker. Is this probable? If not, will you, or one of your readers, give the interpretation to  
CLERICUS?

Nov. 8. 1849.

[We have much pleasure in inserting the foregoing QUERY, and trust that many of our correspondents will follow the example of *Clericus*, by furnishing us with copies of the inscriptions on any ancient church plate in their possession, or which may come under their notice. A comparison of examples will often serve to remove such difficulties as the present, which perhaps may be read DERIN FRID GEHWART, "Therein Peace approved;" *Gewären* being used in the sense of *Bewühren*, authority for which may be found in Wackernagel.]

#### NOTES OF BOOK SALES—CATALOGUES, ETC.

It is our purpose from time to time to call the attention of our book-buying friends to the approaching sales of any collections which may seem to us to deserve their attention: and to any catalogues which may reach us containing books of great rarity or curiosity. Had we entertained no such intention we should have shown our respect for the memory of that intelligent, obliging, and honourable member of the bookselling profession (to whom a literary man rarely addressed a QUERY, without receiving in reply a NOTE

of information worth preserving), the late Mr. Thomas Rodd, by announcing that the sale of the first portion of his extensive and valuable stock of books will commence on Monday next, the 19th instant, and occupy the remainder of that week.

The following Lots are among the specimens of the rarities contained in this portion of Mr. Rodd's curious stock:—

189 ACTS OF PARLIAMENT, Orders, Declarations, Proclamations, &c. 1657 to 1660, *the original Papers and Broad-sides collected and bound in 1 vol. calf* 1657–60

\*.\* This very important volume contains the Acts, &c. during the period intervening between Scobell's Collection and the recognized Statutes of Charles II. As the laws during this period have never been collected into a regular edition, a series of them is of the greatest rarity.

194 ÆSOP, FABLES, TRANSLATED FROM THE FRENCH BY WILLIAM CAXTON, *curious wood engravings black letter, VERY RARE, imperfect, old russia* EMPTINTED BY RICHARD PYNSON (NO DATE)

\*.\* This edition is altogether unknown and undescribed. The present copy commences with signature C 1, and extends to sig. S (v) in sixes, on the reverse of which is the above colophon, with Pynson's device underneath. *It wants sheets A and B, and E (iiii).*

380 Cellii (E.) Eques Auratus Anglo-Wirtembergicus: id est, actus admodum Solennis: quo Jacobus Rex Angliæ, &c. Regii Garteriorum supremus ac Frid. Ducem Wirtembergicum, per Rob. Spencer Barnoem declaravit, *portrait woodcut* *Tubing. 1606*

\*.\* This was Sir Wm. Dethick's copy, Garter King at Arms, who accompanied Lord Spencer in his journey: in it he has written some very curious circumstances respecting the journey, and of the ill-treatment he experienced from Sir Rob. Spencer and Wm. Seager, "a poore paynter, sonne of a base fleminge and spawne of a Jew," with an account of the family of Dethick, or De Dyk, of Derbyshire and Staffordshire.

475 CHRISTINE OF PISA. THE FAYT OF ARMES AND OF CHYVALRYE

*black letter, one leaf inlaid and three or four beautifully fac-similed, otherwise a fine and perfect copy, russia extra, gilt leaves, by C. Lewis WESTMESTRE, PER CAXTON, MCCCCLXXXIX*

\*.\* This work consists of 139 leaves, exclusive of the table, occupying two leaves. The Colophon of the Printer is one of great interest, filling the two last pages. It thus commences:—"Thur  
"endeth this boke, whiche xpyne of pyse made  
"and drewe out of the boke named Vegecius de  
"re militari and out of tharbre of bataylles  
"wyth many other thynges sett in to the same  
"requisite to werre and batailles, which boke  
"beyng in Frēnshe was delyvered to me Willm  
"Caxton by the most crysten kinge and se-  
"doubted prynce, my naturel and souvrayn

"Lord Kyng Henry the VII, Kyng of Englonde  
"and of Fraunce, in his Palais of Westmestre,  
"the 29 day of Janyuere, the III of his regne,  
"and desired and wysled me to translate this  
"said boke and reduce it into our enlish natural  
"tonge and to put it in enprynte, &c."

522 *England*:—Copy of a Letter written by a Spanish Gentleman to his Friend in England in refutation of sundry Calumnies there falsely bruited among the People, 1589.—An Advertisement written to a Secretarie of my Lord Treasurer of England by an English Intelligencer as he passed through Germanie towards Italie; also a Letter written by the Lord Treasurer, 1592.

\* \* Two very rare and curious historical pieces, written by a zealous Catholic in defence of Philip II.

944 Neumayr van Ramsla (J. W.) *Johann fursten des Jungern Hertzen zu Sachsen, Reise in Frankreich Engelland und Nederland, port. and plates*

*ruscia extra, gilt leaves* Lips, 1620

\* \* This volume contains accounts of many of the pictures and curiosities in the royal palaces of Westminster, St. James, &c.

On the following Monday will commence the sale of the theological portion of his collection, which will occupy eight days, and conclude on the 4th of December. The sales are entrusted to the management of Messrs. S. Leigh Sotheby & Co. of Wellington Street.

We have also received from Mr. Asher of Berlin, a copy of the *Bibliotheca Tieckiana*—the sale catalogue of the library of Ludwig Tieck, the distinguished German poet, novelist, and critic. The sale will commence at Berlin on the 10th December, with the English portion of the library, which besides the 2nd, 3rd, and 4th folios, is particularly rich in works illustrative of Shakspeare, and of translations of various portions of our great dramatist's writings. The following lot, comprising an edition, we believe, not very generally known, and containing the manuscript notes and comments of so profound a critic as Ludwig Tieck, ought to find an English purchaser.

2152 *THE PLAYS OF W. SHAKSPEARE*, with the Corrections and Illustrations of various Commentators, to which are added Notes by Johnson and Stevens. 23 vols. gr. in 8vo. Basil 1800-1802

"Exemplaire unique et de la plus grande importance, contenant des notes sans nombre de la main de M. Tieck. Ces notes renferment les fruits d'une étude de plus de 40 ans sur le grand poète, par son plus grand traducteur et commentateur, et forment le texte du grand ouvrage sur Shakspeare, promis depuis si longtemps."

One of the most curious articles in this catalogue, copies of which may be obtained from the London Agent for the sale, Mr. Nutt, of the Strand, is No. 1965, a copy of Lilly's *Size Court Comedies*, which had belonged to Oliver Cromwell, and appears to contain his autograph.

There are few literary men who have not, in the course of some one or other of their inquiries, experienced the difficulty there is in procuring copies of pamphlets which being for the most part originally published for purposes of temporary interest, are rarely preserved by binding, and consequently when afterwards wanted become extremely difficult of attainment. We well remember the valuable Catalogue published many years since by Mr. Rodd, of Newport Street, the father of Mr. Thomas Rodd, and have often regretted the loss of our copy of that extensive collection; and we record now for the information of our readers the publication by Mr. Russell Smith, of 4. Old Compton Street, of Part I. of a Catalogue of a singular and unique collection of 25,000 ancient and modern Tracts and Pamphlets: containing I. Biography, Literary History, and Criticism; II. Trials, Civil and Criminal; III. Bibliography and Typography; IV. Heraldry and Family History; V. Archaeology; VI. Architecture, Painting, and Sculpture; VII. Music; VIII. Metaphysica.

#### QUERIES STILL ON OUR LIST.

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### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

- JONES' (EDMUND) GEOGRAPHICAL, HISTORICAL AND RELIGIOUS ACCOUNT OF ABERYSTWITH. 8vo. Trevecka. 1779.
- CARTARI.—LA ROSA D'ORO PONTIFICIA, ETC. 4to. Rome. 1681.
- SHAKSPEARE'S DRAMATIC WORKS.—The Fourth Volume of WHITTINGHAM'S Edition, in 7 vols. 24mo. Chiswick. 1814.
- M. C. H. BRÆMEL, FEST-TANZEN DER ERSTEN CHRISTEN Jena. 1705.
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- COOPER'S (C. P.) ACCOUNT OF THE MOST IMPORTANT PUBLIC RECORDS. 8vo. 1832.—The First Volume of.
- PASSIONAEL EFTE DAT LEVENT DER HELLIGEN. Folio. Basil. MDXXII.
- LIVY.—Vol. I. of Crevier's Edition. 6 vols. 4to. Paris. 1739.

\* \* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

### NOTICES TO CORRESPONDENTS.

*The matter is so generally understood with regard to the management of periodical works, that it is hardly necessary for the Editor to say that HE CANNOT UNDERTAKE TO RETURN MANUSCRIPTS; but on one point he wishes to offer a few words of explanation to his correspondents in general, and particularly to those who do not enable him to communicate with them except in print. They will see, on a very little reflection, that it is plainly his interest to take all he can get, and make the most, and the best, of everything; and therefore he begs them to take for granted that their communications are received, and appreciated, even if the succeeding Number bears no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of sometimes giving an explanation, when*

*there really is one which would quite satisfy the writer, for the delay or non-insertion of his communication. Correspondents in such cases have no reason, and if they understood an editor's position they would feel that they have no right, to consider themselves undervalued; but nothing short of personal experience in editorship would explain to them the perplexities and evil consequences arising from an opposite course.*

PASQUIN will find his suggestion attended to very shortly.

COMMUNICATIONS RECEIVED. — W. B. B. — E. H. — R. V. — Philo. — J. B. — Philobiblion. — J. M. W. — W. — Anglo Cambrian (with many thanks for his excellent suggestion). — A. T. — Odo. — J. Miland — L. — G. J. K. — Melanion.

CONTENTS AND INDEX. — Our Correspondents will see that their wish for a Table of Contents to each number has been complied with. We are fully aware how much the value of a work like "NOTES AND QUERIES" is enhanced by a good INDEX. It is intended to give a very copious one at the end of each volume, so as to make the work one not merely of temporary interest, but of permanent utility.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 4.]

SATURDAY, NOVEMBER 24. 1849.

{ Price Threepence.  
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## OUR PROGRESS AND PROSPECTS.

WHEN we consulted our literary friends as to the form and manner in which it would be most expedient to put forth our "NOTES AND QUERIES," more than one suggested to us that our paper should appear only once a month, or at all events not more frequently than once a fortnight, on the ground that a difficulty would be experienced in procuring materials for more frequent publication. We felt, however, that if such a medium of Inter-communication, as we proposed to establish was, as we believed, really wanted, frequency of publication was indispensable. Nothing but a weekly publication would meet what we believed to be the requirements of literary men. We determined,

therefore, to publish a Number every Saturday; and the result has so far justified our decision, that the object of our now addressing our readers is to apologise to the many friends whose communications we are again unavoidably compelled to postpone; and to explain that we are preparing to carry out such further improvements in our arrangements as will enable us to find earlier admission for all the communications with which we are favoured.

One other word. It has been suggested to us that in inviting Notes, Comments, and Emendations upon the works of Macaulay, Hallam, and other living authors, we may possibly run a risk of offending those eminent men. We hope not. We are sure that this ought not to be the case. Had we not recognised the merits of such works, and the influence they were destined to exercise over men's minds, we should not have opened our pages for the purpose of receiving, much less have invited, corrections of the mistakes into which the most honest and the most able of literary inquirers must sometimes fall. Only those who have meddled in historical research can be aware of the extreme difficulty, the all but impossibility, of ascertaining the exact or the whole truth, amidst the numerous minute and often apparently contradictory facts which present themselves to the notice of all inquirers. In this very number a correspondent comments upon an inference drawn by Mr. Hallam from a passage in Mabillon. In inserting such a communication we show the respect we feel for Mr. Hallam, and our

sense of the services which he has rendered to historical knowledge. Had we believed that if he has fallen into a mistake in this instance, it had been not merely a mistake, but a deliberate perversion of the truth, we should have regarded both book and writer with indifference, not to say with contempt. It is in the endeavour to furnish corrections of little unavoidable slips in such good honest books — albeit imperfect as all books must be — that we hope at once to render good service to our national literature, and to show our sense of the genius, learning, and research which have combined to enrich it by the production of works of such high character and lasting influence.

---

LATIN EPIGRAM AGAINST LUTHER AND ERASMUS.

Mr. Editor, — Your correspondent "Rotodamus" (pp. 27, 28) asks, I hope, for the author of the epigram which he quotes, with a view to a life of his great townsman, Erasmus. Such a book, written by some competent hand, and in an enlarged and liberal spirit, would be a noble addition to the literature of Europe. There is no civilised country that does not feel an interest in the labours and in the fame of Erasmus. I am able to answer your correspondent's question, but it is entirely by chance. I read the epigram which he quotes several years ago, in a book of a kind which one would like to see better known in this country — a typographical or bibliographical history of Douay. It is entitled, "*Bibliographie Douaisienne, ou Catalogue Historique et Raisonné des Livres imprimés à Douai depuis l'année 1563 jusqu'à nos jours, avec des notes bibliographiques et littéraires; Par H. R. Duthillœul. 8vo. Douai, 1842.*" The 111th book noticed in the volume is entitled, "*Epigrammata in Hæreticos. Authore Andrea Frusio, Societatis Jesu. Tres-petit in 8vo. 1596.*" The book is stated to contain 251 epigrams, "aimed," says M. Duthillœul, "at the heretics and their doctrines. The author has but one design, which is to render odious and ridiculous, the

lives, persons, and errors of the apostles of the Reformation." He quotes three of the epigrams, the third being the one your correspondent has given you. It has this title, "*De Lutheri et Erasmi differentia,*" and is the 209th epigram in the book.

I have never met with a copy of the work of Frusius, nor do I know any thing of him as an author. The learned writer who pours out such a store of curious learning in the pages of the *Gentleman's Magazine* is more likely than any body that I know, to tell you something about him.

Mons. Duthillœul quotes another epigram from the same book upon the *Encomium Moriae*, but it is too long and too pointless for your pages. He adds another thing which is more in your way, namely, that a former possessor of the copy of the work then before him had expressed his sense of the value of these "epigrammes dévotes" in the following NOTE: —

"*Nollem carere hoc libello auro nequidem contra pensitato.*"

Perhaps some one who possesses or has access to the book would give us a complete list of the persons who are the subjects of these defamatory epigrams. And I may add, as you invite us to put our queries, Is not Erasmus entitled to the distinction of being regarded as the author of the work of which the largest single edition has ever been printed and sold? Mr. Hallam mentions that, "in the single year 1527, Colinaeus printed 24,000 copies of the *Colloquies*, all of which were sold." This is the statement of Moreri. Bayle gives some additional information. Quoting a letter of Erasmus as his authority, he says, that Colinaeus, who — like the Brussels and American reprinters of our day — was printing the book at Paris from a Basle edition, entirely without the concurrence of Erasmus, and without any view to his participation in the profit, circulated a report that the book was about to be prohibited by the Holy See. The curiosity of the public was excited. Every one longed to secure a copy. The enormous edition — for the whole 24,000 was but one impression — was published contemporaneously with the report. It was a cheap and elegant book, and sold as fast as it could be handed over the bookseller's counter. As poor Erasmus had no pecuniary benefit

from the edition, he ought to have the credit which arises from this proof of his extraordinary popularity. The public, no doubt, enjoyed greatly his calm but pungent exposure of the absurd practices which were rife around them. That his humorous satire was felt by its objects, is obvious from this epigram, as well as from a thousand other evidences.

JOHN BRUCE.

HALLAM'S MIDDLE AGES — ALLEGED IGNORANCE OF THE CLERGY.

Sir, — When reading Hallam's *History of the Middle Ages* a short time ago I was startled by the following passage which occurs amongst other evidences of the ignorance of the clergy during the period subsequent to the dissolution of the Roman Empire.

"Not one priest in a thousand in Spain about the age of Charlemagne, could address a common letter of salutation to another." — *Hallam's Middle Ages*, vol. iii. p. 332.

And for this statement he refers to Mabillon, *De Re Diplomatica*, p. 52.

On referring to Mabillon, I find that the passage runs as follows:—

"Christiani posthabitis scripturis sanctis, earumque interpretibus, Arabum Chaldaeorumque libris evolvendis incumbentes, legem suam nesciebant, et linguam propriam non advertabant latinam, ita ut ex omni Christi collegio vix inveniretur unus in milleno hominum genere, qui salatorias fratri posset rationabiliter dirigere litteras."

So that although Mabillon says that scarce one in a thousand could address a *Latin* letter to another, yet he by no means says that it was on account of their general ignorance, but because they were addicting themselves to other branches of learning. They were devoting all their energies to Arabic and Chaldaean science, and in their pursuit of it neglected other literature. A similar remark might be made respecting many distinguished members of the University to which I belong; yet who would feel himself justified in inferring thence that Cambridge was sunk in ignorance?

CANTAB.

ADVERSARIA.

[In our Prospectus we spoke of *NOTES AND QUERIES* becoming everybody's common-place book. The following very friendly letter from an

unknown correspondent, G. J. K., urges us to carry out such an arrangement.

Sir, — I beg leave to forward you a contribution for your "*NOTES AND QUERIES*," a periodical which is, I conceive, likely to do a vast deal of good by bringing literary men of all shades of opinion into closer juxtaposition than they have hitherto been.

I would, however, suggest that in future numbers a space might be allotted for the reception of those articles (short of course), which students and literary men in general, transfer to their common-place books; such as notices of scarce or curious books, biographical or historical curiosities, remarks on ancient or obsolete customs, &c. &c. &c. Literary men are constantly meeting with such in the course of their reading, and how much better would it be if, instead of transferring them to a MS. book to be seen only by themselves, or perhaps a friend or two, they would forward them to a periodical, in which they might be enshrined in imperishable pages; to say nothing of the benefits such a course of proceeding would confer on those who might not have had the same facilities of gaining the information thus made public.

In pursuance of this suggestion I have forwarded the inclosed paper, and should be happy, from time to time, to contribute such gleanings from old authors, &c. as I might think worth preserving.

G. J. K.

We readily comply with G. J. K.'s suggestion, and print, as the first of the series, his interesting communication, entitled]

1. *Writers of Notes on Fly-leaves, &c.*

The Barberini Library at Rome contains a vast number of books covered with marginal notes by celebrated writers, such as Scaliger, Allatius, Holstentius, David Hæschel, Barbadori, and above all, Tasso, who has annotated with his own hand more than fifty volumes. Valery, in his *Voyages en Italie*, states that a Latin version of Plato is not only annotated by the hand of Tasso, but also by his father, Bernardo; a fact which sufficiently proves how deeply the language and philosophy of the Greek writers were studied in the family. The remarks upon the *Divina Commedia*, which, despite the opinion of Serassi, appear to be authentic, attest the profound study which, from his youth, Tasso had made of the great poets, and the lively admiration he displayed for their works. There is also in existence a copy of the Venice edition of the *Divina Commedia* (1477), with autograph notes by Bembo.

Christina of Sweden had quite a mania for writing in her books. In the library of the Roman College (at Rome) there are several books annotated by her, amongst others a

Quintus Curtius, in which, as it would appear, she criticises very freely the conduct of Alexander. "*He reasons falsely in this case,*" she writes on one page; and elsewhere, "*I should have acted diametrically opposite; I should have pardoned;*" and again, further on, "*I should have exercised clemency;*" an assertion, however, we may be permitted to doubt, when we consider what sort of clemency was exercised towards Monaldeschi. Upon the fly-leaf of a Seneca (Elzevir), she has written, "*Adversus virtutem possunt calamitates damna et injuriæ quod adversus solem nebulae possunt.*" The library of the Convent of the Holy Cross of Jerusalem at Rome, possesses a copy of the *Bibliotheca Hispana*, in the first volume of which the same princess has written on the subject of a book relating to her conversion\*: "*Chi l'ha scritta, non lo sa; chi lo sa, non l'ha mai scritta.*"

Lemontey has published some very curious *Memoirs*, which had been entirely written on the fly-leaves and margins of a missal by J. de Coligny, who died in 1686.

Racine, the French tragic poet, was also a great annotator of his books; the Bibliothèque National at Paris possesses a Euripides and Aristophanes from his library, the margins of which are covered with notes in Greek, Latin, and French.

The books which formerly belonged to La Monnoie are now recognizable by the anagram of his name. *A Delio nomen*, and also by some very curious notes on the fly-leaves and margins written in microscopic characters.

G. J. K.

#### ORIGIN OF WORD "GROG."

Mr. Vaux writes as follows:—Admiral Vernon was the first to require his men to drink their spirits mixed with water. In bad weather he was in the habit of walking the deck in a rough *grog* cloak, and thence had obtained the nickname of *Old Grog* in the Service. This is, I believe, the origin of the name *grog*, applied originally to *rum* and *water*. I find the same story repeated in a quaint little book, called Pulleyn's *Etymological Compendium*.

[A. S. has communicated a similar explanation;

\* Conversion de la Reine de Suecia in Roma (1656).

and we are obliged to "An old Lady who reads for Pastime" for kindly furnishing us with a reference to a newly published American work, *Lifts for the Lazy*, where the origin of "Grog" is explained in the same manner.

The foregoing was already in type when we received the following agreeable version of the same story.]

#### ORIGIN OF WORD "GROG" — ANCIENT ALMS-BASINS.

Mr. Editor,—As a sailor's son I beg to answer your correspondent LEGOUR's query concerning the origin of the word "grog," so famous in the lips of our gallant tars. Jack loves to give a pet nickname to his favourite officers. The gallant Edward Vernon (a Westminster man by birth) was not exempted from the general rule. His gallantry and ardent devotion to his profession endeared him to the service, and some merry wags of the crew, in an idle humour, dubbed him "Old Grogam." Whilst in command of the West Indian station, and at the height of his popularity on account of his reduction of Porto Bello with six men-of-war only, he introduced the use of rum and water by the ship's company. When served out, the new beverage proved most palatable, and speedily grew into such favour, that it became as popular as the brave admiral himself, and in honour of him was surnamed by acclamation "Grog."

MACKENZIE WALCOTT, M.A.

P.S.—There are two other alms-basins in St. Margaret's worthy of note, besides those I mentioned in your last number. One has the inscription, "Live well, die never; die well and live ever. A.D. 1644. W. G." The other has the appropriate legend, "Hee that gives too the poore lends unto thee LORD." A third bears the Tudor rose in the centre. In an Inventory made about the early part of the 17th century, are mentioned "one Bason given by Mr. Bridges, of brasse." (The donor was a butcher in the parish.) "Item, one bason, given by Mr. Brugg, of brasse." On the second basin are the arms and crest of the Brewers' Company. Perhaps Mr. Brugg was a member of it. One Richard Bridges was a churchwarden, A.D. 1630—32. M. W.

7. College Street. Nov. 17.

DYCE VERSUS WARBURTON AND COLLIER—  
AND SHAKSPEARE'S MSS.

In Mr. Dyce's *Remarks on Mr. J. P. Collier's and Mr. C. Knight's Editions of Shakspeare*, pp. 115, 116, the following note occurs:—

"*King Henry IV., Part Second*, act iv. sc. iv.

"As humorous as winter, and as sudden  
As *flaws* congealed in the spring of day."

"Alluding," says Warburton, "to the opinion of some philosophers, that the vapours being congealed in air by cold, (which is most intense towards the morning,) and being afterwards rarified and let loose by the warmth of the sun, occasion those sudden and impetuous gusts of wind which are called *flaws*."—COLLIER.

"An interpretation altogether wrong, as the epithet here applied to '*flaws*' might alone determine; '*congealed* gusts of wind' being nowhere mentioned among the phenomena of nature except in Baron Munchausen's *Travels*. Edwards rightly explained '*flaws*,' in the present passage, '*small blades of ice*.' I have myself heard the word used to signify both *thin cakes of ice* and the *bursting of those cakes*."—DYCE.

Mr. Dyce may perhaps have heard the word *floe* (plural *floes*) applied to *floating sheet-ice*, as it is to be found so applied extensively in Captain Parry's *Journal of his Second Voyage*; but it remains to be shown whether such a term existed in Shakspeare's time. I think it did not, as after diligent search I have not met with it; and, if it did, and then had the same meaning, *floating sheet-ice*, how would it apply to the illustration of this passage?

That the uniform meaning of *flaws* in the poet's time was *sudden gusts of wind*, and figuratively *sudden gusts of passion*, or fitful and impetuous action, is evident from the following passages:—

"Like a red morn, that ever yet betoken'd  
Wreck to the seamen, tempest to the field,  
Sorrow to shepherds, woe unto the birds,  
Gust and foul *flaws* to herdsmen and to herds."  
Venus and Adonis.

"Like a great sea-mark standing every *flaw*."  
Coriolanus, act v. sc. iii.

"—— patch a wall to expel the winter's *flaw*."  
Hamlet, act v. sc. i.

"Like to the glorious sun's transparent beams  
Do calm the fury of this mad-bred *flaw*."  
3d Pt. Henry VI., act iii. sc. i.

"—— these *flaws* and starts (impostors to true fear)."  
Macbeth, act iv. sc. iv.

"Falling in the *flaws* of her own youth, hath blistered her report."  
Meas. for Meas., act ii. sc. iii.

So far for the poet's acceptation of its meaning.

Thus also Lord Surrey:—

"And toss'd with storms, with *flaws*, with wind,  
with weather."

And Beaumont and Fletcher, in *The Pilgrim*:—

"What *flaws*, and whirls of weather,  
Or rather storms, have been aloft these three days."

Shakspeare followed the popular meteorology of his time, as will appear from the following passage from a little ephemeris then very frequently reprinted:—

"*De Repentinis Ventis*.

"8. Typhon, Plinio, Vortex, aliis Turbo, et vibratus Ecnephias, de *nube gelida* (ut dictum est) abruptum aliquid sæpe numero secum voluit, ruinamque suam illo pondere aggravat: quem *repentinum flatum* à nube prope terram et mare depulsum, definuerunt quidam, ubi in gyros rotatur, et proxima (ut monuimus) verrit, suaque vi sursum raptat."—MIZALDUS, *Ephemeridis Aeris Perpetuus: seu Rustica tempestatum Astrologia*, 12° Lutet. 1584.

I have sometimes thought that Shakspeare may have written:—

"As *flaws* congested in the spring of day."

It is an easy thing to have printed *congealed* for that word, and *congest* occurs in *A Lover's Complaint*. Still I think change unnecessary.

Has the assertion made in *An Answer to Mr. Pope's Preface to Shakspeare*, by a Strolling Player, 1729, respecting the destruction of the poet's MSS. papers, been ever verified? If that account is authentic, it will explain the singular dearth of all autograph remains of one who must have written so much. As the pamphlet is not common, I transcribe the essential passage:—

"How much it is to be lamented that *Two large Chests* full of this GREAT MAN's *loose papers* and *Manuscripts* in the hands of an ignorant *Baker of Warwick* (who married one of the descendants from Shakspear), were carelessly scattered and thrown about as Garret Lumber and Litter, to



the particular knowledge of the late *Sir William Bishop*, till they were all consum'd in the general Fire and Destruction of that Town."

S. W. S.

Mickleham, Nov. 14. 1849.

[We cannot insert the interesting Query which our correspondent has forwarded on the subject of the disappearance of Shakspeare's MSS. without referring to the ingenious suggestion upon that subject so skilfully brought forward by the Rev. Joseph Hunter in his *New Illustrations of the Life, Studies, and Writings of Shakspeare*, vol. i. p. 105.:—"That the entire disappearance of all manuscripts of Shakspeare, so entire that no writing of his remains except his name, and only one letter ever addressed to him, is in some way connected with the religious turn which his posterity took, in whose eyes there would be much to be lamented in what they must, I fear, have considered a prostitution of the noble talents which had been given him."]

#### FOOD OF THE PEOPLE.—BILLS OF FARE IN 1683—HUMBLE PIE.

The food of the people must always be regarded as an important element in estimating the degree of civilization of a nation, and its position in the social scale. Mr. Macaulay, in his masterly picture of the state of England at the period of the accession of James II., has not failed to notice this subject as illustrative of the condition of the working classes of that day. He tells us that meat, viewed relatively with wages, was "so dear that hundreds of thousands of families scarcely knew the taste of it. . . . The great majority of the nation lived almost entirely on rye, barley, and oats." (*Hist. Eng.* vol. i. p. 418., 4th ed.)

It is not uninteresting to inquire (and having found, it is worth making a note of) what sort of fare appeared on the tables of the upper and middle classes,—who, unlike their poorer neighbours, were in a condition to gratify their gastronomic preferences in the choice and variety of their viands,—with the view of determining whether the extraordinary improvement which has taken place in the food of the labouring population has been equally marked in that of the wealthier orders.

Pepys, who was unquestionably a lover of good living, and never tired of recording his feastings off "brave venison pasty," or

"turkey pye," has given in his *Diary* many curious notices of the most approved dishes of his day. The following "Bills of fare" of the period referred to speak, however, directly to the point; they are taken from a work entitled, *The accomplisht Lady's Delight, in Preserving, Physick, Beautifying, and Cookery*. London, printed for B. Harria, 1683.

#### "A Bill of fare for a Gentleman's House about Candlemas.

"1. A Pottage with a Hen. 2. A Chatham-pudding. 3. A Fricacie of Chickens. 4. A leg of mutton with a Sallet. Garnish your dishes with Barberries.

"Second Course. 1. A chine of Mutton. 2. A chine of Veal. 3. Lark-pye. 4. A couple of Pullets, one larded. Garnished with orange slices.

"Third Course. 1. A dish of Woodcocks. 2. A couple of Rabbits. 3. A dish of Asparagus. 4. A Westphalia Gammon.

"Last Course. 1. Two orange tarts, one with herbs. 2. A Bacon Tart. 3. An apple Tart. 4. A dish of Bon-chriteen Pears. 5. A dish of Pippins. 6. A dish of Pearmaines.

#### "A Banquet for the same Season.

"1. A dish of Apricots. 2. A dish of marmalade of Pippins. 3. A dish of preserved Cherries. 4. A whole red Quince. 5. A dish of dried sweet-meats.

#### "A Bill of Fare upon an extraordinary Occasion.

"1. A collar of brawn. 2. A couple of Pullets boyled. 3. A bisk of Fish. 4. A dish of Carps. 5. A grand boyled Meat. 6. A grand Sallet. 7. A venison pasty. 8. A roasted Turkey. 9. A fat pig. 10. A powdered Goose. 11. A haunch of Venison roasted. 12. A Neats-tongue and Udder roasted. 13. A Westphalia Ham boyled. 14. A Joll of Salmon. 15. Mince pyes. 16. A Surloyn of roast beef. 17. Cold baked Meats. 18. A dish of Custards.

"Second Course. 1. Jellies of all sorts. 2. A dish of Pheasants. 3. A Pike boyled. 4. An oyster pye. 5. A dish of Plovers. 6. A dish of larks. 7. A Joll of Sturgeon. 8. A couple of Lobsters. 9. A lumber pye. 10. A couple of Capons. 11. A dish of Partridges. 12. A fricacy of Fowls. 13. A dish of Wild Ducks. 14. A dish of cram'd chickens. 15. A dish of stewed oysters. 16. A Marchpane. 17. A dish of Fruits. 18. An umble pye."

The fare suggested for "Fish days" is no less various and abundant; twelve dishes are enumerated for the first course, and sixteen for the second. Looking at the character of these viands, some of which would not discredit the genius of a Soyer or a Mrs. Glasse,

it seems pretty evident that in the article of food the labouring classes have been the greatest gainers since 1687.

Few things are more suggestive of queries—as everybody knows from experience—than the products of culinary art. I will not, however, further trespass on space which may be devoted to a more dignified topic, than by submitting the following.

*Query.*—Does the phrase “to eat humble pie,” used to signify a forced humiliation, owe its origin to the “umble pye” specified above?  
J. T. HAMMACK.

#### BISHOP BARNABY.

Mr. Editor,—Legour asks, why the people in Suffolk call a lady-bird “Bishop Barnaby?”

I give the following from the late Major Moor’s *Suffolk Words*.

“Bishop-Barney. The golden bug. See Barnabee. In Tasser’s *Ten Unwelcome Guests in the Dairy*, he enumerates ‘the Bishop that burneth’ (pp. 142. 144.), in an ambiguous way, which his commentator does not render at all clear. I never heard of this calumniated insect being an unwelcome guest in the dairy; but Bishop-Barney, or Burney, and Barnabee, or Burnabee, and Bishop-that-burneth, seem, in the absence of explanation to be nearly related—in sound at any rate. Under *Barnabee* it will be seen that *burning* has some connection with the history of this pretty insect.”

“Barnabee,” writes the Major, “the golden-bug, or lady-bird; also Bishop-Barney: which see. This pretty little, and very useful insect, is tenderly regarded by our children. One settling on a child is always sent away with this sad valediction:—

“Gowden-bug, gowden-bug, fly away home,  
Yar house is bahnt deown and yar children all gone.”

To which I add another nursery doggerel less sad:—

“Bishop, Bishop-Barnabee,  
Tell me when your wedding be,  
If it be to-morrow day  
Take your wings and fly away.”

The Major adds, “It is sure to fly off on the third repetition.”

“Burnt down,” continues the Major, “gives great scope to our country euphonic twang, altogether inexpressible in type; *bahnt deeyown* comes as near to it as my skill in orthography will allow.”

Ray, in his *South and East Country Words*, has this:—

“Bishop, the little spotted beetle, commonly called the lady-cow or lady-bird. I have heard this insect in other places called golden-knop, and doubtless in other countries it hath other names. (*E. W.* p. 70.) Golden-bugs the common Suffolk name.”  
J. G.

Southwold, Nov. 16. 1849.

#### TRADE EDITIONS—COTTLE’S LIFE OF COLERIDGE.

Sir,—In the 2nd vol. of Mr. Collier’s valuable and interesting *Extracts from the Registers of the Stationers’ Company*, p. 28, is the following entry:—

“Thos. Dason. Licensed unto him the praise of follie; to print not above xv<sup>c</sup> of any impression, with this condition, that any of the Company may laie on with him, reasonable at every impression, as they think good, and that he shall gyve reasonable knowledge before to them as often as he shall print it.”

This is both curious and important information as being, in all probability, the earliest recorded instance of a custom still kept up amongst booksellers, and which now passes under the designation of a “Trade edition;” the meaning of which being, that the copyright, instead of being the exclusive property of one person, is divided into shares and held by several. There are Trade editions of such voluminous authors as Shakspeare, Gibbon, Hume, and Robertson, for instance; and Alison’s *Europe*, if published half a century back, might in all probability have been added to the list. The difference between the ancient and the modern usage appears to be this, that formerly when the type was set up for an edition “any of the company may laie on, (these two last words are still technically used by printers for supplying type with paper,) reasonable at every impression,” &c.; in other words, may print as many copies from the type “as they think good;” whereas now, the edition is first printed, and then the allotment of the copies, and the actual cost of them is made, according to the number of shares.

If this is a “Note” worth registering, it is much at your service, whilst for a “Query,” I should be very glad to be informed, when a very able review, the date of which I neglected

to make at the time, appeared in the *Times* newspaper, of the 2nd edition of Cottle's *Life of Coleridge*.

With many good wishes for the success of your register,

I remain, &c.

JOHN MILAND.

#### DIBDIN'S TYPOGRAPHICAL ANTIQUITIES.

Sir,—I am very glad to have elicited the information contained in your number just published respecting the copy of Borde's work in the Chetham Library. As I have a great respect for Mr. Ames, I must remark that he had no share in the blunder, and whenever a new edition of his work is undertaken, it will be well to look rather curiously into the enlargements of Dibdin. In the mean time this information naturally leads to another Query—or rather, to more than one—namely, “*Had* Mr. Bindley's copy this unique imprint? and what became of it at the sale of his books? or is it only one of the imaginary editions which give bibliographers so much trouble?” Perhaps some one of your correspondents may be able to give information.

Yours, &c.

S. R. MAITLAND.

#### QUERIES ANSWERED, NO. 2.

##### MADOC THE SON OF OWEN GWYNEDD.

The student who confines himself to a single question, may fairly expect a prompt and precise answer. To ask for general information on a particular subject, may be a less successful experiment. Who undertakes extensive research except for an especial purpose? Who can so far confide in his memory as to append his name to a list of authorities without seeming to prove his own superficiality? I throw out these ideas for consideration, just as they arise; but neither wish to repress the curiosity of *querists*, nor to prescribe bounds to the communicative disposition of *respondents*.

Did Madoc, son of Owen Gwynedd, prince of Wales, discover America? Stimulated by the importance of the question, and accustomed to admire the spirit of maritime enterprise, at whatever period it may have been called into action, I have sometimes reflected on this debatable point—but can neither affirm nor deny it.

I advise the *student*, as a preliminary step

to the inquiry, to attempt a collection of all the accessible evidence, historical and ethnographic, and to place the materials which pertain to each class in the order of time. The historical evidence exists, I believe exclusively, in the works of the chroniclers and bards of Wales; and the ethnographic evidence in the narratives of travellers in America. The opinions of modern writers, the gifted author of *Madoc* not excepted, he is at liberty to consider as *hors-d'œuvre*—to be passed on, or tasted, *à plaisir*. As an exemplification of this plan, I submit some short extracts, with critical remarks:—

“Madoc another of Owen Gwyneth his sonnes left the land [North-Wales] in contention betwixt his brethren, and prepared certaine ships with men and munition, and sought aduentures by seas, sailing west, and leauing the coast of Ireland so far north, that he came to a land vnknown, where he saw manie strange things.”—CARADOC OF LLANCAEVAN, *continued—The historie of Cambria*, 1584. 4°. p. 227.

[The history of Caradoc ends with A. D. 1156. The continuation, to the year 1270, is ascribed by Powel, the editor of the volume, to the monks of Conway and Stratflur.]

Carmina Meredith filii Rhesi [Meredydd ab Rhys] mentionem facientia de Madoco filio Oweni Gwynedd, et de sua navigatione in terras incognitas. Vixit hic Meredith circiter annum Domini 1477.

Madoc wyf, mwyedic wedd,  
Lawn genau, Owen Gwynedd:  
Ni fynnum dir, fy enaid oedd,  
Na da mawr, ond y moroedd.

*The same in English.*

Madoc I am the sonne of Owen Gwynedd  
With stature large, and comely grace adorned;  
No lands at home nor store of wealth me please,  
My minde was whole to searche the ocean seas.

“These verses I receiued of my learned friend M. William Camden.” *Richard Hakluyt*, 1589.

[The eulogy of Meredydd ab Rhys is very indefinite, but deserves notice on account of its early date. He “flourished,” says W. Owen, “between A. D. 1430 and 1460.”]

“This land must needs be some part of that countrie of which the Spaniardes asirme themselves to be the first finders sith Hannos time; \* \* \* Wherevpon it is manifest, that that countrie was long before by Brytaines discovered, afore either Columbus or Americus Vespatius lead anie Spaniardes thither. Of the viage and returne of this Madoc there be *manie fables fained*, as the common people doo use in distance of place

and length of time rather to augment than to diminish: but sure it is, that there he was." — HUMFREY LHOYD, *Additions to the Historie of Cambria*, p. 228.

[Lloyd, who translated the history of Caradoc, and made considerable additions to it, died in 1568. He mentions the second voyage of Madoc, but cites no authority.]

"This Madoc arriuing in that westerne countrie, vnto the which he came, in the year 1170, left most of his people there: and returning backe for more of his owne nation, acquaintance and freends, to inhabite that faire and large countrie: went thither againe with ten sailes, as I find noted by Gutyn Owen. I am of opinion that the land, wherevnto he came, was some part of Mexico:" etc. — David Powel, s. t. p., note in *The historie of Cambria*, 1584. 4°. p. 229.

[The learned Powel relies on the authority of the poet Gutyn Owen. "He wrote," says W. Owen, "between A. D. 1460 and 1490" — three centuries after the event in question!]

#### *Ethnographic evidence.*

"They came [anno 1536] to part of the West Indies about Cape Breton, shaping their course thence north-eastwards, vntill they came to the Island of Penguin," etc. — The voyage of master Hore, in *The principall navigations*, etc. 1589. Fol.

[Antiquaries consider the mention of *Cape Breton* and *Penguin Island* as evidence. It cannot prove much, as the particulars were not committed to writing till about half-a-century after the voyage.]

"There is also another kinde of foule in that countrey [between the Gulf of Mexico and Cape Breton] . . . they have white heads, and therefore the country men call them *penguins* (which seemeth to be a Welsh name). And *they haue also in use diuers other Welsh words, a matter worthy the noting.*" — The relation of David Ingram, 1568. in *The principall navigations*, etc. 1589. Fol.

[This narrative was compiled from answers to certain queries — perhaps twenty years after the events related.]

"Afterwards [anno 1669] they [The Doeg Indians] carried us to their town, and entertained us civilly for four months; and I did converse with them of many things in the British tongue, and *did preach to them three times a week in the British tongue,*" etc. Rev. Morgan Jones, 1686. — *British Remains*, 1777. 8°.

[The editor omits to state how he procured the manuscript. The paper whence the above is extracted is either decisive of the question at issue, or a forgery.]

The *student* may infer, even from these imperfect hints, that I consider the subject

which he proposes to himself as one which deserves a strict investigation — provided the collections hereafter described have ceased to be in existence.

"With respect to this extraordinary occurrence in the history of Wales, I have collected a multitude of evidences, in conjunction with Edward Williams, the bard, to prove that Madog must have reached the American continent; for the descendants of him and his followers exist there as a nation to this day; and the present position of which is on the southern branches of the Missouri river, under the appellations of Padoucas, White Indians, Civilized Indians, and Welsh Indians." — *William Owen*, F.A.S. 1803.

The title prefixed to this paper would be a misnomer, if I did not add a list of books which it may be desirable to consult: —

*On the Scandinavian discoveries.* — Mémoires de la société royale des antiquaires du Nord. 1836-1839. *Copenhaguen*. 8°. p. 27. — *Historia Vinlandiæ Antiquæ, seu partis Americæ septentrionalis — per Thormodum Torfæum. Hafniæ*, 1705. 8°. 1715. 8°. — *Antiquitates Americanæ, sive scriptores septentrionales rerum Antecolumbianarum in America. Hafniæ*, 1837. 4°.

*On the Welsh discoveries.* — The historie of Cambria, now called Wales — continued by David Powel. *London*, 1584. 4°. The Myvyrian archaïology of Wales, *London*, 1801-7. 8°. 3 vol. British remains, by the Rev. N. Owen, A. M. *London*, 1777. 8°. The Cambrian biography, by William Owen, F. A. S. *London*, 1803. 8°. Bibliothèque Américaine, par H. Ternaux. *Paris*, 1837. 8°. The principall navigations, voyages and discoveries of the English nation — by Richard Hakluyt, M. A. *London*, 1589. fol.

BOLTON CORNEY.

#### MADOC—HIS EXPEDITION TO AMERICA.

Dr. Plott, in his account, and Lord Monboddo, *Origin and Progress of Language*, refer to the *Travels of Herbert* (17th century), lib. iii. cap. ult., for a full history of this supposed discovery. They derived it from Meredyth ap Rhys, Gatty Owen, and Cynfyn ap Gronow, A. D. 1478—80. See also *Athenæum*, Aug. 19. 1848. — Professor Elton's address at the meeting of the British Association, on this and the earlier Icelandic discovery.

The belief in the story has been lately renewed. See *Archæologia Cambrens*, 4. 65., and *L'Acadie*, by Sir J. E. Alexander, 1849. I will only observe that in Dr. Plott's account, Madoc was directed by the *best compass*, and this in 1170! See M'Culloch's *Dictionary of Commerce*.  
ANGLO-CAMBRIAN.



## MADOC'S EXPEDITION.

A TRAVELLER informs us that Baron A. von Humboldt urges further search after this expedition in the Welsh records. He thinks the passage is in the *Examin Critique*.

## "CLOUDS" OR SHROUDS, IN SHAKESPEARE.

I quite agree with your correspondent D\*\*\*N\*\*R, that there never has been an editor of Shakespeare capable of doing him full justice. I will go farther and say, that there never will be an editor capable of doing him any thing like justice. I am the most "modern editor" of Shakespeare, and I am the last to pretend that I am at all capable of doing him justice: I should be ashamed of myself if I entertained a notion so ridiculously presumptuous. What I intended was to do him all the justice in my power, and that I accomplished, however imperfectly. It struck me that the best mode of attempting to do him any justice was to take the utmost pains to restore his text to the state in which he left it; and give me leave, very humbly, to say that this is the chief recommendation of the edition I superintended through the press, having collated every line, syllable, and letter, with every known old copy. For this purpose I saw, consulted, and compared every quarto and every folio impression in the British Museum, at Oxford, at Cambridge, in the libraries of the Duke of Devonshire and Lord Ellesmere, and in several private collections. If my edition have no other merit, I venture to assert that it has this. It was a work of great labour, but it was a work also of sincere love. It is my boast, and my only boast, that I have restored the text of Shakespeare, as nearly as possible, to the integrity of the old copies.

When your correspondent complains, therefore, that in "Hen. IV. Part 2," Act III. sc. 1., in the line,

"With deafening clamours in the slippery clouds," the word *shrouds* is not substituted by editors of Shakespeare for "clouds," the answer is, that not a single old copy warrants the merely fanciful emendation, and that it is not at all required by the sense of the passage. In the 4to of 1600, and in the folio of 1623, the word is "clouds;" and he must be a very bold editor (in my opinion little capable of doing

justice to any author), who would substitute his own imaginary improvement, for what we have every reason to believe is the genuine text. *Shrouds* instead of "clouds" is a merely imaginary improvement, supported by no authority, and (as, indeed, your correspondent shows) without the merit of originality. I am for the text of Shakespeare as he left it, and as we find it in the most authentic representations of his mind and meaning.

J. PAYNE COLLIER.

## MEDAL OF THE PRETENDER.

Sir,—Possibly some one of your literary correspondents, who may be versed in the, what D'Israeli would call *Secret History* of the Jacobite Court, will endeavour to answer a "Query" relative to the following rare medal:—

*Obv.* A ship of war bearing the French flag; on the shore a figure in the dress of a Jesuit (supposed to represent Father Petre) seated astride of a *Lobster*, holding in his arms the young Prince of Wales, who has a little windmill on his head. Legend: "Allons mon Prince, nous sommes en bon chemin." In the exergue, "Jacc: Franc: Eduard, supposé. 20 Juin, 1688."

*Rev.* A shield charged with a windmill, and surmounted by a Jesuit's bonnet; two rows of Beads or Rosaries, for an order or collar, within which we read "Honny soit qui *non* y pense;" a *Lobster* is suspended from the collar as a badge. Legend: "Les Armes et l'Ordre du pretendu Prince de Galles."

The difficulty in the above medal is *the Lobster*, though doubtless it had an allusion to some topic or scandal of the day; whoever can elucidate it will render good service to Medallist History, for hitherto it has baffled all commentators and collectors of medals. The windmill (indicative of the popular fable that the Prince was the son of a miller), and the Roman Catholic symbols, are well understood.

There is an engraving of this medal in Van Loon's *Histoire Metallique des Pays Bas*. It is also imperfectly engraved in Edwards' *Medallist History of England*, for the Jesuit is represented kneeling on the shore, and Pinkerton, who furnished the text, calls it "a boy kneeling on the shore." The medal is so rare that probably the artist could obtain only a rubbed or mutilated impression to engrave from. My description is from a



specimen, in my own collection, as fine as the day it was minted.

I may add that both Van Loon and Pinkerton have engraved the legend in the collar erroneously, "Honi soit qui *bon* y pense;" it should be "*non*." B. NIGHTINGALE.

#### ROGER DE COVERLEY.

In the *Spectator's* description of Sir Roger de Coverley it is said, "that his great-grandfather was the inventor of that famous country dance which is called after him." To the tune, as printed in Chappell's *English Melodies*, is appended a note to the effect that it was called after "Roger of Coverley" (Cowley, near Oxford).

Can any one inform me—

I. Where any notice of that Roger is to be found?

II. What is the etymon of "Cowley" (Temple Cowley and Church Cowley)?

III. If any notice of the tune is to be met with earlier than 1695, when it was printed by H. Playford in his *Dancing Master*? W.

#### HISTORY OF LANDED AND COMMERCIAL POLICY OF ENGLAND—HISTORY OF EDWARD II.

Who was the author of the two following works?—"Remarks upon the History of the Landed and Commercial Policy of England, from the Invasion of the Romans to the Accession of James I. 2 vols. London: Printed for E. Brooke, in Bell Yard, Temple Bar, MDCCCLXXXV."

"The History of the Life, Reign, and Death of Edward II., King of England and Lord of Ireland, with the Rise and Fall of his great Favourites, Gaveston and the Spencers. Written by E. F. in the year 1627, and printed verbatim from the original. London: Printed by J. C. for Charles Harper, at the Flower-de-Luce in Fleet St.; Samuel Crouch, at the Prince's Arms, in Pope's Head Alley in Cornhill; and Thomas Fox, at the Angel in Westminster Hall, 1680. (a portrait of Ed. II.)" In the 1st vol. Harl. Miscell. it is said that the above was found with the papers of the first Lord Falkland, and is attributed to him. My copy has Faulconbridge inserted in MS. over the F., and a book plate of Earl Verney, motto "*Prodesse quam conspici*," with an escutcheon of pretence. ANGLO-CAMBRIAN.

#### THE REVEREND THOMAS LEMAN.

Mr. Editor,—Amongst the later authorities on subjects of British-Roman antiquity, the Rev. Thomas Lemman is constantly referred to, and in terms of great commendation.

Can you inform me whether that gentleman published any work or made an avowed communication of any of his researches? His name is not found in the Index to the *Archæologia*.

Mr. Lemman contributed largely to Mr. Hatcher's edition of *Richard of Cirencester*; but it is one of the unsatisfactory circumstances of this work that these contributions, and whatever may have been derived from the late Bishop of Cloyne, are merely acknowledged in general terms, and are not distinguished as they occur.

I believe the MS. of the work was all in Mr. Hatcher's handwriting; some of your readers may possibly have the means of knowing in what way he used the materials thus given, or to what extent they were adapted or annotated by himself. A. T.

Coleman Street, Nov. 13.

#### GOTHIC ARCHITECTURE.

Sir,—Will any of your readers favour me with an account of the origin, as well as the date of the introduction, of the term "*Gothic*," as applied to the Pointed Styles of Ecclesiastical Architecture?

This Query is, of course, intimately connected with the much-disputed question of the origin of the Pointed Style itself. But yet I imagine that the *application* of the term "*Gothic*" may be found to be quite distinct, in its origin, from the first rise of the Pointed Arch. The invention of the Pointed Arch cannot, surely, be attributed to the *Goths*; whence then the origin and the meaning of the term *Gothic*? R. VINCENT.

Winchester, Nov. 12.

#### KATHERINE PEGG.

Sir,—I think you may safely add Pepys's *Diary* to the list of books in illustration of which you are willing to receive both *Queries* and *Answers*. There is not a passage in the *Diary* that does not deserve to be understood.

At vol. iv. p. 435. of the new edition is the following entry:—

"7 May, 1668. Here [at the King's Theatre] I did kiss the pretty woman newly come, called Pegg, that was Sir Charles Sedley's mistress, a mighty pretty woman, and seems (but is not) modest."

On this Lord Braybrooke has the following note:—

"Pegg must have been Margaret Hughes, Prince Rupert's mistress, who had probably before that time lived with Sir Charles Sedley."

And then follows some account of Mrs. Hughes. But, *query*, was the "Pegg" of the *Diary*, Peg Hughes? was she not rather as I believe her to have been, Katherine Pegg, by whom king Charles II. had a son, Charles Fitz-Charles, created Earl of Plymouth, 29th July, 1675, died 1680?

Katherine Pegg has escaped Lord Braybrooke. Can any of your correspondents tell me who she was? PETER CUNNINGHAM.

#### QUERIES IN MEDÆVAL GEOGRAPHY.

What are the modern names of "Watewich," "Portum Pusillum," "Mare de Saham," "Perpessa," and "Northmuth?" They are not to be found in Ferrario's *Lexicon* (a geographical dictionary so defective that it has not even the Latin name for Aix-la-Chapelle), nor in Baudrand's *Lexicon Geographicum* (a good dictionary for the mediæval Latin names in France, but not so perfect as the *Index Geographicum* attached to the volumes of Bouquet), nor in Martiniere's *Grande Dictionnaire Geographique*, nor in the *Index* to Wright's *Courthand*, a miserable and imperfect compilation.

[These Queries are addressed to our correspondents in a very flattering review of "NOTES AND QUERIES" which appeared in the *Morning Herald* of the 16th of November, and we shall be very glad to receive such answers to all or any of them as it may be in the power of any of our friends to supply.]

#### MYLES BLOOMFYLDE AND WILLIAM BLOMEFIELD'S METRICAL WRITINGS ON ALCHEMY.

Sir,—I have had intrusted to me a MS. metrical book on Alchemy, "wrytten by me Myles Bloomefylde, late of Bury Saynct Ed-

munde in y<sup>e</sup> Countye of Suffolke, Physytione;" but I can find no account of the author. Worton, Ritson, and Tanner, mention a "William Blomefield, born at Bury, Bachelor in Physic and a Monk of Bury," who wrote *inter alia* a metrical work called *Blomefield's Blossoms, or the Camp of Philosophy*.

Were there two metrical writers on alchemy of the name of Bloomfield, temp. Eliz. and connected with Bury? BURIENSIS.

[The following Note by Park, which first appeared in the Edition of Wharton published in 1840, iii., p. 83., coupled with the fact that William Blomefield is described as a Bachelor of Physic, would seem to show that there is but one writer, whose proper name is not William, but Myles: "From Ashmole's *Notes on Theatrum Chemicum*, 1652. p. 478., it seems doubtful whether his name was not Myles."]

#### THYNNE'S COLLECTION OF CHANCELLORS.

Mr. Editor, — Can any of your correspondents inform me who was the "streict laced" gaoler of the records, alluded to in the following passage in the *Collection of Chancellors of England*, by Francis Thynne, inserted in Holinshed (ed. 1808) iv. 351.

"John, Chancellor of England in the time of king Henrie the second, but what he was or in what yeare of king Henrie he lived I doo not know, and therefore leaue it to *him that both can and ought to giue life* to these persons whom he imprisoneth in the east castell of London; not doubting but in time he will doo his countrie good, and correct other men; though *now he be so streict laced*, as that he will not procure anie furtherance of other men's trauels." Z.

#### COLD HARBOUR.

Mr. Editor, — In examining the Ordnance Survey of Kent, I was quite surprised at the recurrence of the name "Cold Harbour;" and again, in Wyld's Map of London in 1550.

I believe the point has been explained before, but perhaps some of your readers could give me some information as to its origin.

G. H. B.

Nov. 8. 1849.

[The Society of Antiquaries was a good deal occupied, we scarcely know whether we may say interested, in the question raised by our correspondent, during the last session: and consider-

able information upon the subject will be found in the published *Proceedings* of the Society, and in the last part of the *Archæologia*. We should like to know whether there are *Cold Harbours* in every county in England. Mr. Hartshorne published a long list in his *Salopia Antiqua*. If our correspondents can give us any addition to that list, they will be acceptable. We are aware that there are several in Kent.]

#### STATISTICS OF THE ROMAN CATHOLIC CHURCH.

Mr. Editor, — If any reader of your valuable and much-needed periodical can, through its medium, supply me with the title of some recent and authentic work containing *Statistics* of the Roman Catholic Church — *e. g.* the number of its members, or reputed members, in the different European States; the number and temporalities of its sees, clergy, &c. — he will confer on me a great obligation; one which it will be a pleasure to me to repay to some other "Querist," should it lie within my power to supply any desired information, in my turn. Your faithful servant, E. E.

#### INCUMBENTS OF CHURCH LIVINGS.

Sir, — perhaps some of the readers of your useful publication could inform me where I can find the *name* and *birth-place* of incumbents of church livings prior to 1680, and the patrons of them. Your well-wisher, L.

#### THE CURSE OF SCOTLAND — WHY IS THE NINE OF DIAMONDS SO CALLED?

I shall be obliged to any of your correspondents who will inform me why the Nine of Diamonds is called the curse of Scotland. I have heard two causes assigned. One, that the Duke of Cumberland, on the field after the battle of Culloden, wrote upon the back of this card a very cruel and inhuman order for the destruction of the persons and property of the rebels. This cannot be true, for I have in my possession a print entitled "Britons Association against the Pope's Bulls." In it the young Pretender or Prince is represented attempting to lead across the Tweed a herd of bulls laden with curses, excommunications, indulgences, &c. &c. &c. On the ground before them lies the Nine of Diamonds. This print is dated Oct. 21. 1745, some months previous to the battle of Culloden.

The other cause assigned is, that the nine lozenges with which the saltire is charged in the armorial bearings of the Earl of Stair, are so arranged as to resemble the nine of diamonds, which was called the curse of Scotland, from the active part taken by that Earl in promoting the Union, which was most unpopular in Scotland. I cannot positively deny that the card in question owes its evil name to this cause, but I am not aware that the Earl of Stair was so conspicuously active as to occasion his being peculiarly selected as an object of popular aversion on that account. He was indeed a commissioner for drawing up the articles of the union, and he was sent ambassador to the court of Louis XIV. chiefly for the purpose of watching the proceedings of the Jacobites; these circumstances may have added to the odium which attached to his name from the part which was taken by his predecessor, who was Secretary for Scotland, and was charged with having exceeded his authority in ordering the massacre of Glencoe.

EDW. HAWKINS.

Nov. 12. 1849.

[We would add to Mr. Hawkins's Query, another, viz.: What is the earliest known instance of the card in question being so designated? For it is clear, if such was the case before the Union, the second explanation is as little satisfactory as the first.]

#### NOTES OF BOOK SALES — CATALOGUES, ETC.

The collectors of British portraits — and there are doubtless many such among our readers — will shortly have such an opportunity of enriching their portfolios as rarely presents itself. Messrs. Sotheby and Co. commence, on the 3rd of December, the sale of the second portion of the important and valuable stock of prints belonging to the well-known and eminent printsellers, Messrs. W. and G. Smith, whose shop in Lisle Street, Leicester Square, has been for so many years the favourite resort of all who were in search of the rare and curious in calcographic art. Messrs. Sotheby describe the present Sale as "comprising one of the most numerous and interesting collections of British Historical Portraits ever offered for sale;" and the following Lots, which exhibit specimens of the rarities it contains, justify their statement.

- 33 ARCHIBALD EARL OF ARGYLL, by *Loggan*, first state, before the inscription round the oval, VERY FINE AND RARE 1  
56 SIR WM. ASHURST, Lord Mayor of London, 1694, after *Linton*, by *R. White*, VERY FINE AND RARE

- 59 SLINGSBY BETHELL, ONE OF THE SHERIFFS OF LONDON, &c. 1680, whole length, *W. Sherwin sculpt.*, sold by *S. Lee*, at the *Feathers in Lumbert Street*, VERY FINE AND EXTREMELY RARE 1
- 130 SIR RICHARD RAINSFORD, Lord Chief Justice of the King's Bench, mezzotint after *Claret*, *R. Thompson excudit*, MOST BRILLIANT AND VERY RARE 1
- 160 JAMES THE FOURTH, KING OF SCOTLAND, holding a *flurker* in his hand, sold by *Compton Holland*, EXTREMELY FINE AND VERY RARE 1
- 176 FREDERICK KING OF BOHEMIA, half length, standing under an arch, four Latin lines beneath, no engraver's name, VERY FINE AND EXTREMELY RARE 1
- 184 CHARLES LEWIS, COUNT PALATINE OF THE RHINE, son of the King of Bohemia, on horseback, with a view of London beyond him; circles containing the dates of the births of his brothers and sisters at the top on the left, eight English lines beneath: a most interesting and rare print, BRILLIANT IMPRESSION, AND IN THE MOST PERFECT CONDITION 1
- 328 SIR JOHN FENWICK, of *Fenwick Castle*, in the County of Northumberland, executed in 1696, on suspicion of being engaged in a plot to assassinate *William III.*, after *Wissing*, by *White*, VERY FINE AND EXTREMELY RARE 1
- 244 THOMAS CARTWRIGHT, Bishop of Chester, after *Soust*, by *Becket*, VERY FINE AND RARE 1
- 262 JOHN DOLBEN, BISHOP OF ROCHESTER, JOHN FELL, BISHOP OF OXFORD, AND DR. RICHARD ALLENTRY, called by *Charles II.* *CHIPLEY*, *CHOPLEY*, *CHEPLEY*, from the picture in *Christchurch Hall*, by *Sir P. Lely*, *D. Loggan excudit*, BRILLIANT PROOF, AND EXTREMELY RARE 1
- 304 SIR HENRY CHAUNCEY, the historian of *Hertfordshire*, by *J. Savage*, fine and rare 1
- 365 GEORGE GORDON, MARQUIS OF HUNTLEY, by *Sauvé*, FINE AND EXTREMELY RARE 1
- 374 ROBERT SIDNEY, EARL OF LEICESTER, by *Simon Passe*, sold by *Sudbury and Humble*, VERY FINE AND RARE 1
- 375 ROBERT BENTIN, EARL OF LINDSEY, after *Geldorp*, by *Voerst*, BRILLIANT AND VERY RARE 1
- 558 ISAAC MILLES, by *Vertue*, first state, before the alterations of the arms and inscription, very fine and rare; and the same, in the ordinary state 2
- 661 THOMAS THYNN OF LONG LEATE, murdered in *Pall Mall* 1682, after *Kneller*, by *White*, VERY FINE AND RARE 1
- 662 THOMAS THYNN, mezzotint after *Lely*, sold by *A. Browne*, VERY FINE AND RARE 1
- 997 LOUISE DUCHESS OF PORTSMOUTH, with her son as *Cupid*, after *Gascar*, by *Baudet*, VERY FINE AND EXTREMELY RARE, from *Mr. Ord's* collection, at the sale of which it produced 8*l.* 12*s.* 6*d.* 1
- 1000 LOUISE DUCHESS OF PORTSMOUTH, reclining on a couch, oblong mezzotint, FINE PROOF BEFORE ANY WRITERS, AND EXTREMELY RARE 1
- 1048 *Hobson the Cambridge Carrier*, Author of "*Hobson's Choice*," by *J. Payne*, two states, very fine and rare 2

1201 John Frederick, Elector of Saxony, playing at chess with Ernest Duke of Brunswick, at the moment when Charles V. sent the warrant for his execution, A MOST CURIOUS AND INTERESTING HISTORICAL PRINT, AND EXTREMELY RARE 1

\*. \* Vide Robertson's History of Charles the Fifth.

1209 ERASMUS, sitting with a book before him, by *F. Hogenberg*, *H. Cock excudebat*, 1555, VERY FINE AND RARE, &c.

We have also received:—

"A Catalogue of English and Foreign Theology, including some of the rarest works of our early English Divines; nearly a complete series of the Fathers of the Church; the various Councils and most important Ecclesiastical Historians, Liturgical writers, &c." issued by *Leslie*, of 58. Great Queen Street, Lincoln's Inn, which is one which will greatly interest all readers of the peculiar class to whom it is more particularly addressed.

The same may be said of the excellent

"Catalogue of Old and New Books (Part CIV.)," just delivered by *Petheram* of 94. High Holborn: which, in addition to theological works, exhibits many valuable productions in historical and general literature.

*Bernard Quarritich's* "Catalogue of Foreign Books and Classics, selling at 16. Castle Street, Leicester Square," well deserves the attention of philologists. It is rich, not only in works illustrative of the Oriental languages and literature, but also in those of Germany and Scandinavia. Indeed, it is one which should be looked into by all students of foreign literature.

Some curious articles, more especially in early Italian and French literature, and on the subject of Alchymy, Astrology, Magic, &c., will be found in a "Catalogue of Interesting and Rare Books on sale, by *George Bumstead*, No. 205. High Holborn."

*William Nield*, 46. Burlington Arcade, is, we believe, a new candidate for the favours of the purchasers of old books. His first Catalogue contains some curious Articles in the departments of Demonology and Witchcraft; a few varieties belonging to the "Marpelate" class such as "*Penri's Exhortation*;" and a fine collection of Classical Music.

Lastly, let us mention what cannot but interest many readers of "NOTES AND QUERIES," that *Mr. Lumley*, of 56. Chancery Lane, having purchased the stock of the Society of Antiquaries' publications has divided the volumes of the *Archæologia*, and has just put forth a Catalogue of the separate papers, which are for sale, and of which he says very truly, "their value cannot be disputed," and they are "now for the first time offered thus to the Public."



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 COOPER'S (C. P.) ACCOUNT OF THE MOST IMPORTANT PUBLIC RECORDS. 8vo. 1832. — The First Volume of LIVY. — Vol. I. of Crevier's Edition. 6 vols. 4to. Paris. 1739.

\* Letters stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

NOTICES TO CORRESPONDENTS.

*The matter is so generally understood with regard to the management of periodical works, that it is hardly necessary for the Editor to say that HE CANNOT UNDERTAKE TO RETURN MANUSCRIPTS; but on one point he wishes to offer a few words of explanation to his correspondents in general, and particularly to those who do not enable him to communicate with them except in print. They will see, on a very little reflection, that it is plainly his interest to take all he can get, and make the most, and the best of everything; and therefore he begs them to take for granted that their communications are received, and appreciated, even if the succeeding Number bears no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of sometimes giving an explanation when there really is one which would quite satisfy the writer, for the delay or non-insertion of his communication. Correspondents in such cases have no*

*reason, and if they understood an editor's position they would feel that they have no right, to consider themselves undervalued; but nothing short of personal experience in editorship would explain to them the perplexities and evil consequences arising from an opposite course.*

*Surely MELANION is too hard upon our correspondents and too exigent towards ourselves. He would place us in a singular position. He should consider that we have not opened lists for all comers to tilt against each other. We invite litterateurs to a re-union, in which they may give and receive mutual help and aid; but, in order to do so, they must tolerate each others' little peculiarities, and not espy offence in them.*

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## LORD CHATHAM—QUEEN CHARLOTTE.

*Original Letter, written on the Resignation of Mr. Pitt, in 1761—Public Feeling on the Subject, and Changes at Court in consequence—First Impressions of Queen Charlotte.*

[The following valuable original letter is now published for the first time. It will be found to be of very considerable historical curiosity and interest. The resignation of the Great Commoner in 1761, and his acceptance at the same time of a pension and a peerage for his family, were events which astonished his admirers as much as any thing else in his wonderful career. Even now, after the recent publication of all the letters relating to these transactions, it is difficult to put any construction on Mr. Pitt's conduct which is consistent with the high-spirited independence which one desires to believe to have been a leading feature of his character. There may have been great subtlety in the way in which he was tempted; that may be admitted even by the stoutest defenders of the character of George III.; but nothing can excuse the eager, rapturous gratitude with which the glittering bait was

caught. The whole circumstances are related in the *Chatham Correspondence*, ii. 146., coupled with Adolphus's *Hist. of England*.

A kind judgment upon them may be read in Lord Mahon's *Hist. of England*, iv. 365., and one more severe—perhaps, more just—in Lord Brougham's *Historical Sketches*, in the article on Lord Chatham. See also the *Pictorial History of the Reign of George III.* i. 13. After consulting all these authorities the reader will still find new facts, and a vivid picture of the public feeling, in the following letter.]

Dear Robinson,—I am much obliged to you for both your letters, particularly the last, in which I look upon the freedom of your expostulations as the strongest mark of your friendship, and allow you to charge me with any thing that possibly can be brought against one upon such an occasion, except forgetfulness of you. I left town soon after receiving your first letter, and was moving about from place to place, till the coronation brought me to town again, and has fixed me here for the winter; however, I do not urge my unsettled situation during the summer as any excuse for my silence, but aim to lay it upon downright indolence, which I was ashamed of before I received your second letter, and have been angry with myself for it since; however, as often as you'll do me the pleasure, and a very sincere one it is I assure you, of letting me hear how you do, you may depend upon the utmost punctuality for the future, and I undertake very seriously to answer every letter you shall write me within a fortnight.

The ensuing winter may possibly produce many things to amaze you; it has opened with one that I am sure will; I mean Mr. Pitt's resignation, who delivered up the seals to the King last Monday. The reason commonly given for this extraordinary step is a resolution taken in Council contrary to Mr. Pitt's opinion, concerning our conduct towards the Spaniards, who, upon the breaking off of the negotiations with France and our sending Mr. Bussy away, have, it is said, made some declarations to our Court which Mr. Pitt was for having the King treat in a very different manner from

that which the rest of the Cabinet advised; for they are said to have been all against Mr. Pitt's opinion, except Lord Temple. The effect of this resignation you'll easily imagine. It has opened all the mouths of all the news-presses in England, and, from our boasted unanimity and confidence in the Government, we seem to be falling apace into division and distrust; in the meantime Mr. Pitt seems to have entered, on this occasion, upon a new mode of resignation, at least for him, for he goes to Court, where he is much taken notice of by the King, and treated with great respect by every body else, and has said, according to common report, that he intends only to tell a plain story, which I suppose we are to have in the House of Commons. People, as you may imagine, are very impatient for his own account of a matter about which they know so little at present, and which puts public curiosity to the rack.

Fresh matter for patriots and politicians! Since writing the former part of this letter, I have been at the coffee-house, and bring you back verbatim, a very curious article of the *Gazette*. "St. James's, Oct. 9. The Right Hon. William Pitt having resigned the Seals into the King's hands, his Majesty was this day pleased to appoint the Earl of Egremont to be one of his principal Secretaries of State, and in consideration of the great and important services of the said Mr. Pitt, his Majesty has been graciously pleased to direct that a warrant be prepared for granting to the Lady Hester Pitt, his wife, a Barony of Great Britain, by the name, style and title of Baroness of Chatham to herself, and of Baron of Chatham to her heirs male: and also to confer upon the said William Pitt, Esq. an annuity of 3000*l.* sterling during his own life, that of Lady Hester Pitt, and that of their son John Pitt, Esq.!"

A report of this matter got about the day before, and most unfortunately all the newspapers contradicted it as a scandalous report, set on foot with a design to tarnish the lustre of a certain great character. This was the style of the morning and evening papers of Saturday, and of those who converse upon their authority; so that upon the coming in of the *Gazette* about ten o'clock at night, it was really diverting to see the effect it had upon most people's countenances at Dick's Coffee House, where I was; it occasioned a dead silence, and I think every body went away without giving their opinions of the matter, except Dr. Collier, who has always called Mr. Pitt all the rogues he can set his mouth on. It appears at present a most unaccountable proceeding in every part of it, for he seems to have forfeited his popularity, on which his consequence depended, for a consideration which he might have commanded at any time; and yet he does not make an absolute retreat, for in that case one should think he would have taken the peerage himself.

Lord Temple has resigned the Privy Seal, which is commonly said to be intended for Lord Hardwycke; some comfort to him for the loss of his wife, who died a few weeks ago. So that we seem to be left in the same hands out of which Mr. Pitt gloried in having delivered us; for, as you have probably heard before this time, Mr. Legge was removed from his place in the spring, for having refused to support any longer our German measures, as has been commonly said and not contradicted that I know of. Every body agrees that he was quite tired of his place, as is generally said on account of the coolness between him and Mr. Pitt, the old quarrel with the Duke of Newcastle, and some pique between him and Lord Bute on account of the Hampshire election. People were much diverted with the answer he is said to have made to the Duke of Newcastle when he went to demand the seal of his office. He compared his retirement to Elysium, and told the Duke he thought he might assure their common friends there, that they should not be long without the honour of his Grace's company; however he seems to be out in his guess, for the Newcastle junto, strengthened by the Duke of Bedford, who has joined them, seems to be in all its glory again. This appeared in the Church promotions the other day, for Dr. Young was translated, the master of Bennet made a bishop, and Mr. York dean: however, as you will probably be glad of a more particular account of our Church promotions, I am to tell you that the scene opened soon after the King's accession with the promotion of Dr. Squire to the Bishoprick of St. David's, upon the death of Ellis. Some circumstances of this affair inclined people to think that the old ecclesiastical shop was quite shut up; for the Duke of Newcastle expressed great dissatisfaction at Squire's promotion, and even desired Bishop Young to tell every body that he had no hand in it. Young answered, that he need not give himself that trouble, for Dr. Squire had told every body so already, which is generally said to be very true: for he did not content himself with saying how much he was obliged to Lord Bute, but seemed to be afraid lest it should be thought he was obliged to any body else. What an excellent courtier! The next vacancy was made by Hoadly, upon which Thomas was translated from Salisbury to Winchester, Drummond from St. Asaph to Salisbury, Newcome from Llandaff to St. Asaph, and that exemplary divine Dr. Ewer made Bishop of Llandaff. These were hardly settled when Sherlock and Gilbert dropt almost together. Drummond has left Salisbury for York, Thomas is translated from Lincoln to Salisbury, Green made Bishop of Lincoln, and succeeded in his deanery by Mr. York: Hayter is translated from Norwich to London, Young from Bristol to Norwich, and Newton is made Bishop of Bristol; and I must not forget to tell you, that, among several new

chaplain, Beadon is one. This leads me naturally to Lord Bute, who, though the professed favourite of the King, has hitherto escaped the popular clamour pretty well; the immense fortune that is come into his family by the death of old Wortley Montague, has added much to his consequence, and made him be looked upon as more of an Englishman, at least they can no longer call him a poor Scot.

His wife was created a peeress of Great Britain at the same time that Mr. Spencer, Mr. Dodding-ton, Sir Richard Grosvenor, Sir Nat. Curzen, Sir Thomas Robinson, and Sir William Irby were created peers. He has married his eldest daughter to Sir James Lowther, and in himself, from being Groom of the Stole, become Secretary of State—Lord Holderness being removed with very little ceremony indeed, but with a pension, to make room for him. He and Mr. Pitt together have made good courtiers of the Tories; Lords Oxford, Litchfield, and Bruce, being supernumerary lords, and Norbonne Berkeley, Northey, and I think George Pitt, supernumerary Grooms of the Bed-chamber. Sir Francis Dashwood is Treasurer of the Chamber, in the room of Charles Townshend, who was made Secretary at War upon Lord Barrington's succeeding Mr. Legge as Chancellor of the Exchequer. Lord Talbot, who is in high favour, is Steward of the Household, and with his usual spirit has executed a scheme of economy, which, though much laughed at at first, is now much commended. They made room for him upon Lord Bute's being made Secretary, at which time Lord Huntingdon was made Groom of the Stole, and succeeded as Master of the Horse by the Duke of Rutland, who was before Steward of the Household. Thus have I concluded this series of removals, which was first begun, after the old King's death, by Lord Bute's being Groom of the Stole in the room of Lord Rochford, who has a pension, and Lord Huntingdon's being made Master of the Horse instead of Lord Gower, who was made Master of the Wardrobe in the room of Sir Thomas Robinson, who has his peerage for a recompense; and written you a long letter, which may perhaps be no better for you upon the whole than an old newspaper. However, I was determined your curiosity should be no sufferer by my long silence if I could help it.

I must not conclude without saying something of our new Queen. She seems to me to behave with equal propriety and civility, though the common people are quite exasperated at her not being handsome, and the people at Court laugh at her courtieries. All our friends are well, and have had nothing happen to them that I know of which requires particular mention. Gisborne either has or will write to you very soon. Convince me, dear Robinson, by writing soon that you forgive my long silence, and believe me to be, with the

sincerest regard for you and yours, your most affectionate friend,

C. CRUCH.\*

Mrs. Wilson's, Lancaster Court,  
Oct. 15<sup>th</sup>.

(Addressed)

To

The Hon<sup>ble</sup> Mr. Will<sup>m</sup> Robinson

Recommends a *Messieurs Tierney & Merry*†  
a Nuptial.

(Memorandum indorsed)

Ring just rec<sup>d</sup> that of 22<sup>d</sup> Sept.  
16<sup>th</sup> Oct. 1781.

#### CHARACTERS OF ACTORS IN CIBBER'S APOLOGY.

Reverting to a Query in your Second Number, p. 29, your correspondent DRAMATICUS may rest assured that Colley Cibber's characters of actors and actresses (his contemporaries and immediate predecessors) first appeared in his *Apology*, 4to. 1740, and were transferred *verbatim*, as far as I have been able to consult them, to the subsequent editions of that very entertaining and excellent work. If Colley Cibber was not a first-rate dramatist, he was a first-rate critic upon performers; and I am disposed to place his abilities as a play-wright much higher than the usual estimate.

Probably the doubt of your correspondent arose from the fact, not hitherto at all noticed, that these characters no sooner made their appearance, than they were pirated, and the pirated work may have been taken for the original. It is a scarce tract, and bears the following title—*The Theatrical Lives and Characters of the following celebrated Actors*; and then follow sixteen names, beginning with Betterton, and ending with Mrs. Butler, and we are also told that *A General History of the Stage during their time* is included. The whole of this, with certain omissions, principally of classical quotations, is taken from Cibber's *Apology*, and it professed to be "Printed for J. Miller, in Fleet Street, and sold at the pamphlet shops," without date. The whole is nothing but an impudent plagiarism, and it is crowned and topped by a scrap purporting to be from Shakspeare, but merely the invention of the compiler. In truth, it is the only original marvel in the whole seventy pages. At the end of the character of Betterton, the following is subjoined, and it induces a Query, whether any such work, real or pretended, as regards Betterton, is in existence?

\* N. B. The author of this work has, since he began it, had a very curious manuscript of Mr. Betterton's

\* The name is not easy to be made out; but, as far as it is determinable by comparison of hand-writing, it is "Cruch." The letter passed through the post-office.

† The part printed in *italics* was added by some other person than the writer of the letter.



communicated to him, containing the whole duty of a Player; interspersed with directions for young Actors, as to the management of the voice, carriage of the body, &c. &c., reckoned the best piece that has ever been wrote on the subject," p. 22.

This "best piece" on the subject is promised in the course of the volume, but it is not found in it. Did it appear anywhere else and in any other shape? As the Query of DRAMATICUS is now answered, perhaps he may be able to reply to this question from  
T. J. L.

I should have sent this note sooner, had I not waited to see if any body else would answer the Query of DRAMATICUS, and perhaps afford some additional information.

#### ANCIENT TAPESTRY.

Sir, — I believe I can answer a Query in your Third Number, by N., respecting the whereabouts of a piece of ancient tapestry formerly in the possession of Mr. Yarnold, of Great St. Helen's, London, described, upon no satisfactory authority, as "the Plantagenet Tapestry." It is at present the property of Thos. Baylis, Esq., of Colby House, Kensington. A portion of it has been engraved as representing Richard III., &c.; but it is difficult to say what originated that opinion. The subject is a crowned female seated by a fountain, and apparently threatening two male personages with a rod or slight sceptre, which she has raised in her left hand, her arm being stayed by another female standing behind her. This has been said to represent Elizabeth of York driving out Richard III., which, I need scarcely say, she did not do. There are nineteen other figures, male and female, looking on or in conversation, all attired in the costume of the close of the 15th century, but without the least appearance of indicating any historical personage. It is probably an allegorical subject, such as we find in the tapestry of the same date under the gallery of Wolsey's Hall at Hampton Court, and in that of Nancy published by Mons. Jubinal.

I believe one of the seven pieces of "the siege of Troy," mentioned in Query, No. 3., or an eighth piece unmentioned, is now in the possession of Mr. Pratt, of Bond Street, who bought it of Mr. Yarnold's widow.

I may add, that the tapestry in St. Mary's Hall, Coventry, contains, undoubtedly, representations of King Henry VI., Queen Margaret, and Cardinal Beaufort. It is engraved in Mr. Shaw's second volume of *Dresses and Decorations*; but the date therein assigned to it (*before 1447*) is erroneous, the costume being, like that in the tapestries above mentioned, of the *very end* of the 15th century.

J. R. PLANCHÉ.

Brompton, Nov. 20. 1849.

[To this note, so obligingly communicated by Mr. Planché, we may add, that the tapestry in question was

exhibited to the Society of Antiquaries at their opening meeting on the 22nd ultimo.]

#### TRAVELLING IN ENGLAND.

Mr. Editor, — Your No. 3. has just fallen into my hands, with the wonderful account of Schultz's journey of fifty miles in six hours, a hundred years ago. I am inclined to think the explanation consists in a misprint. The distances are given in figures, and not in words at length, if we may trust your correspondent's note on p. 35. May not a 1 have "dropped" before the 6, so that the true lection will be, "*dass wir auf dem ganzen Wege kaum 16 Stunden gefahren sind*"? This time corresponds with the time of return, on which he set out in the evening (at 8?) of one day and arrived at noon the next. It was also most likely that the spring carriages of fifteen years later date should go much faster than the old springless vehicles. Any one who has corrected proofs will appreciate the "dropping" of a single type, and may be ready to admit it on such circumstantial evidence.

I may remark that 1749 was still Old Style in England; but the German Schultz, in dating his expedition on *Sunday*, 10 Aug. 1749, has used the *New Style*, then prevalent in Germany. Sunday, 10 Aug. 1749, O. S., was on Thursday, 31 July, 1749, N. S. The York coach-bill cited on the same page is in O. S.

Is not "*Stäts-Kutshe*," in the same communication, a misprint?  
A. J. E.

G. G. has perhaps a little overrated the import of the passage he quotes from Schultz's travels. "*Dass wir kaum 6 Stunden gefahren sind*" — even supposing there is no misprint of a 6 for an 8 or 9, which is quite possible — will not, I apprehend, bear the meaning he collects from the words, viz. that *the journey occupied no more than six hours*, or less even than so much.

In the first place, I believe it will be allowed by those familiar with German idioms, that the phrase *kaum 6 Stunden*, is not to be rendered as though it meant *no more or less than 6*; but rather thus: "*but little more than 6*;" — the "*little more*," in this indefinite form of expression, being a very uncertain quantity, it may be an hour or so.

Then he says merely that they "*kaum 6 Stunden gefahren sind*," which may mean that the time *actually spent in motion* did not exceed the number of hours indicated, whatever that may be; and not that the journey itself, "*including stoppages*" took up no more. Had he meant to say this, I imagine he would have used a totally different phrase: e. g. *dass wir binnen kaum mehr als 6 Stunden nach London schön gekommen sind*; or something like these words.

Making these allowances, the report is conceivably true, even of a period a century old, as regards the rate of day-travelling on the high road



to Norwich, still at that time a place of much business with London. The second journey of the Pastor on the same road was, it seems, by *night*: but what is perhaps of more consequence to explain is the apparent difference between it and the other. It appears that in the second instance we are told *when* he arrived at his journey's end; in the former, nothing beyond the number of hours he was actually moving, may have been communicated to us. V.

Mr. Editor, — I inclose copies of advertisements which appear in some old newspapers in my possession, and which in some degree illustrate the history of travelling, and in themselves show, I imagine, the advance made between 1739 and 1767, since I consider that "The Old Constant Froom Flying Waggon," of the former date, was the parent of the "Frome Stage Machine" of the latter.

I notice in the Sherborne paper all public stage coveyances are designated as *machines*.

Copies of advertisements in *The Daily Advertiser* of the 9th April, 1739:—

"For Bath.

A good Coach and able Horses will set out from the Black Swan Inn, in Holborn, on Wednesday or Thursday.

Enquire of William Maud."

"Exeter Flying Stage Coach in Three days, and Dorchester and Blandford in Two days.

Go from the Saracen's Head Inn, in Friday Street, London, every Monday, Wednesday, and Friday, and from the New Inn, in Exeter, every Tuesday and Thursday, perform'd by

JOHN PAYNE,  
JOHN SANDERSON,  
THOMAS BURY.

*Note.* — Once a week there is an entire Dorchester and Blandford Coach from Dorchester on Mondays, and from London on Fridays.

The stage begins *Flying* on Monday next, the 16th instant."

"The old standing constant Froom Flying Waggon in Three days.

Sets out with Goods and Passengers from Froom for London, every Monday, by One o'clock in the morning, and will be at the King's Arms Inn, at Holborn Bridge, the Wednesday following by Twelve o'clock at Noon; from whence it will set out on Thursday morning, by One o'clock, for Amesbury, Shrewton, Chittern, Heytesbury, Warminster, Froom, and all other places adjacent, and will continue allowing each passenger fourteen pounds, and be at Froom, on Saturday by Twelve at noon.

If any Passengers have Occasion to go from either of the aforesaid Places they shall be supplied with able Horses and a Guide by Joseph Clavey; the Proprietor of the said Flying Waggon. The Waggon calls at the White Bear in Piccadilly coming in and going out.

*Note.* — Attendance is constantly given at the King's

Arms, Holborn Bridge aforesaid, to take in Goods and Passengers' names; but no Money, Plate, Bank Notes, or Jewels will be insured unless delivered as such, perform'd by

JOSEPH CLAVEY.

N. B. His other Waggon keep their Stages as usual."

From Cruttwell's *Sherborne, Shaftesbury, and Dorchester Journal*, or *Yeovil, Taunton, and Bridgewater Chronicle*, of Friday, February 6th, 12th, and 20th, 1767.

"Taunton Flying Machine,

Hung on Steel Springs, in Two Days.

Sets out from the Saracen's Head Inn in Friday Street, London, and Taunton, every Monday, Wednesday, and Friday, at Three o'clock in the morning; and returns every Tuesday, Thursday, and Saturday, lays at the Antelope in Salisbury, going Up and Down: To carry Six inside Passengers, each to pay

|               | £ | s. | d.   |
|---------------|---|----|------|
| To Taunton -  | - | 1  | 16 0 |
| Ilminster -   | - | 1  | 14 0 |
| Yeovil -      | - | 1  | 8 0  |
| Sherborne -   | - | 1  | 6 0  |
| Shaftesbury - | - | 1  | 4 0  |

Outside Passengers and Children in the Lap, Half-Fare as above; each Inside Passenger allowed Fourteen Pounds Luggage; all above, to Taunton Twopence per Pound, and so in Proportion to any Part of the Road.

No Money, Plate, Jewels, or Writings, will be accounted for if Lost, unless Entered as such, and Paid for accordingly.

Performed by { JOHN WHITMASH,  
THOMAS LILEY."

From the same Paper of Friday, April 17th, 24th, and May 1st, 1767:—

"Frome, 1767.

The Proprietors of the  
FROME STAGE MACHINE,

In Order to make it more agreeable to their Friends in the West, have engaged to set out Post Chaises from the Christopher Inn, in Wells, every Sunday, Tuesday, and Thursday Evenings, at Five o'clock, to stop at the George Inn, at Shepton Mallet, and set out from thence at a Quarter past Six, to carry Passengers and Parcels to Frome, to be forwarded from thence to London in the One Day Flying Machine, which began on Sunday the 12th of April, 1767: Also a Chaise from Frome every Tuesday, Thursday, and Saturday Evenings to Shepton and Wells, as soon as the Coach arrives from London, if any Passengers, &c. go down, at the following prices:—from Wells to Frome Four Shillings, from Shepton Three Shillings, small Parcels from Wells to Frome 6d. each, from Shepton 4d., large ditto a Halfpenny per Pound from each place. All Passengers who intend taking the Advantage of this method of travelling, are desired to take their Places at the above Inns in Wells and Shepton as follows: viz. those who intend going on Sunday enter the Tuesday before their going, those who go on Tuesday enter the Thursday before, and for Thursday the Sunday before, that proper notice may be given at Frome to secure the places: If at any time

more than three Passengers an extra Chaise to be provided.

Fare to and from London £1 8s. 6d. Trowbridge, £1 6s. 6d. Devizes, £1 2s. 6d. One half to be paid at Booking, the other at entering the machine. Inside passengers allowed 10lb. wt., all above Three Halfpence per pound from Frome as usual. The Coach will set out from the Crown Inn in Frome, at Ten o'clock in the evening of every Sunday, Tuesday, and Thursday, and from the Bull Inn, in Holborne, London, every Monday, Wednesday, and Friday Evening, at the same Hour. — Books are kept, Places taken, and Parcels received, at the Christopher in Wells, the George in Shepton, the Crown in Frome, the Woolpack in Trowbridge, and the Bull in Holborne, London; calls going in and coming out, at the White Bear Inn, Piccadilly, and the new White Horse Cellar.

Perform'd by

R. MESSETER, at the Crown, at Thatcham, and

J. HITCHCOCK, at the Catherine Wheel, Beckhampton.

"N.B. No Jewels, Plate, Money, Writings, or other things of Value, will be paid for if lost, unless enter'd as such, and paid for accordingly."

With regard to G. G.'s Query as to the time occupied in the journey of Schultz from Colchester to London, do not the circumstances sufficiently prove that by some means *six* must have been written for *sixteen*? Sixteen hours would give a rate of travelling nearer the average of those days, and was about the time occupied on the return to Colchester. For if we allow a due time after twelve for dinner, settling accounts, and going to the inn whence the "Stäts-Kutsche" started, and for partaking of the meal there provided, we shall very easily get to seven or eight in the evening; sixteen hours after that time would be "towards noon" in the following day. A. D. M.

#### PRISON DISCIPLINE AND EXECUTION OF JUSTICE.

Sir, — I am glad that you devote some part of your columns to the good work of bringing forward facts and anecdotes which, though not generally known, your readers individually may have happened to notice, and which illustrate the manners of our ancestors. I dare say few of your correspondents have met with the *London Magazine* for the year 1741. An imperfect copy fell into my hands when a lad; ever since which time I have been in a state of great wonderment at the story contained in the leaf which I enclose. I need hardly say that the *italics* are mine; and perhaps they are hardly necessary. Yours, &c., BETA.

"TUESDAY, 21 [June].

"A very extraordinary Affair happen'd at the County Gaol in Hertford, where four Highwaymen, very stout lusty Fellows, viz. Theophilus Dean, Charles Cox (alias Bacon-Face), James Smith, and Luke Humphreys, lay under Sentence of Death, pass'd on them the last Assizes, and were intended to have been

executed the following Day. Mr. Oxenton, the Gaoler, who keeps an Inn opposite to the Prison, went into the Gaol about four a Clock in the Morning, as was his Custom, attended by three Men, to see if all was safe, and, having lock'd the outward Door, sent one of his Men down to the Dungeon, where the four Felons had found means to disengage themselves from the Pillar and Chain to which they had been lock'd down, and one of them, viz. Bacon-Face, had got off both his Hand-Cuffs and Fetters; on opening the Door they disabled the Man and all rush'd out; then coming up Stairs they met the Gaoler and his other two Men, of whom they demanded the Keys, threatening to murder them if their request was not immediately comply'd with: they then forced his men into the Yard beyond the Hatchway, and a Battle ensu'd, in which the Gaoler behav'd so manfully, tho' he had but one Man to resist him, that he maintain'd the Possession of his Keys till he was heard by his Wife, then in Bed, to call out for Assistance, who fortunately having another Key to the Gaol, ran to rescue him; the Fellows saw her coming and demanded her Key, threatening to murder her if she offer'd to assist her Husband: By this Time the Neighbourhood was alarm'd, and several Persons got to the Gaol Door, when Mrs. Oxenton, notwithstanding their Threats, at the utmost Hazard of her Life, open'd the same and caught hold of her Husband, who was almost spent, and, with the Assistance of some Persons, got him out and lock'd the Door without suffering the Fellows to escape. They continued cursing and swearing that they would murder the first Man that attempted to enter the Gaol. In the mean Time Robert Hadsley, Esq., High-Sheriff, who lives about a Mile from the Town, was sent for, and came immediately; he parly'd with them some Time to no Purpose, then order'd Fire-Arms to be brought, and, in case they would not submit, to shoot at them, which these Desperadoes refusing to do, they accordingly fired on them, and Theophilus Dean receiving a Shot in the Groin, dropt; then they surrender'd, and the Sheriff instantly caus'd Bacon-Face to be hang'd on the Arch of the Sign Iron belonging to the Gaoler's House, in the Sight of his Companions and great Numbers of People; the other three were directly put into a Cart and carried to the usual Place of Execution, and there hang'd before seven a Clock that Morning." — *London Magazine*, July, 1741, p. 360.

#### SATIRICAL MEDAL OF THE PRETENDER.

I am well acquainted with the medal described by Mr. Nightingale, and can confirm his statement of the difficulties which numismatists have experienced in attempting to explain the circumstances alluded to by the lobster which is the badge of "the order of the pretended Prince of Wales," and upon which, on the other side of the medal, Father Petre is represented as riding with the young prince in his arms. Upon other medals also the Jesuit appears carrying the prince, who is decorated, or amusing himself, with a windmill. There is likewise a medal on which a Jesuit is represented concealed within a closet or altar, and

raising or pushing up through the top the young prince to the view of the people, while Truth is opening the door and exposing the imposition. Similar representations of the Jesuit's interference occur upon caricatures and satirical prints executed in Holland. Upon one, entitled "Arlequin sur l'Hippogryphe, a la croisade Lojoliste," the lobster on which the Jesuit is mounted carries a book in each claw; the young prince's head is decorated with a windmill. All these intimate the influence of Father Petre upon the proceedings of James II. and of the Jesuits in general in the imposition, as was by many supposed, of the pretended prince. The imputation upon the legitimacy of the young child was occasioned in a great degree, and almost justified, by the pilgrimages and superstitious fooleries of his grandmother, increased by his mother's choosing St. Francis Xavier as one of her ecclesiastical patrons, and with her family attributing the birth of the prince to his miraculous interference. This may have provoked the opposers of popery to take every means of satirising the Jesuits; and the following circumstances related in the *Life of Xavier* probably suggested the idea of making the lobster one of the symbols of the superstitions and impositions of the Jesuits, and a means of discrediting the birth of the prince by ridiculing the community by whose impositions they asserted the fraud to have been contrived and executed.

The account is given by a Portuguese, called Fausto Rodriguez, who was a witness of the fact, has deposed it upon oath, and whose juridical testimony is in the process of the Saint's canonization.

" 'We were at sea,' says Rodriguez, 'Father Francis, John Raposo, and myself, when there arose a tempest which alarmed all the mariners. Then the Father drew from his bosom a little crucifix, which he always carried about him, and leaning over deck, intended to have dipt it into the sea; but the crucifix dropt out of his hand, and was carried off by the waves. This loss very sensibly afflicted him, and he concealed not his sorrow from us. The next morning we landed on the Island of Baranura; from the time when the crucifix was lost, to that of our landing, it was near twenty-four hours, during which we were in perpetual danger. Being on shore, Father Francis and I walked along by the sea-side, towards the town of Tamalo, and had already walked about 500 paces, when both of us beheld, arising out of the sea, a crab-fish, which carried betwixt his claws the same crucifix raised on high. I saw the crab-fish come directly to the Father, by whose side I was, and stopped before him. The Father, falling on his knees, took his crucifix, after which the crab-fish returned into the sea. But the Father still continuing in the same humble posture, hugging and kissing the crucifix, was half an hour praying with his hands across his breast, and myself joining with him in thanksgiving to God for so evident a miracle; after which we arose and continued on our way.' Thus you

have the relation of Rodriguez."—Dryden's *Life of St. Francis Xavier*, book iii.

EDW. HAWKINS.

JOHN AUBREY.

As the biographer and editor of that amiable and zealous antiquary JOHN AUBREY, I noticed with peculiar interest the statement of your correspondent, that the date of your first publication coincided with the anniversary of his birthday; but, unhappily, the coincidence is imaginary. Your correspondent has, on that point, adopted a careless reading of the first chapter of Aubrey's *Miscellanies*, whereby the 3rd of November, the birthday of the Duke of York, afterwards James the Second, has been frequently stated as that of the antiquary himself. See my *Memoir of Aubrey*, 4to. 1845, p. 123. In the same volume, p. 13., will be found an engraving of the horoscope of his nativity, from a sketch in his own hand. So far as his authority is of any value, that curious sketch proves incontestably that "the Native" was born at 14 minutes and 49 seconds past 17 o'clock (astronomical time) on the 11th of March, 1625-6; that is, at 14 minutes and 49 seconds past 5 o'clock A. M. on the 12th of March, instead of the 3rd of November.

Few things can be more mortifying to a biographer, or an antiquary, than the perpetuation of an error which he has successfully laboured to correct. It is an evil, however, to which he is often subjected, and which your valuable publication will go far to remedy. In the present case it is, doubtless, to be ascribed to the peculiar nature of my *Memoir of Aubrey*, of which but a limited number of copies were printed for the *Wiltshire Topographical Society*. The time and labour which I bestowed upon the work, the interesting character of its contents, and the approbation of able and impartial public critics, justify me in saying that it deserves a far more extensive circulation.

After this allusion to John Aubrey, I think I cannot better evince my sympathy with your exertions than by requesting the insertion of a Query respecting one of his manuscripts. I allude to his *Monumenta Britannica*, in four folio volumes—a dissertation on Avebury, Stonehenge, and other stone circles, barrows, and similar Druidical monuments—which has disappeared within the last thirty years. Fortunately a large portion of its contents has been preserved, in extracts made by Mr. Hutchins, the historian of Dorsetshire, and by the late Sir Richard Colt Hoare, Bart.; but the manuscript certainly contained much more of great local interest, and some matters which were worthy of publication. In the *Memoir* already mentioned, p. 87., the history of the manuscript down to the time of its disappear-

ance is fully traced. Referring such of your readers as may feel interested in the subject to that volume, and reserving for future numbers a long list of other interesting Queries which are now before me, it will gratify me to obtain, through your medium, any information respecting the MS. referred to. I remain, Sir, yours truly,

JOHN BRITTON.

[Our modesty has compelled us to omit from this letter a warm eulogium on our undertaking, well as we know the value of Mr. Britton's testimony to our usefulness, and much as we esteem it.]

INEDITED SONG BY SIR JOHN SUCKLING.

I do not remember to have seen the following verses in print or even in MS. before I accidentally met with them in a small quarto MS. Collection of English Poetry, in the hand-writing of the time of Charles I. They are much in Suckling's manner; and in the MS. are described as —

*Sir John Suckling's Verses.*

I am confirm'd a woman can  
Love this, or that, or any other man :  
This day she's melting hot,  
To-morrow swears she knows you not ;  
If she but a new object find,  
Then straight she's of another mind ;  
Then hang me, Ladies, at your door,  
If e'er I doat upon you more.

Yet still I'll love the fairsome (why ? —  
For nothing but to please my eye) ;  
And so the fat and soft-skinned dame  
I'll flatter to appease my flame ;  
For she that's musical I'll long,  
When I am sad, to sing a song ;  
Then hang me, Ladies, at your door,  
If e'er I doat upon you more.

I'll give my fancy leave to range  
Through every where to find out change ;  
The black, the brown, the fair shall be  
But objects of variety.

I'll court you all to serve my turn,  
But with such flames as shall not burn ;  
Then hang me, Ladies, at your door,  
If e'er I doat upon you more.

A. D.

WHITE GLOVES AT A MAIDEN ASSIZE.]

The practice of giving white gloves to judges at maiden assizes is one of the few relics of that symbolism so observable in the early laws of this as of all other countries; and its origin is doubtless to be found in the fact of the hand being, in the early Germanic law, a symbol of power. By the hand property was delivered over or reclaimed, hand joined in hand to strike a bargain and to celebrate

espousals, &c. That this symbolism should sometimes be transferred from the hand to the glove (the *hand-schuh* of the Germans) is but natural, and it is in this transfer that we shall find the origin of the white gloves in question. At a maiden assize no criminal has been called upon to plead, or, to use the words of Blackstone, "called upon by name to hold up his hand;" in short, no guilty hand has been held up, and, therefore, after the rising of the court our judges (instead of receiving, as they did in Germany, an entertainment at which the bread, the glasses, the food, the linen — every thing, in short — was white) have been accustomed to receive a pair of white gloves. The Spaniards have a proverb, "*white hands never offend*;" but in their gallantry they use it only in reference to the softer sex: the Teutonic races, however, would seem to have embodied the idea, and to have extended its application.

WILLIAM J. THOMS.

A LIMB OF THE LAW, to a portion of whose Query, in No. 2. (p. 29.), the above is intended as a reply, may consult, on the symbolism of the Hand and Glove, *Grimm Deutsches Rechtsalterthümer*, pp. 137. and 152., and on the symbolical use of white in judicial proceedings, and the after feastings consequent thereon, pp. 137. 381. and 869. of the same learned work.

[On this subject we have received a communication from F. G. S., referring to Brand's *Popular Antiquities*, vol. ii. p. 79., ed. 1841, for a passage from Fuller's *Mixed Contemplations*, London, 1660, which proves the existence of the practice at that time; and to another in Clavell's *Recantation of an Ill-led Life*, London, 1634, to show that prisoners, who received pardon after condemnation, were accustomed to present gloves to the judges: —

"Those pardon'd men who taste their prince's loves,  
(As married to new life) do give you gloves."]

Mr. Editor, — "Anciently it was prohibited the Judges to wear gloves on the Bench; and at present in the stables of most princes it is not safe going in without pulling off the gloves." — Chambers' *Cyclopædia*, A.D. MDCCXLI.

Was the presentation of the gloves a sign that the Judge was not required to sit upon the Bench — their colour significant that there would be no occasion for capital punishment? Embroidered gloves were introduced about the year 1580 into England.

Or were gloves proscribed as the remembrancers of the gauntlet cast down as a challenge? "This is the form of a trial by battle; a trial which the tenant or defendant in a writ of right has it in his election at this day to demand, and which was the only decision of such writ of right after the Conquest, till Henry II., by consent of Parliament, introduced the *Grand Assise*, a peculiar species of trial by jury." — Blackstone, *Commentaries*,

vol. iii. p. 340. Perhaps after all it was only an allusion to the white hand of Justice, as seems probable from the expression *Maiden-Assize*.

Yours, &c. M. W.

Nov. 17. 1849.

P.S. Perhaps the "Lady-bird" in Suffolk derives its episcopal title, alluded to by *Lagoua*, from appearing in June, in which month falls the Festival of St. Barnabas.

#### ADVERSARIA.

##### *Don Quixote.*

Sir,—Have the following contradictions in Cervantes' account of Sancho's ass "Dapple" ever been noticed or accounted for?

In *Don Quixote*, Part 1. chap. 23., we find Dapple's abduction at night by Gines de Passamonte; only a few lines afterwards lo! Sancho is seated on her back, sideways, like a woman, eating his breakfast. In spite of which, chap. 25. proves that she is still missing. Sancho tacitly admits the fact, by invoking "blessings on the head of the man who had saved him the trouble of unharnessing her." Chap. 30. contains her rescue from Passamonte.

MELANION.

##### *Doctor Dove, of Doncaster.*

The names of "*Doctor Dove, of Doncaster*," and his steed "*Nobbs*," must be familiar to all the admirers, in another word, to all the readers, of Southey's *Doctor*.

Many years ago there was published at Canterbury a periodical work called *The Kentish Register*. In the No. for September, 1793, there is a ludicrous letter, signed "Agricola," addressed to Sir John Sinclair, then President of the Royal Agricultural Society; and in that letter there is frequent mention made of "*Doctor Dobbs, of Doncaster, and his horse Nobbs*." This coincidence appears to be two remarkable to have been merely accidental; and it seems probable that, in the course of his multifarious reading, Southey had met with the work in question, had been struck with the comical absurdity of these names, and had unconsciously retained them in his memory.

P. C. S. S.

#### INSCRIPTION ON ANCIENT CHURCH PLATE.

Mr. Editor,—Herewith I have the pleasure of sending you a tracing of the legend round a representation of St. Christopher, in a latten dish belonging to a friend of mine, and apparently very similar to the alms-basins described by *CLEARIUS* in No. 3.

The upper line—"In Frid gichwart der," written from right to left, is no doubt to be read thus: *Derin Frid gichwart*. The lower line con-

tains the same words transposed, with the variation of "gehwart" for "gichwart." The words "gehwart" and "gichwart" being no doubt blunders of an illiterate artist.

In modern German the lines would be:—

Darin Frieden gewarte—*Therria peace await, or look for.*

Gewarte darin Frieden—*Await, or look for, therein peace.*

In allusion, perhaps, to the eucharist or alms, to hold one or the other of which the dish seems to have been intended.

P.

#### ANECDOTES OF BOOKS.

##### *MS. of English Gesta Romanorum.*

Your work, which has so promising a commencement, may be regarded, as in one department, a depository of anecdotes of books. Under this head I should be disposed to place Notes of former possessors of curious or important volumes: and, as a contribution of this kind, I transmit a Note on the former possessors of the MS. of the *Gesta Romanorum* in English, which was presented to the British Museum in 1832, by the Rev. W. D. Conybeare, now Dean of Llandaff, and has been printed at the expense of a member of the Roxburgh Club. It is No. 9066 of the MSS. called Additional.

Looking at it some years ago, when I had some slight intention of attacking the various MSS. of the *Gesta* in the Museum, I observed the names of Gervase Lee and Edward Lee, written on a fly-leaf, in the way in which persons usually inscribe their names in books belonging to them; and it immediately occurred to me that these could be no other Lees than members of the family of Lee of Southwell, in Nottinghamshire, who claimed to descend from a kinsman of Edward Lee, who was Archbishop of York in the reign of Henry VIII., and who is so unmercifully handled by Erasmus. The name of Gervase was much used by this family of Lee, and as there was in it an Edward Lee who had curious books in the time of Charles II., about whose reign the name appears to have been written, there can, I think, be little reasonable doubt that this most curious MS. formed a part of his library, and of his grandfather or father, Gervase Lee, before him.

Edward Lee, who seems to have been the last of the name who lived in the neighbourhood of Southwell, died on the 23rd of April, 1712, aged 76.

That he possessed rare books I collect from this: that the author of *Grammatica Reformata*, 12mo, 1683, namely John Twells, Master of the Free School at Newark, says, in his preface, that he owed the opportunity of perusing *Matthew of Westminster* "to the kindness of that learned patron of learning, William Lee, of Norwell, Esquire."

And now, having given you a Note, I will add



a Query, and ask, Can any one inform me what became of this library, or who were the representatives and heirs of Edward Lee, through whom this MS. may have passed to Mr. Conybeare, or give me any further particulars respecting this Edward Lee?

A person who asks a question in such a publication as yours ought to endeavour to answer one. I add therefore that Mr. Thorpe—no mean authority on such a point—in his *Catalogue* for 1834, No. 1234, says that E. F., in the title-page of *The Life of King Edward II.*, represents "E. Falkland;" but he does not tell us who E. Falkland was, and it is questionable whether there was any person so named living at the time when the book in question was written. There was no Edward Lord Falkland before the reign of William III. Also, in answer to Dr. Maitland's Query respecting the fate of Bindley's copy of *Borde's Dyetary of Health*, 1567, in a priced copy of the *Catalogue* now before me, the name of Rodd stands as the purchaser for eleven shillings. JOSEPH HUNTER.

Nov. 26, 1849.

#### QUERIES ANSWERED, NO. 3.

##### *A Flemish Account, &c.*

The readiness with which we adopt a *current saying*, though unaware of its source, and therefore somewhat uncertain as to the proper mode of applying it, is curiously exemplified by the outstanding query on the origin and primary significance of the phrase *A Flemish account*.

I have consulted, in search of it, dictionaries of various dates, the glossaries of our dramatic annotators, and the best collections of proverbs and proverbial sayings—but without success.

The *saying* casts no reproach on the Flemings. It always means, I believe, that the sum to be received turns out less than had been expected. It is a commercial joke, and admits of explanation by reference to the early commercial transactions between the English and the Flemings.

I rely on the authority of *The merchants mappe of commerce*, by Lewes Roberts, London, 1638, folio, chap. 179:—

In Antwerp, which gave rule in trade to most other cities, the accounts were kept in *livres, sols, and deniers*; which they termed pounds, shillings, and pence of *groases*. Now the *livre* was equal only to twelve shillings sterling, so that while the Antwerp merchant stated a balance of 1*l.* 13*s.* 4*d.*, the London merchant would receive only 1*l.*—which he might fairly call *A Flemish account*!

The same instructive author furnishes me with a passage in illustration of a recent question on the *three golden balls*, which seems to require additional research. It occurs in chap. 181:—

"This citie [Bruges] hath an eminent market place, with a publicke house for the meeting of all merchants

at noone and evening: which house was called the *Burse*, of the houses of the extinct *familie Bursa*, bearing three purses for their armes, ingraven upon their houses, from whence these meeting places to this day are called *Burses* in many countries, which in London wee know by the name of the *Royal Exchange*, and of *Brittaines Burse*." BOLTON CORNEY.

I think it probable that the expression "*Flemish Account*," may have been derived from the fact that the Flemish ell measures only three quarters of our yard, while the English ell measures five quarters, and that thence the epithet *Flemish* was adopted as denoting something *deficient*. Q. Q.

When commerce was young, the Flemings were the great merchants of Western Europe; but these worthies were notorious, when furnishing their accounts current, for always having the balance at the right side (for themselves), and hence arose the term. I am not at this moment able to say where this information is to be had, but have met it somewhere. JUNIOR.

I wonder that some better scholar than myself should not have explained the phrase "*Flemish account*;" but though I cannot quote authority for the precise expression, I may show whence it is derived. To *flem*, in old Scotch (and in old English too, I believe), is to "run away;" in modern slang, to "make oneself scarce," "to levant." *Flemen* is an outcast, an outlaw. It is easy to understand the application of the word to accounts. Your querist should consult some of the old dictionaries.

SCORUS.

There is an old story that a Count of Flanders once gave an entertainment to some Flemish merchants, but that the seats on which they sat were without cushions. These "princes of the earth" thereupon folded up their costly velvet cloaks, and used them accordingly. When reminded, on their departure, of having left their cloaks behind, they replied, that when asked to a feast they were not in the habit of carrying away with them the chair cushions. Could this have originated the expression "*Flemish account*?" In this case the proud merchants gave such an account of a valuable article in their possession, as made it out to be quite worthless to the owner. MUSEUM.

#### ANSWERS TO MINOR QUERIES.

##### *Richard Greene, Apothecary.*

Mr. Richard Green, the subject of H. T. E.'s Query (No. 3. p. 43.), was an apothecary at Lichfield, and related to Dr. Johnson. He had a considerable collection of antiquities, &c., called "*Green's Museum*," which was sold, after his death, for a thousand pounds. See Boswell's *Johnson*, Croker's edition, vol. v. p. 194.

*Form of Petition.*

Sir,—In reply to B. in your third number, who requests information as to the meaning of the "&c." at the foot of a petition, I fear I must say, that, at the present day, it means nothing at all. In former times it had a meaning. I send you a few instances from the *Chancery Records* of the year 1611. These petitions to Sir E. Phillips or Phelips, M. R., end thus :—

"And he and his wife and six children shall dailie praie for your Worship's health and happines!

"And shee shall accordinge to her bounden duetie pray for your good Worship in health and happinesse longe to continewe!

"And both your said supliants and their children shal be bound dailie to praie for your Worship's health and happines with increase of honour!"

These instances are taken at random from amongst many others. The *formula*, slightly varied, is the same in all. The modern form was, however, even at that early date, creeping in, for I see a petition to L. C. Ellesmere, of the same year, has

"And he shall dailie praie, &c."

This will probably suffice to answer B.'s Query.

CECIL MONRO.

Registrar's Office, Court of Chancery,  
Nov. 20. 1849.

*Greene of Greensnorton.*

Sir Thomas Greene, of Greensnorton, Co. Northampton, Knt. died 30 Nov. 1506—22 Hen. VII. By Jane, daughter of Sir John Fogge, Knt., he left issue two daughters and coheirs:

*Ann, the eldest*, æt. 17, at her father's death, was wife of Nicholas Vaux, Lord Vaux, of Harrowden, who died in 1556, now represented by George Mostyn, Baron Vaux, and Robert Henry, Earl of Pembroke, and Edward Bouchier Hartopp, Esq.

*Matilda, the youngest*, was aged 14 at her father's death, and married Sir Thomas Parr, by whom she had William, Marquess of Northampton (who died s. p. 1571); Anne, wife of William Herbert, Earl of Pembroke (now represented by Robert Henry, Earl of Pembroke); and Catharine, Queen Consort of King Henry VIII. The assumption of arms, by Richard Green, the Apothecary, in 1770, will afford no ground for presuming his descent from the Greensnorton family. G.

*Cottle's Life of Coleridge, when reviewed in the Times.*

The *Times* review of Joseph Cottle's *Reminiscences of Coleridge and Southey*, appeared Nov. 3. 1847; and on the following day, Mr. Thomas Holcroft complained by letter of a misrepresentation of his father by Mr. Cottle. \*

*Times, Herald, Chronicle, &c., when first established.*

We are enabled, by the courtesy of several cor-

respondents, to furnish some reply to the Query of D. (No. 1. p. 7.)

The *Times* first appeared under that title on the 1st January, 1788, but bore the Number 941, it being a continuation, under a new name, of the *Universal Register*, of which 940 numbers had been published.—The *Morning Chronicle* must have commenced in 1769, as a correspondent, F. B., writes to tell us that he possesses No. 242. dated Monday, 12th March, 1770. See further Nichol's *Literary Anecdotes*, i. 303; and for *Morning Advertiser*, established in 1794, the same volume, p. 290. Another correspondent writes:—During 1849 the *Morning Chronicle* has completed its 81st year; next in seniority stands the *Morning Post*, at 77; and the *Morning Herald*, at 65. The *Times*, in the numbering of its days, is in its 64th year, but has not really reached its grand climacteric, for its three years of infancy passed under the name of *The Universal Register*, it having only received its present appellation in the opening of 1788. The *Morning Advertiser* is wearing away its 54th year.

The *Public Ledger*, commenced in 1759, or 1760, is, however, the oldest Daily Paper.

*Dorne the Bookseller—Henno Rusticus, etc.*

Sir,—In answer to W. in page 12. of No. 1., I beg to suggest that Dormer, written Dōmř in the MS.—a common abbreviation—may be the name of the Oxford bookseller, and *Henno Rusticus* may be *Homo rusticus*, "the country gentleman." The hand-writing of this MS. is so small and illegible in some places, that it requires an Œdipus to decipher it; and the public will have much reason to thank those lynx-eyed antiquaries who have taken great pains to render it intelligible. "The Signe of the End," is of course properly explained to be "the Signe of the End." J. I.

## SANUTO'S DOGES OF VENICE.

Sir,—The high value of your Journal as a repertory of interesting literary information, which without it might be lost to the world, is becoming daily more apparent from the number and character of your correspondents. You have my best wishes for its success.

The communication of Sir FREDERICK MADDEN respecting the singular and obvious error in Marin Sanuto's *Lives of the Doges of Venice*, has renewed in me a desire for information which I have hitherto been unable to obtain; and I will, therefore, with your permission, put it here as a Query.

Who was the *foreigner* who gave to the world the very interesting book respecting Sanuto under the following title?—*Ragguagli sulla Vita e sulle Opere di Marin Sanuto, &c. Intitolati dall'amicizia di*

*uno Straniere al nobile Jacopo Vicenzo Foscarini.—Opera divisa in tre parti, Venezia, 1837-8. in 8vo.*

The able writer has noticed the very mutilated and incorrect manner in which Muratori has printed all that he has given of Sanuto, and especially *Le Vite de' Dogi*, of which the original copy still remains inedited in the Estensian Library at Modena. There can be no doubt that some ignorant or indolent transcriber made the mistake of *indeo* for *richa*, so satisfactorily and happily elucidated by Sir FREDERICK MADDEN. How much it is to be regretted that the *Diary* of Sanuto, so remarkable for its simplicity and ingenuous truthful air, should still remain inedited. It relates to an epoch among the most interesting of Modern History, and the extracts given in the *Ragguagli* only make us wish for more.

From this *Diary* it appears that the Valori were among the most distinguished citizens of a state which could boast that its merchants were princes. The palace they inhabited is now known by the name of the Altoviti, its more recent owners, and many of the tombs of the Valori are to be found in the Church of St. Proculus. Macchiavelli mentions Bartolomeo Valori among the *Cittadini d'autorità*, and, according to Nardi, he was Gonfaloniere in the first two months of the years 1402, 1408, and 1420. He was also one of the Platonic Academy that Ficino assembled around him. In this *Diary* of Sanuto will be found many minute and interesting details respecting Savonarola, and the relation of the tragical death of Francisco Valori, who had also been several times Gonfaloniere, and whom Savonarola, in his confession, said it was his intention to have made perpetual Dictator.

I would have given a specimen of this very interesting diary, but that I scrupled to occupy space which your correspondents enable you to fill so effectively, for I fully subscribe to the dictum of the *Ragguagliatore*, "*Il Sanuto si presenta come lo Scott degli Storici, compiacendosi come Sir Walter delle giostre, delle feste, e delle narrazioni piacevole e di dolce pietà.*" S. W. S.

Mickleham, Nov. 23. 1849.

#### MSS. OF SIR ROGER TWYSDEN.

Sir,—An answer to the following "Query" would be most interesting to myself, and, perhaps, not altogether without its value to the literary world.

Among Sir Roger Twysden's MSS. I have a letter from him to his son at Oxford, requesting his intercession with the University for the loan of the MS. of Walter Mapes "*de nugis curialium*," in order that he might prepare it for publication. He instances the liberality of the Archbishop of Canterbury in having lent him from Lambeth the *Epistles of Anselm and Becket*; and adds, that, by

being permitted to retain these MSS. in his hands for some years, he had now prepared them for the press.

I cannot learn that they were ever printed, and among the voluminous MS. remains of Sir Roger now in my hands, I cannot find the smallest trace of them. Can any of your readers inform me what became of this collection, which, by Sir Roger's statement, was finished and completely ready for the press?

To this "Query" I may as well add a "Note," which may be interesting to some of your readers.

In Sir Roger's MS. Journal of his persecutions by the Parliament, he states:

"It is said King Charles subscribed the byll for taking away the votes of Bishops, in y<sup>e</sup> very house where Christian religion was first preached,—viz. St. Augustine by Canterbury."

LAMBERT B. LARKING.

Ryarrath Vicarage, Nov. 17.

#### MINOR QUERIES.

##### *Honnore Pelle.*

Who was "*Honnore Pelle, 1684*"? My reason for asking this is, I have a marble bust of Charles II. of colossal size, most splendidly sculptured, with the long curling hair and full court dress of the period, and the execution and workmanship of which would do honour to any sculptor of the past or present time. On the stump of the arm are the name and date which I have given above, and I have in vain looked into biographical works.

W. L.

##### *Bust of Sir Walter Raleigh.*

Is there an authentic bust of Sir Walter Raleigh in existence? and if so, where is it to be found?

J. B.

##### *Motto of University of Cambridge.*

From what author, "chapter and verse," comes the motto of the University of Cambridge, *HINC LUCEM ET POTULA SACRA*? It is used as a quotation in Leighton on St. Peter's Epistle, but in the last edition the learned editor does not give a reference.

J. J. S.

##### *Family of Giles of Worcestershire.*

Can you tell me any thing of a family named "*Giles*," whose crest was a horse's head? They were connected with Worcestershire.

\*

##### *Passage from an Old Play.*

Can any of your many readers oblige me by informing me where the following very striking passage can be found? I have seen the lines quoted as from an "Old Play;" but a tolerably extensive knowledge of old plays, and a diligent

search, have not hitherto enabled me to find them:—

"Call you the city gay, its revels joyous?  
They may be so to you, for you are young,  
Belike and happy. She was young in years,  
But often in mid-spring will blighting winds  
Do autumn's work; and there is grief at heart  
Can do the work of years, can pale the cheek,  
And cloud the brow, and sober down the spirit.  
This gewgaw scene hath fewer charms for her  
Than for the crone, that numbering sixty winters,  
Pronounceth it all folly. — Marvel not  
'Tis left thus willingly."

C. A. II.

Athenæum Club, Nov. 17. 1849.

### *Dalton Doubting's Downfall.*

About thirty years ago the following appeared in Lackington and Co.'s book catalogue: "Dalton (Edward) Doubting's Downfall, 1s. 6d." Application was made when other books were ordered, three several times; in each case the answer was "sold." Since that date inquiries have been instituted from time to time, in the usual quarters, but always unsuccessfully. No clue can be given as to the size or date, but from the quaintness of the title it is presumed to be about the period of the Commonwealth.

Should any of your readers procure this work, the liberal price of 20s. if a book, or 10s. if a pamphlet, will be paid for it through your medium, by  
C.

### *Authors of Old Plays.*

Query the authors of the following plays?—

1. The Tragedy of Nero newly written. London: printed by Aug. Mathewes for Thomas Jones, and are to be sold at his shoppe in St. Dunstane's Churchyard in Fleete Street, 1633.

2. Sicily and Naples, or the Fatall Vnion, a Tragædy. By S H. A B è C. — Ex. Oxford: printed by William Turner, 1640.

3. Emilia. London: printed for the author, 1672.

4. Sir Gyles Goose-Capke Knight, a comedy lately acted with great applause at the private House in Salisbury Court. London: printed for Hugh Perry, and are to be sold by Roger Ball, at the Golden Anchor in the Strand, neere Temple Barre, 1636.

I have given the title-pages in full, omitting a Latin motto which adorns the title-page of the M.A. of Exeter College. Q. D.

### *Periwinkle—a Mocking Emblem.*

Can any of your readers, learned in the language of flowers, inform me why, when Sir W. Fraser (the last of Wallace's adherents) was led in triumph through the streets of London, with his legs tied under his horse's belly—"a garland of Periwinkle was in mockery placed upon his head." See Tytler's *History of Scotland*, cap. 3. MELANION.

### *Wives of Ecclesiastics.*

Sir,—In looking over some ancient charters a few days ago, I met with one dated 22 Edw. III., by which "Willielmus de Bolton clericus et Goditha uxor ejus," release a claim to certain lands. If William de Bolton was an ecclesiastic, as I suppose, how is it that his wife is openly mentioned?

I shall be much obliged to any of your readers for an explanation. A SUBSCRIBER.

### *Whelps.*

Sir,—In Howell's *Letters*, Sect. 5. p. 9. the following words occur:—

"At the return of this fleet two of the *Whelps* were cast away, and three ships more."

I should feel obliged to any of your correspondents who may be able to favour me with an explanation of the word *Whelps* in this passage. J. J.

### NOTES ON BOOKS—CATALOGUES, SALES, ETC.

J. J. S. informs us, with reference to a Note in No. 2. (p. 21.), "that an account of Anglesey Abbey, in Cambridgeshire, is ready, and will be published ere long."

Our attention has been directed to the Prospectus of a series of "Cottage Prints from Sacred Subjects, intended chiefly for distribution among the poor," which will be so produced as to form a set of illustrations of the Bible; "although it is chiefly contemplated that the Prints, protected by a small frame, should find their way into the homes of the poor, and decorate their walls." The Editors, the Rev. H. J. Rose and Rev. J. W. Burgon, well observe: "We shall in vain preach reverence to the ear on Sundays, if the eyes may be familiarised with what is irreverent for the six days following. On the other hand, we shall surely be supplying ourselves with a powerful aid, if we may direct the eye to forms of purity and beauty; and accustom our village children (who are now our hope,) from infancy, to look daily on what is holy, and pure, and good."—Subscribers of one guinea in advance are promised, in the course of the year, at least fifty such engravings as the four which accompany the Prospectus.

Messrs Puttick and Simpson commenced on Thursday a nine days' Sale of the "Curious, rare, and valuable Library of a well-known Collector, deceased:" also another Collection, including—

Theology; Spanish, English, and other Chronicles; Specimens of the Early Typography of English and Foreign Printers; a very complete Series of the Productions of the Family of Aldus; rare editions of the Classics; numerous interesting and important Spanish Books; a very extensive Collection of Works relating

to the Discovery, History, Natural History, Language, Literature, and Government of America and its Dependencies, Mexico, the East and West Indies, &c.; Voyages, Travels, and Itineraries; Fine Books of Prints; Botanical Works; Natural History and Philosophy; Works containing Specimens of Early Engraving, Wood-cuts, and Emblems; a most interesting Collection of English Poetry, Plays, and Works illustrative of the History and Progress of the English Language and Literature, including a perfectly unique Collection of the Works of Daniel de Foe; several hundred rare Tracts, particularly an extensive Series relating to Charles I. and his Contemporaries, others of a Local and Personal Character, Biographies, rare Histories of remarkable Characters, Facetiae, and an unusually large assemblage of curious and rare Articles in almost every Class of Literature; a few MSS. &c.

Among the Lots deserving attention in the course of the coming week, are Nos. 1323 to 1375, a large collection of publications relative to America; Nos. 1612 to 1620, relating to Canada.

1574 **BARROS** (JOSH. DE) *Decadas da Asia*. Decada 1. 2., Lisbon, 1554-53; Decada 3., *ib.* 1563; Decada 4., Madrid, 1615; Couto, Decada 4, 5, 6., Lisbon, 1602-16; Decada 8, 9, 10, *ib.* 1736—together 8 vols. Morocco.

Nearly all the copies of the 6th Decade were destroyed by fire, and the few that are to be met with are generally, if not always, deficient in some leaves. The title-page to this copy (as in Mr. Grenville's) is supplied by the title to the 4th Decade, and a few leaves are wanting. For the rarity of this work, see *Bibliotheca Grenvilliana*, vol. i. p. 60.

And, lastly, Lot 1701; which contains a matchless series, in 154 vols., of the Works of Daniel De Foe, whom Coleridge was inclined to rank higher than Addison for his humour and as a writer of racy vigorous English.

The Lot is thus described:—

"THIS MATCHLESS SERIES of the Works of this distinguished Author was formed with unwearying diligence by his Biographer, the late Mr. Walter Wilson, during the greater portion of his life.

"The numbers to 208 refer to the Catalogue of the Works as published in his *Life of Defoe*, 3 vols. 1830; those following have been discovered by Mr. Wilson since the period of that publication. This Collection is rendered still further complete by the addition of upwards of forty pieces by a recent possessor. The extreme difficulty of forming such a collection as the present is very apparent when we compare its voluminous contents with those very few collections which, during the last fifty years, have on the dispersion of celebrated libraries occurred for sale."

We have this week received a most important and valuable

"Catalogue of Bibles and Biblical Literature, containing the best works, ancient and modern, on the Criticism, Interpretation, and Illustration of Holy Scripture, and including such of the following as:

siastical Writers as have treated on these subjects, classified with Analytical Table of Contents and Alphabetical Indexes of Subjects and Authors, &c. on Sale, by C. J. Stewart, 11. King William St., West Strand."

Mr. Stewart explains that in addition to what are "strictly regarded as Biblical, there will be found in it the works of those Fathers, Mediaeval and more recent Writers, who treat upon subjects connected with Scripture, each accompanied with an enumeration of such portions of his works; and under heads (more especially extensive under commentators) references are given to these writers, so as to afford a condensed view of authorities, or sources of information." Mr. Stewart states also that he has other Catalogues in preparation,—we presume in continuation of the present one, and exhibiting the same system of arrangement, and, if so, we feel that the series will be of the greatest value to all theological students.

Collectors of Autographs and Engraved Portraits will thank us for directing their attention to a

"Catalogue of Books, Prints, Manuscripts, and Autograph Letters; being a part of the Stock of Horatio Rodd, brother and successor to the late Thomas Rodd, No. 23. Little Newport Street,"

in which they will find many interesting Autographs and curious Portraits.

We have also received

"A List of Secondhand Books on Sale by George Honnor, 304. Strand;" and

"A Catalogue of Books, Ancient and Modern, on Sale, by W. Pedder, 12. Holywell St. Part VI. 1849.

## BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

THE WOMEN'S PETITION AGAINST COFFEY. 8vo. 1674.  
JOH'S LAMENTATION FOR HIS CHILDREN. 1750.  
HARROD'S SEVENOAKE, A POEM. 4to. 1753.  
BURNBY'S TREATISE ON MUSIC (not his HISTORY).  
GRAY'S ELEGY (PROFESSOR YOUNG OF GLASGOW'S CRITICISM OF).  
LIFE OF HON. ROBERT PRICE, Chief Justice of the Common Pleas.  
London. 1734.  
FLORES HERNARDI  
RECTORUM M. PROVINCIALIUM, CIVITATUMQUE NOMINA LATINA (CORONELLI, PUTIUS ALPHONSEUS LABOR A VAREX). Fol. 3 Vols.  
Venet. 1716. Of the 2nd Vol. only.  
BYDNEY'S DISCOURSE FOR PARENTS' HONOUR AND AUTOBIOGRAPHY.  
8vo. 1616.  
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SOLIDITY & COWPER. Vols. X XII XIII XIV  
CAIRN'S EDITOR OF GOLDSMITH'S MISCELLANEOUS WORKS. Edin-  
burgh. 1801. Vol. III.  
COOPER'S (C. P.) ACCOUNT OF THE MOST IMPORTANT PUBLIC  
RECORDS. 8vo. 1832.—The First Volume of  
LIVY. Vol. I. of Crevier's Edition. 6 vols. 4to. Paris. 1730.  
OGBURN'S BRITANNIA. Folio. 1675. Vol. II.  
SWIFT'S WORKS.  
ADAMS' MORAL TALES. London.  
AUTOBIOGRAPHY OF DR. JONESTON. Published in 1805.

\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.



## NOTICES TO CORRESPONDENTS.

The matter is so generally understood with regard to the management of periodical works, that it is hardly necessary for the Editor to say that HE CAN NOT UNDERTAKE TO RETURN MANUSCRIPTS; but on one point he wishes to offer a few words of explanation to his correspondents in general, and particularly to those who do not enable him to communicate with them except in print. They will see, on a very little reflection, that it is plainly his interest to take all he can get, and make the most, and the best of everything; and therefore he begs them to take for granted that their communications are received, and appreciated, even if the succeeding Number bears no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of sometimes giving an explanation, when there really is one which would quite satisfy the writer, for the delay or non-insertion of his communication. Correspondents in such cases have no reason, and if they understood an editor's position they would feel that they have no right, to consider themselves undervalued; but nothing short of personal experience in editorship would explain to them the perplexities and evil consequences arising from an opposite course.

COMMUNICATIONS RECEIVED.—J. W. M. — Anglo-Cambrian. — J. A. G. — J. F. M. — J. Britton. — T. W. — J. S. — F. E. M. — A. G. — W. Williams. — W. Figg. — L<sup>re</sup> B. — E. V. — J. B. L. — H. G. (Miford), whose suggestion will not be lost sight of. — G. M. — S. A. — Trin Coll. Dub. — J. W. Burrows. — S. A. — A. F. — W. Robson. — J. S. B. — Wicamicus. — C. B. — D. — H. Andrews. — R. Snow. — C. W. G. — Nuso. — Scotus. — Rev. F. M.

Answers to Queries respecting Rev. T. Leman, Katherine Pegg, &c. in our next.

Will MURBURN STODOLUS enable us to communicate with him directly.

PHILO is thanked for his proposed endeavours to enlarge our circulation. We trust all our friends and correspondents will follow PHILO's example by bringing NOTES AND QUERIES under the notice of such of their friends as take an interest in literary pursuits. For it is obvious that they will extend the usefulness of our Paper, in proportion as they increase its circulation.

We have received many complaints of a difficulty in procuring our paper. Every Bookseller and News-vender will supply it, if ordered, and gentlemen residing in the country may be supplied regularly with the Stamped Edition by giving their orders direct to the publisher, Mr. GEORGE BELL, 146. Fleet Street, accompanied by a Post Office order for a quarter (4s. 4d.). All communications should be addressed to the Editor of "NOTES AND QUERIES," 136, Fleet Street.

A great Case for holding a Year's Numbers (32) of NOTES AND QUERIES is preparing, in consequence of the suggestion of several Subscribers, and will very soon be ready.

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A MEDIUM OF INTER-COMMUNICATION

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LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 6.]

SATURDAY, DECEMBER 8. 1849.

{ Price Threepence.  
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## A FEW WORDS OF EXPLANATION.

It was in no boastful or puffing spirit that, when thanking a correspondent in our last number for "his endeavour to enlarge our circulation," and requesting all our friends and correspondents "to follow PHILLO's example by bringing 'NOTES AND QUERIES' under the notice of such of their friends as take an interest in literary pursuits," we added "for it is obvious that they will extend the usefulness of our paper in proportion as they increase its circulation." We wished merely to state a plain obvious fact. Such must necessarily be the case, and our experience proves it to be so; for the number of Queries which have been solved in our columns, has gone on increasing in proportion to the gradual increase of our circulation;—a result which fully justifies that passage of our opening address which stated, "that we did not anticipate

any holding back by those whose Notes were most worth having."

No sooner is information asked for through our medium, than a host of friendly pens are busied to supply it. From north, south, east, and west,—from quarters the most unlooked for, do we receive Notes and Illustrations of every subject which is mooted in our pages. Many of these replies, too, though subscribed only with an initial or a pseudonyme, we know to be furnished by scholars who have won the foremost rank in their respective branches of study. Such men manifest, by their willingness to afford information to those who need it, and their readiness to receive it from those who have it to bestow, the truthfulness of old Chaucer's portrait of the Scholar:—

"Ful gladly wolde he lerne, and gladly teche."

Nor do our columns exhibit the total result of our labours. Besides the information communicated to ourselves, some of our friends who inserted Queries under their own names, have received answers to them without our intervention.

In addition to those friends who promised us their assistance, we receive communications from quarters altogether unexpected. Our present number furnishes a striking instance of this, in the answer to Mr. Bruce's inquiry respecting the "Monmouth Ash," kindly communicated by the Earl of Shaftesbury, its distinguished owner.

We trust that each successive paper shows improvement in our arrangements, and proves also that our means of procuring answers to the Queries addressed to us are likewise increasing. In the belief that such is the case, we feel justified in repeating, even at the risk of being accused of putting in *two* words for ourselves under the semblance of *one* for our readers, "that it is obvious that our friends will extend the usefulness of our paper in proportion as they increase its circulation."

## MONMOUTH'S ASH.

*Letter from the Earl of Shaftesbury accompanying a short "History of Monmouth Close," formerly printed by his Lordship for the information of persons visiting that spot.*

The whole of Woodlands now belongs to me. The greater part of it was bought by my late brother soon after he came of age.

I knew nothing of Monmouth Close till the year 1787, when I was shooting on Horton Heath; the gamekeeper advised me to try for game in the inclosures called Shag's Heath, and took me to see Monmouth Close and the famous ash tree there.

I then anxiously inquired of the inhabitants of the neighbouring houses respecting the traditions concerning Monmouth Close and the celebrated ash tree, and what I then learnt I have printed for the information of any person who may visit that spot.

What I have since learnt convinces me that the Duke was not going to Christchurch. He was on his way to Bournemouth, where he expected to find a vessel. Monmouth Close is in the direct line from Woodyates to Bournemouth.

About sixty years ago there was hardly a house there. It was the leading place of all the smugglers of this neighbourhood.

SHAFTESBURY.

St. Giles's House, Nov. 27. 1849.

## HISTORY OF MONMOUTH CLOSE.

"The small inclosure which has been known by the name of MONMOUTH CLOSE ever since the capture of the Duke of Monmouth there, in July, 1685, is one of a cluster of small inclosures, five in number, which stood in the middle of Shag's Heath, and were called 'The Island.' They are in the parish of Woodlands.

"The tradition of the neighbourhood is this: viz. That after the defeat of the Duke of Monmouth at Sedgemoor, near Bridgewater, he rode, accompanied by Lord Grey, to Woodyates, where they quitted their horses; and the Duke having changed clothes with a peasant, endeavoured to make his way across the country to Christchurch. Being closely pursued, he made for the Island, and concealed himself in a ditch which was overgrown with fern and underwood. When his pursuers came up, an old woman gave information of his being in the Island, and of her having seen him filling his pocket with peas. The Island was immediately surrounded by soldiers, who passed the night there, and threatened to fire the neighbouring cottages. As they were going away, one of them espied the skirt of the Duke's coat, and seized him. The soldier no sooner knew him, than he burst into tears, and reproached himself for the unhappy discovery. The Duke when taken was quite exhausted with fatigue and hunger, having had no food since the battle but the peas which he

had gathered in the field. The ash tree is still standing under which the Duke was apprehended, and is marked with the initials of many of his friends who afterwards visited the spot.

"The family of the woman who betrayed him were ever after holden in the greatest detestation, and are said to have fallen into decay, and to have never thriven afterwards. The house where she lived, which overlooked the spot, has since fallen down. It was with the greatest difficulty that any one could be made to inhabit it.

"The Duke was carried before Anthony Ettc-  
rick, Esq., of Holt, a justice of the peace, who ordered him to London.

"His gold snuff box was afterwards found in the pea-field, full of gold pieces, and brought to Mrs. Uvedaile, of Horton. One of the finders had fifteen pounds for half the contents or value of it.

"Being asked what he would do if set at liberty, —the Duke answered, that if his horse and arms were restored, he only desired to ride through the army, and he defied them all to take him again."

## DRAYTON'S POEMS.

In addition to the notes on Drayton by Dr. Farmer, communicated in your 2nd number, the following occurs in a copy of Drayton's *Poems*, printed for Smithwicke, in 1610, 12mo.:—

"See the *Return from Parnassus* for a good character of Drayton.

"See an *Epigram* by Drayton, I suppose, prefixed to Morley's first *Booke of Balletes*.

"A Sonnet to John Davies, before his *Holy Roode, or Christ's Crosse*, 4to. (1610). A Poem in 6 line stanzas.

"Another to the old edit. of *Wit's Commonwealth*.

"Commendatory Verses before Chapman's *Hesiod*.

"Sonnet to Ant. Mundy's 2nd Book of *Primation of Greece*, 1619.

"His *Heroical Epistles* were newly enlarged and re-published in 8vo. 1598; which is the most antient edition we have seen or read of. —[*Bodl. Cat.*] — *Biographia his Art*.

"Another edition, as we have heard, in 1610. — *Ibid*.

"See Mere's *Wit's Treasury*, p. 281. A modern edition was published by Oldmixon. — Cibber's *Lives*, 4. 204.

"See Warton's *Essay on Pope*, 296.

"Drayton's last Copy of Verses was prefixed to Sir John Beaumont's *Poems*, 1629."

So far Dr. Farmer, whose books are often valuable for the notes on the fly-leaves. Should any one act upon the suggestion of your correspondent, and think of a selection from Drayton, it would be necessary to collate the various editions of his poems, which, as they are numerous, evince his popularity with his contemporaries.

Malone asserted that the *Barons' Wars* was not

published until 1610. I have before me a copy, probably the first edition, with the following title: "*The Barrons Wars in the raigne of Edward the Second, with England's Heroical Epistles*, by Michaell Drayton. At London, Printed by J. R. for N. Ling, 1603," 12mo.; and the poem had been printed under the title of *Mortimerindos*, in 4to., 1596.

I have an imperfect copy of an early edition (circa 1600) of "*Poemes Lyrick and Pastorall. Odes, Eglogs, The Man in the Moon*, by Michaell Drayton Esquier. At London, Printed by R. B. for N. L. and J. Flasket.".

It is now thirty-five years since (cheu! fugaces labuntur anni!) the writer of this induced his friend Sir Egerton Brydges to print the *Nymphidia* at his private press; and it would give him pleasure, should your Notes be now instrumental to the production of a tasteful selection from the copious materials furnished by Drayton's prolific muse. Notwithstanding that selections are not generally approved, in this case it would be (if judiciously done) acceptable, and, it is to be presumed, successful.

The *Nymphidia*, full of lively fancy as it is, was probably produced in his old age, for it was not published, I believe, till 1627, when it formed part of a small folio volume, containing *The Battaille of Agincourt* and *The Miseries of Queene Margarite*. Prefixed to this volume was the noble but tardy panegyric of his friend Ben Jonson, entitled *The Vision*, and beginning:

"It hath been question'd, Michael, if I be  
A friend at all; or, if at all, to thee."

S. W. S.

Mickleham, Nov. 10. 1849.

#### ON A PASSAGE IN GOLDSMITH.

Sir,—I observe in the *Athenæum* of the 17th inst. a quotation from the *Life of Goldsmith* by Irving, in which the biographer seems to take credit for appropriating to Goldsmith the merit of originating the remark or maxim vulgarly ascribed to Talleyrand, that "the true end of speech is not so much to express our wants as to conceal them."

This is certainly found in No. 3. of *The Bee*, by Goldsmith, and no doubt Talleyrand acted upon the principle of dissimulation there enunciated; but the idea is much older than either of those individuals, as we learn from a note in p. 113. of vol. lxvii. *Quart. Rev.* quoting two lines written by Young (nearly one hundred years before), in allusion to courts:—

"Where Nature's end of language is declined,  
And men talk only to conceal their mind."

Voltaire has used the same expression so long ago as 1763, in his little satiric dialogue *La Chapon et la Poularde*, where the former, complaining of

the treachery of men says, "Ils n'emploient les paroles que pour déguiser leurs pensées." (See xxix. tom. *Œuvres Complètes*, pp. 83, 84. ed. Paris, 1822.)

The germ of the idea is also to be found in Lloyd's *State Worthies*, where, speaking of Roger Ascham, he is characterised as "an honest man,—none being more able for, yet none more averse to, that circumlocution and contrivance wherewith some men shadow their main drift and purpose. Speech was made to open man to man, and not to hide him; to promote commerce, and not betray it."

Lloyd's book first appeared in 1665, but I use the ed. by Whitworth, vol. i. p. 503. F. R. A.

Oak House, Nov. 21. 1849.

[The further communications proposed to us by F. R. A. will be very acceptable.]

#### ANCIENT LIBRARIES—LIBRARY OF THE AUGUSTINIAN EREMITES OF YORK.

Mr. Editor,—I have been greatly interested by the two numbers of the "NOTES AND QUERIES" which you have sent me. The work promises to be eminently useful, and if furnished with a good index at the end of each yearly volume, will become a book indispensable to all literary men, and especially to those who, like myself, are in charge of large public libraries.

To testify my good will to the work, and to follow up Mr. Burt's remarks on ancient libraries published in your second number, I venture to send you the following account of a MS. Catalogue of the Library of the Monastery of the Friars Eremites of the Order of St. Augustine in the City of York.

This MS. is now preserved in the Library of Trinity College, Dublin, amongst the MSS. formerly belonging to the celebrated Archbishop Ussher. It is on vellum, written in the 14th century, and begins thus:—

"Inventarium omnium librorum pertinentium ad commune armariole domus Ebor. ordinis fratrum heremitarum Sancti Augustini, factum in presentia fratrum Johannis de Ergum, Johannis Ketilwell, Ricardi de Thorpe, Johannis de Appilby, Anno domini M<sup>o</sup>. CCC lxxij in festo nativitatis virginis gloriose. Fratre Willelmo de Stayntoun tunc existente priore."

The volume consists of forty-five leaves, and contains the titles of a very large and most respectable collection of books in all departments of literature and learning arranged under the following heads:—

Biblie.

Hystorie scholastice.

Textus biblie glosati.

Postille.

Concordantie et interpretaciones nominum hebreorum.



Originalia. [Under this head are included the works of the Fathers, and medieval writers.]  
 Historie gencium.  
 Summe doctorum. Scriptores super sententias. quodlibet. et questiones.  
 Tabulæ. [This division contains Indexes to various authors, the Scriptures, canon law, &c.]  
 Logicalia et philosophia cum scriptis et commentis.  
 Prophecie et supersticiosa.  
 Astronomia et Astrologia.  
 Instrumenta astrologica magistri Johannis Erghome [who appears to have been a great benefactor to the Library].  
 Libri divini officii magistri Johannis Erghome.  
 Jura civilia.  
 Jura canonica et leges humane: magistri Johannis Erghome.  
 Auctores et philosophi extranei. [Under this head occurs the following entry, "Liber hebraice scriptus."]  
 Grammatica.  
 Rethorica. [Two leaves of the MS. appear to have been cut out here.]  
 Medicina.  
 Hystorie et Cronice.  
 Sermones et materie sermonum.  
 Summe morales doctorum et sermones.  
 Arithmetica, Musica, Geometria, Perspectiva, magistri Johannis Erghome.

Each volume is identified, according to the usual practice, by the words with which its second folio begins: and letters of the alphabet are added, probably to indicate its place on the shelves of the Library. As a specimen, I shall give the division headed "Biblie":—

## BIBLIE

- A. Biblia. incipit in 2<sup>o</sup>. fo. Samuel in \* heli
- B. Biblia. incipit in 2<sup>o</sup>. fo. Zechieli qui populo. in duobus voluminibus.
- C. Biblia. incipit in 2<sup>o</sup>. fo. mea et in cruce
- D. Biblia. incipit in 2<sup>o</sup>. fo. ego disperdam.  
     ¶ Libri magistri Johannis Erghome  
     Biblia. 2<sup>o</sup>. fol. ravit quosdam. } - - A  
     Interpretationes }
- E. Biblia incomplet. diversarum scripturarum. quondam fratris R. Bossul. 2<sup>o</sup>. fo. me occidet me etc.

## HYSTORIE SCOLASTICE

- A. Incipit in 2<sup>o</sup>. folio. secunda die
- B. incipit in 2<sup>o</sup>. fo. emperio sane formatis. ligatus.
- C. incipit in 2<sup>o</sup>. fo. et celumque celi.

The words printed in *Italics* are added by a more recent hand. Under the head of "Hystorie Scolastice" are doubtless intended the copies which the Library possessed of the celebrated *Historia Scholastica*, or abridgment of Scripture history by Peter Comestor.

\* Sic perhaps a mistake for et.

From the foregoing specimen, I think your readers will agree with me that a Catalogue of such antiquity and interest is well worthy of publication.

But we have another ancient Catalogue of a monastic library equally curious, and even more important from its magnitude, and the numerous works it contains on English history, early romances, &c. I remain, &c. JAMES H. TODD.

Trin. Coll. Dublin, Nov. 27. 1849.

## DEFENCE OF A BALD HEAD—THE STATIONERS' REGISTERS.

I am about to supply a deficiency in my last volume of *Extracts from the Registers of the Stationers' Company* (printed for the Shakespeare Society, 1849), and thereby set an example that I hope will be followed, in order that various works, regarding which I could give no, or only incomplete, information, may be duly illustrated. It is impossible to expect that any one individual could thoroughly accomplish such an undertaking; and, by means of your excellent periodical, it will be easy for literary men, who possess scarce or unique books, mentioned in the Registers and in my quotations from them, to furnish such brief descriptions as will be highly curious and very useful.

A tract of this description has just fallen in my way, and it relates to the subsequent entry on p. 97. of vol. ii. of my *Extracts*: the date is 22nd September, 1579.

"II. Denham. Lycensed unto him, &c. A Paradox, provinge by reason and example that baldnes is much better than bushie heare - - - vj<sup>d</sup>"

When I wrote the comment on this registration I was only acquainted with the clever MS. ballad in *Defence of a Bald Head*, which I quoted; but I hardly supposed it to be the production intended. It turns out that it was not, for I have that production now before me. My belief is that it is entirely unique; and the only reason for a contrary opinion, that I am acquainted with, is that there is an incorrect mention of it in Warton, *H. E. P.* iv. 229.; but there is not a hint of its existence in Ritson, although it ought to have found a place in his *Bibliographia Poetica*; neither do I find it noticed in later authorities; if it be, they have escaped my researches. You will not blame me, then, for indulging my usual wish to quote the title-page at length, which exactly agrees with the terms of the entry in the books of the Stationers' Company. It runs *literatim* thus:—

"A Paradoxe, proving by reason and example, that baldnesse is much better than bushie haire, &c. Written by that excellent philosopher Synesius, Bishop of Thebes, or (as some say) Cyren. A prettie pamphlet to peruse, and replenished with recreation.—Englised

by Abraham Fleming. — Herevnto is annexed the pleasant tale of Hemetes the Heremite, pronounced before the Queenes Maiestie. Newly recognised both in Latine and Englishe, by the said A. F.—*ἡ τῆς σοφίας φάλαιρα σημείον*. — The badge of wisdom is baldnesse. — Printed by H. Denham, 1579." 8vo. B. L.

If I am not greatly mistaken, your readers will look in vain for a notice of the book in any collected list of the many productions of Abraham Fleming; if I am not greatly mistaken, also, some of them will be disappointed if I do not subjoin a few sentences describing more particularly the contents of the small volume, which (speaking as a bibliographer) extends to sign. F. iij in eights.

At the back of the title-page is "The life of Synesius drawn out of Suydas his gatherings," in Greek and in English. Then comes "The Epistle Apologeticall to the lettered Reader," signed "Thine for thy pleasure and profite — Abraham Fleming," which, in excuse for taking up so slight a subject, contains a very singular notice of the celebrated John Heywood, the dramatist of the reign of Henry VIII., and of his remarkable poem *The Spider and the Fly*. The *Pretie Paradoxe*, by Synesius, next commences, and extends as far as sign. D. v. b. This portion of the tract is, of course, merely a translation, but it includes a passage or two from Homer, cleverly rendered into English verse. Here we come to the word *Finis*, and here, I take it, it was originally intended that the tract should end; but as it was thought that it would hardly be of sufficient bulk for the money (4d., or 6d. at the utmost), a sort of appendix was added, which, on some accounts, is the most interesting part of the work.

It is headed "The tale of Hemetes the Heremite, pronounced before the Queenes Maiestie," which Warton, who clearly never saw the book, calls the "Fable of Hermes." In fact, it is, with a few verbal changes, the tale of Hemetes, which George Gascoigne presented, in Latin, Italian, French, and English, to Queen Elizabeth, and of which the MS., with the portraits of the Queen and the author, is among the Royal MSS. in the British Museum. Fleming tells us that he had "newly recognised" (whatever may be meant by the words) this tale in Latin and English, but he does not say a syllable whence he procured it. Gascoigne died two years before the date of the publication of this *Paradoxe*, &c. so that Fleming was quite sure the property could never be challenged by the true owner of it.

Before I conclude, allow me to mention two other pieces by A. Fleming (who became rector of St. Pancras, Soper-lane, in 1593), regarding which I am anxious to obtain information, and seek it through the medium of "NOTES AND QUERIES."

A marginal note in Fleming's Translation of Virgil's *Georgics*, 1589, 4to., is the following: — "The poet alludeth to the historie of Leander and

Hero, written by Museus, and Englished by me a dozen yeares ago, and in print." My question is, whether such a production is in existence?

Fleming's tract, printed in 1580 in 8vo. (mis-called 16mo.), "A Memorial, &c. of Mr. William Lambe, Esquier," is well known; but many years ago I saw, and copied the heading of a *broadside*, which ran thus: — "An Epitaph, or funerrall inscription vpon the godlie life and death of the Right worshipfull Maister William Lambe Esquire, Founder of the new Conduit in Holborne," &c. "Deceased the 21st April Anno 1580. Devised by Abraham Fleming." At the bottom was — "Imprinted at London by Henrie Denham for Thomas Turner," &c.

In whose hands, or in what library, I saw this production, has entirely escaped my memory; and I am now very anxious to learn what has become of that copy, or whether any other copy of it has been preserved.

J. PAYNE COLLIER.

Kensington, Dec. 3. 1849.

#### ROYAL HOUSEHOLD ALLOWANCES.

The following warrant for the allowance of the "diet" of a lady of the bedchamber, will be found to be a good and curious illustration of the Note of ANTIQUARIUS upon the domestic establishments of Queen Elizabeth, although more than half a century earlier than the period referred to, as it relates to the time of Elizabeth's majestic sire: —

"HENRY R. — By the King.

"We wol and commaunde you to allowe dailly from hensforth unto our right dere and welbilovede the Lady Lucy into hir chambre the dyat and fare hereafter ensuying; Furst every mornyng at brekefast oon chyne of beyf at our kechyn, oon chete loff and oon maunchet at our panatry barre, and a Galon of Ale at our Buttrye barre; Item at dyner a pese of beyfe, a stroke of roste, and a rewarde at our said kechyn, a cast of chete bred at our Panatrye barre, and a Galon of Ale at our Buttry barre; Item at afternone a manchet at our Panatry bar and half a Galon of Ale at our Buttrye barre; Item at supper a messe of Porage, a pese of mutton and a Rewarde at our said kechyn, a cast of chete brede at our Panatrye, and a Galon of Ale at our Buttrye; Item at after supper a chete loff and a maunchet at our Panatry barre, a Galon of Ale at our Buttrye barre, and half a Galon of Wyne at our Seller barre; Item every mornyng at our Wood yarde foure tall shyds and twoo ffagottes; Item at our Chaundrye barre in winter every night oon pryket and foure syses of Waxe with eight candelles white lights and oon torche; Item at our Picherhouse wekely lix white cuppes; Item at every tyme of our remoeving oon hoole carre for the carriage of her stuff. And these our lettres shal be your sufficient Warrant and discharge in this behalf at all tymes hereafter. Yeven under our Signet at our Manour of Esthampstede the xvj<sup>th</sup>. day of July the xiiij<sup>th</sup>. year of our Reigne.

"To the Lord Steward of our Household, the Treasurer, Comptroller, Cofferer, Clerke of our Grene Clothe, Clerke of our kechyn, and to all other our bed Officers of our seid Houshold and to every of theym."

As to Sir Christopher Hatton, I would refer *ANTIQUARIUS*, and all others whom it may concern, to Sir Harris Nicolas's ably written *Memoirs of the "Dancing Chancellor,"* published in 1846. Hatton had ample means for the building of Holdenby, as he was appointed one of the Gentlemen Pensioners in 1564, and between that time and his appointment as Vice-Chamberlain in 1577 (five years prior to the period referred to by *ANTIQUARIUS*), he received numerous other gifts and offices.

JOSEPH BURTT.

#### ADVERSARIA.

##### *Printers' Couplets.*

It may not perhaps be generally known that the early printers were accustomed to place devices or verses along with their names at the end of the books which they gave to the public. Vigneul-Marville, in his *Mélanges d'Histoire et de Littérature*, relates that he found the two following lines at the end of the "Decrees of Basle and Bourges," published under the title of "Pragmatic Sanction," with a Commentary by Côme Guymier, — Andre Brocard's Paris edition, 1507: —

"Stet liber hic, donec fluctus formica marinos  
Ebibat et totum testudo perambulet orbem."

The printers, it would appear, not only introduced their own names into these verses, but also the names of the correctors of the press, as may be seen in the work entitled, *Commentarius Andree de Ysernia super constitutionibus Siciliæ*, printed by Sixtus Ruffingerus at Naples in 1472: —

"Sixtus hoc impressit: sed bis tamen ante revisit  
Egregius doctor Petrus Oliverius.  
At tu quisque emis, lector studiose, libellum  
Lætus emas; mendis nam caret istud opus."

G. J. K.

##### *Charles Martel.*

Mr. Editor, — Perhaps the subjoined note, extracted from M. Collin de Plancy's *Bibliothèque des Légendes*, may not be without its value, as tending to correct an error into which, according to his account, modern historians have fallen respecting the origin of the surname "Martel," borne by the celebrated Charles Martel, son of Peppin of Herstal, Duke of Austrasia, by his Duchess Alphéide\*: —

\* This same Alphéide, or Alpaïde, as she was frequently called, though but scurvily treated by posterior historians, is honoured by contemporary chroni-

"It is surprising," he says, "that almost all our modern historians, whose profound researches have been so highly vaunted, have repeated the little tale of the *Chronicle of St. Denis*, which affirms that the surname of Martel was conferred on Charles for having hammered (*martelé*) the Saracens. Certain writers of the present day style him, in this sense, *Karl-le-Marteau*. The word *martel*, in the ancient Frank language, never bore such a signification, but was, on the contrary, merely an abbreviation of *Martellus*, *Martin*."\*

From a legend on this subject given by M. de Plancy, it would appear that Charles received the second name, Martel, in honour of his patron saint St. Martin.

Not having at present an opportunity of consulting the works of our own modern writers on early French history, I am ignorant if they also have adopted the version given in the *Chronicle of St. Denis*. Mr. Ince, in his little work, *Outlines of French History*, states, that "he received the surname of *Martel*, or the Hammerer, from the force with which he *hammered* down the Saracens — *martel* being the name of a weapon which the ancient Franks used, much resembling a hammer, — and from his strokes falling numberless and effectual on the heads of his enemies." Query. — Which of the two is the more probable version? Perhaps some one of your numerous correspondents may be enabled to throw additional light on this disputed point.

G. J. K.

#### BODENHAM AND LING.

Referring to *BOOKWORM*'s note at p. 29, I beg to observe that the dedication negating Bodenham's authorship of *Politeuphuia* is not peculiar to the edition of 1697. I have the edition of 1650, "printed by Ja. Flesher, and are to be sold by Richard Royston, at the Angell in Ivey Lane," in which the dedication is addressed as follows: — "To his very good friend Mr. Bodenham, N. L. wisheth increase of happinesse." The first sentence of this dedication seems to admit that Bodenham was something more than patron of the work: — "What you seriously begun long since, and have always been very careful for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with; as one before all most worthy of the same: bothe in respect of your earnest travaile therein, and the great desire you have continually had for the generall profit."

In *Brydges' Censura Literaria*, Bodenham is spoken of as the compiler of *The Garden of the Muses*, and editor of the *Wil's Commonwealth*, the

clers as the second wife of Peppin, *uxor altera*. See *Frédégair*.

\* *Légendes de l'Histoire de France*, par J. Collin de Plancy, p. 149. (notes.) Paris. Mellier Frères.

*Wit's Theatre of the Little World*, and *England's Helicon*. He seems to have less claim to be considered the author of the *Wit's Theatre* than of the *Wit's Commonwealth*, for in the original edition of the former, "printed by J. R. for N. L., and are to be sold at the VVest doore of Paules, 1599," the dedication is likewise addressed. "To my most esteemed and approved loving friend, Maister J. B. I vvish all happines." After acknowledging his obligations to his patron, the author proceeds: "Besides this History or Theatre of the Little World, suo jure, first challengeth your friendly patronage, by whose motion I vndertooke it, and for whose love I am willing to vndergoe the heavy burden of censure. I must confesse that it might have been written with more maturitie, and deliberation, but in respect of my promise, I have made this hast, how happy I know not, yet good enough I hope, if you vouchsafe your kind approbation: which with your iudgement I hold ominous, and as vnder which Politeuphuia was so gracious." I. F. M.

#### TRAVELLING IN ENGLAND.

Sir,—I beg to acknowledge the notice which two of your correspondents have taken of my query on this subject. At the same time I must say that the explanations which they offer appear to me to be quite unsatisfactory. I shall be happy to give my reasons for this, if you think it worth while; but, perhaps, if we wait a little, some other solution may be suggested.

For the sake of the inhabitants, I hope that your work is read at Colchester. Is there nobody there who could inform us at what time the London coach started a century ago? It seems clear that it arrived in the afternoon—but I will not at present trespass further on your columns.

I am, &c., G. G.

#### MINOR NOTES.

##### *Ancient Inscribed Alms Dish.*

L. S. B. informs us that in the church of St. Paul, Norwich, is a brass dish, which has been gilt, and has this legend round it four times over:—"HER: I: LIFRID: GRECH<sup>o</sup>: WART."\*

This seems to be another example of the inscription which was satisfactorily explained in No. 5. p. 73.

##### *The Bishop that burneth.*

I do not think Major Moor is correct in his application of Tusser's words, "the bishop that burneth," to the lady-bird. Whether lady-birds are unwelcome guests in a dairy I know not, but certainly I never heard of their being accustomed to haunt such places. The true interpretation of

Tusser's words must, I think, be obtained by comparison with the following lines from his *Five Hundred Points of Good Husbandry*, quoted in Ellis's *Brand*, iii. 207.:—

"Blesse Cisley (good mistress) that bishop doth ban  
For burning the milk of her cheese to the pan."

The reference here, as well as in the words quoted by Major Moor, is evidently to the proverb relating to burnt milk, broth, &c.—"the bishop has put his foot in it;" which is considered by Ellis to have had its origin in those times when bishops were much in the habit of burning heretics. He confirms this interpretation by the following curious passage from Tyndale's *Obedyence of a Crysten Man*:—

"If the podesch be burned to, or the meate ouer rosted, we saye the Byshope hath put his fote in the potte, or the Byshope hath playd the coke, because the Bishopes burn who they lust, and whosoeuer displeaseth them."

I fear the origin of the appellation "Bishop Barnaby," applied to the lady-bird in Suffolk, has yet to be sought. D. S.

##### *Iron Manufactures of Sussex.*

Sir,—I have made two extracts from a once popular, but now forgotten work, illustrative of the iron manufacture which, within the last hundred years, had its main seat in this county, which I think may be interesting to many of your readers who may have seen the review of Mr. Lower's *Essay on the Ironworks of Sussex* in the recent numbers of the *Athenæum* and *Gentleman's Magazine*. The anecdote at the close is curious, as confirming the statements of Macaulay; the roads in Sussex in the 18th century being much in the condition of the roads in England generally in the 17th. "Sowsexe," according to the old proverb, has always been "full of dirt and mier."

"From hence (Eastbourne) it was that, turning north, and traversing the deep, dirty, but rich part of these two counties (Kent and Sussex), I had the curiosity to see the great foundries, or ironworks, which are in this county (Sussex), and where they are carried on at such a prodigious expense of wood, that even in a county almost all overrun with timber, they begin to complain of their consuming it for those furnaces and leaving the next age to want timber for building their navies. I must own, however, that I found that complaint perfectly groundless, the three counties of *Kent*, *Sussex*, and *Hampshire* (all which lye contiguous to one another), being one inexhaustible storehouse of timber, never to be destroyed, but by a general conflagration, and able, at this time, to supply timber to rebuild all the royal navies in Europe, if they were all to be destroyed, and set about the building them together.

"I left Tunbridge . . . and came to Lewes, through the deepest, dirtiest, but many ways the richest and most profitable country in all that part of England.

\* Blomefield's *Norfolk*. Folio. 1739. Vol. ii. p. 803.



"The timber I saw here was prodigious, as well in quantity as in bigness, and seem'd in some places to be suffered to grow only because it was so far off of any navigation, that it was not worth cutting down and carrying away; in dry summers, indeed, a great deal is carried away to Maidstone and other parts on the Medway; and sometimes I have seen one tree on a carriage, which they call here a *tug*, drawn by two-and-twenty oxen, and even then this carried so little a way, and then thrown down and left for other *tugs* to take up and carry on, that sometimes it is two or three years before it gets to Chatham; for if once the rains come in it stirs no more that year, and sometimes a whole summer is not dry enough to make the roads passable. Here I had a sight which, indeed, I never saw in any other part of England, namely, that going to church at a country village, not far from *Lewes*, I saw an ancient lady, and a lady of very good quality, I assure you, drawn to church in her coach with six oxen; nor was it done in frolic or humour, but mere necessity, the way being so stiff and deep that no horses could go in it."—*A Tour through Great Britain by a Gentleman*. London, 1724. Vol. i. p. 54. Letter II.

#### Factotum.

"He was so farre the *dominus fac totum* in this *juncto* that his words were laws, all things being acted according to his desire."—p. 76. of Foulis' *Hist. of Plots of our Pretended Saints*, 2nd edit. 1674. F. M.

#### Birthplace of Andrew Borda.

Hearne says, in Wood's *Athenæ*, "that the Doctor was not born at Pevensey or Pensey, but at Boonds-hill in Holmsdayle, in Sussex."

Should we not read "Borde-hill?" That place belonged to the family of Borda for many generations. It is in Cuckfield parish. The house may be seen from the Ouse-Valley Viaduct.

J. F. M.

#### Order of Minerva.

"We are informed that his Majesty is about to institute a new order of knighthood, called *The Order of Minerva*, for the encouragement of literature, the fine arts, and learned professions. The new order is to consist of twenty-four knights and the Sovereign; and is to be next in dignity to the military Order of the Bath. The knights are to wear a silver star with nine points, and a straw-coloured riband from the right shoulder to the left. A figure of Minerva is to be embroidered in the centre of the star, with this motto, 'Omnia posthabita Scientiæ.' Many men eminent in literature, in the fine arts, and in physic, and law, are already thought of to fill the Order, which, it is said, will be instituted before the meeting of parliament."—*Perth Magazine*, July, 1772. Scorius.

#### Flaws of Wind.

The parish church of Dun-Nechtan, now Dun-nichen, was dedicated to St. Causlan, whose festival was held in March. Snow showers in March are locally called "St. Causlan's flaws." Scorius.

#### QUERIES ANSWERED.

##### DORNE THE BOOKSELLER AND HENNO RUSTICUS.

Sir,—Circumstances imperatively oblige me to do that from which I should willingly be excused—reply to the observations of J. L., inserted in page 75. of the last Saturday's Number of the "NOTES AND QUERIES."

The subject of these are three questions proposed by me in your first number to the following effect:—1. Whether any thing was known, especially from the writings of Erasmus, of a bookseller and publisher of the Low Countries named Dorne, who lived at the beginning of the sixteenth century? Or, 2ndly, of a little work of early date called *Henno Rusticus*? Or, 3dly, of another, called *Of the Siege (Sigue) of the End*?

To these no answer has yet been given, although the promised researches of a gentleman of this University, to whom literary inquirers in Oxford have ever reason to be grateful, would seem to promise one soon, if it can be made. But, in the mean time, the knot is cut in a simpler way: neither Dorne, nor *Henno Rusticus*, his book, it is said, ever existed. Permit me one word of expostulation upon this.

It is perfectly true that the writing of the MS. which has given rise to these queries and remarks is small, full of contractions, and sometimes difficult to be read; but the contractions are tolerably uniform and consistent, which, to those who have to do with such matters, is proved to be no inconsiderable encouragement and assistance. A more serious difficulty arises from the circumstance, that the bookseller used more than one language, and none always correctly. Still it may be presumed he was not so ignorant as to make a blunder in spelling his own name. And the first words of the manuscript are these: "+ In nomine domini amen ego Johannes dorne," &c. &c. (In nōie domi amē ego Johānes dorne, &c.) From the inspection of a close copy now lying before me, in which all the abbreviations are retained, and from my own clear recollection, I am enabled to state that, to my full belief, the name of "dorne" is written by the man himself in letters at length, without any contraction whatever; and that the altered form of it, "Dōmī," as applied to that particular person, exists nowhere whatever, except in page 75. of No. 5. of the "NOTES AND QUERIES."

The words "*henno rusticus*" (*hēno rusticus*) are found twice, and are tolerably clearly written in both cases. Of the "*rusticus*" nothing need be said; but the first *n* in "*henno*" is expressed by a contraction, which in the MS. very commonly denotes that letter, and sometimes the final *m*. How frequently it represents *n* may be judged from the fact that in the few words already quoted, the final *n* in "*amen*," and the first in "*Johannes*," are supplied by it. So that



we have to choose between "henno" and "hemno" rusticus (rather a clown than a gentleman, whatever was his name; and perhaps the treatise, if ever found, will prove to treat merely on rural affairs). And although it may turn out to be perfectly true that "homo rusticus", was the thing meant, as your correspondent suggests, still that is not the question at issue; but rather, amidst the confusion of tongues and ideas which seems to have possessed poor Dorne's brain, what he actually wrote, rather than what he should have written.

Admitting, however, for supposition's sake, that your correspondent is right, that the man was named Dormer, and the book *Homo rusticus* — is there any one who will obligingly favour me with information respecting these, or either of them?

One word more, and I have done; though perhaps you will think that too much has been said already upon a subject not of general interest; and indeed I cannot but feel this, as well as how painful it is to differ, even in opinion, with one towards whom nothing can be due from me but respect and affection. But the direct inference from your correspondent's remarks (although it is fully my persuasion he neither designed nor observed it) is, that my difficulties are no difficulties at all, but mistakes. To these we are all liable, and none more so than the individual who is now addressing you, though, it is to be hoped, not quite in the awful proportion which has been imputed to him. And let it stand as my apology for what has been said, that I owe it no less to my own credit, than perhaps to that of others, my kind encouragers and abettors in these inquiries, to vindicate myself from the charge of one general and overwhelming error, that of having any thing to do with the editing of a MS. of which my actual knowledge should be so small, that out of *three* difficulties propounded from its contents, *two* should be capable of being shown to have arisen from nothing else but my inability to read it. I remain, Sir, your obedient servant, W.

Trin. Coll. Oxon. Dec. 5. 1849.

[We have inserted the foregoing letter in compliance with the writer's wishes, but under a protest: because no one can entertain a doubt as to his ability to edit in a most satisfactory manner the work he has undertaken; and because also we can bear testimony to the labour and conscientious painstaking which he is employing to clear up the various obscure points in that very curious document. The following communication from a valued correspondent, in answering W.'s Query as to *Henno Rusticus*, confirms the accuracy of his reading.]

#### HENNO RUSTICUS.

The query of your correspondent W. at p. 12. No. 1. regards, I presume, *Henno Comediola Rustico Ludicra*, nunc iterum publicata; Magdeburg,

1614, 8vo.? If so, he will find it to be identical with the *Scenica Progymnasmata h. e. Ludicra Præexercitamenta* of Reuchlin, first printed at Strasburg in 1497, and frequently reprinted during the first part of the sixteenth century, often with a commentary by Jacob Spiegel.

A copy, which was successively the property of Mr. Bindley and Mr. Heber, is now before me. It was printed at Tübingen by Thomas Anselm in 1511. I have another copy by the same printer, in 1519; both in small 4to.

Reuchlin, while at Heidelberg, had amused himself by writing a satirical drama, entitled *Sergius seu Capitis Caput*, in ridicule of his absurd and ignorant monkish opponent. This he purposed to have had represented by some students, for the amusement of his friends; but Dalberg, for prudent reasons, dissuaded its performance. It being known, however, that a dramatic exhibition was intended, not to disappoint those who were anxiously expecting it, Reuchlin hastily availed himself of the very amusing old farce of *Maistre Pierre Patelin*, and produced his *Scenica Progymnasmata*, in which the *Rustic Henno* is the principal character. It varies much, however, from its prototype, is very laughable, and severely satirical upon the defects of the law and the dishonesty of advocates.

Its popularity is evinced by the numerous editions; and, as the commentary was intended for the instruction of youth in the niceties of the Latin language, it was used as a school-book; the copies shared the fate of such books, and hence its rarity. It is perhaps the earliest comic drama of the German stage, having been performed before Dalberg, Bishop of Worms (at Heidelberg in 1497), to whom it is also inscribed by Reuchlin. It seems to have given the good bishop great pleasure, and he requited each of the performers with a gold ring and some gold coin. Their names are recorded at the end of the drama.

Melchior Adam gives the following account:—

"Ibi Comœdiam scripsit, *Capitis Caput* plenam nigri salis & acerbitalis adversus Monachum, qui ejus vitæ insidiatus erat. Ibi & alteram Comœdiam edidit *fabulam Gallicam*, plenam candidi salis; in qua forensia sophismata præcipue taxat. Hanc narrabat hac occasione scriptam & actam esse. Cum alteram de Monacho scripsisset, fama sparsa est de agenda Comœdia, quod illo tempore inusitatum erat. Dalburgius lecta, illius Monachi insectatione, dissuasit editionem & actionem, quod eodem tempore & apud Philipum Palatinum Franciscanus erat *Capellus*, propter potentiam & malas artes invisus nobilibus & sapientibus viris in aula. Intellexit periculum Capnio & hanc Comœdiam occultavit. Interea tamen, quia flagitabatur actio, alteram dulcem fabellam edit, & repræsentari ab ingeniosis adolescentibus, quorum ibi extant nomina, curat."

Mr. Hallam (*Literat. of Europe*, vol. i. p. 282.)

1st ed.), misled by Warton and others, gives a very defective and erroneous account of the *Pro-gymnasmata Scœnica*, which he supposed to contain several dramas; but he concludes by saying, "the book is very scarce, and I have never seen it." Gottsched, in his *History of the German Drama*, merely says he had seen some notice of a Latin drama by Reuchlin. Hans Sachs translated it into German, after his manner, and printed it in 1531 under the title of *Henno*. S. W. S.

Mickleham, Dec. 1. 1849.

#### MYLES BLOMEFYLDE — ORTUS VOCABULORUM.

Sir,—In reference to the Query of BURIENSIS in No. 4. of your periodical, as to the parentage of Myles Blomefylde, of Bury St. Edmund's, I beg to contribute the following information. In the library of St. John's College, Cambridge, is a volume containing an *unique* copy of "the boke called the Informacyon for pylgrymes vnto the holy lande," printed by Wynkyn de Worde, in 1524, at the end of which occurs the following manuscript note:—

"I, Myles Blomefylde, of Burye Saynet Edmunds in Suffolke, was borne y<sup>e</sup> yeare following after y<sup>e</sup> prynting of this boke (that is to saye) in the yeare of our Lorde 1525, the 5 day of Apryll, betwene 10 & 11, in y<sup>e</sup> nyght, nyghst xi. my father's name John, and my mother's name Anne."

This tract is bound up with two others, on both of which Blomefylde has written his initials, and from one entry seems to have been at Venice in 1668. He was undoubtedly an ardent book-collector, and I possess copies of the *Ortus Vocabulorum*, printed by W. de Worde, in 1518, and the *Promptuarium Parvulorum*, printed by the same, in 1516, bound together, on both of which the name of *Myles Blomefylde* is inscribed.

I may add, as a slight contribution to a future edition of the *Typographical Antiquities*, that among Bagford's curious collection of title-pages in the Harleian Collection of MSS. (which I doubt if Dr. Dibdin ever consulted with care), there is the last leaf of an edition of the *Ortus Vocabulorum*, unnoticed by bibliographers, with the following colophon:—

"Impr. London. per Wynandum de Worde, com-morantem in vico nuncupato Fletestrete, sub intersignio solis aurei, Anno incarnatiōis Dominice M.CCCCC.IX. die vero prima mēsis Decēbris." — Harl. MSS. 5919. art. 36. ☺

#### ANSWERS TO MINOR QUERIES.

##### *The Curse of Scotland—Why the Nine of Diamonds is so called.*

When I was a child (now about half a century ago) my father used to explain the origin of the

nine of diamonds being called "The curse of Scotland" thus: That it was the "*cross* of Scotland," which, in the Scotch pronunciation, had become "curse."

St. Andrew is the patron saint of Scotland: he suffered on a cross, not of the usual form, but like the letter X, which has since been commonly called a St. Andrew's cross. It was supposed that the similarity of the nine of diamonds to this form occasioned its being so called. The arms of the Earl of Stair, alluded to in your publication, are exactly in the form of this cross. If this explanation should be useful, you are most welcome to it. A. F.

##### *Thistle of Scotland.*

Sir,—Your correspondent R. L. (No. 2. p. 24.), will find the fullest information on this head in Sir Harris Nicolas's work on the *Orders of Knighthood of the British Empire*. He does not assign to its origin an earlier date than the reign of James III., in an inventory of whose jewels, Thistles are mentioned as part of the ornaments. The motto "*Nemo me impune lacessit*," does not appear until James VI. adopted it on his coinage. G. H. B.

For Scottish Thistle, see Nisbet's *Heraldry*, vol. ii. *Order of St. Andrew*. Selden, *Titles of Honour*, p. 704. ed. 1672, refers to "Menenius, Miræus, Favin, and such more." SCOTUS.

##### *Record Publications.*

Will any of your readers kindly favour me with a reference to any easily-accessible list of the publications of the Record Commission, as well as to some account of the more valuable Rolls still remaining unpublished, specifying where they exist, and how access is to be obtained to them?

With every wish for the success of your undertaking, Yours, &c. D. S.

[The late Sir H. Nicolas compiled an account of the publications of the Record Commission, which was published in his *Notitia Historica*, and also in an 8vo. vol., and is easily obtainable. There is also a series of articles in the *Gentleman's Magazine* for 1834, which contains a good deal of information upon the subject, with a classified list of the publications. The principal unpublished records are in the Tower and the Rolls' Chapel; any record may be inspected or copied at those places, or in any other Record Office, upon payment of a fee of one shilling.]

##### *Katherine Pegge.*

Sir,—Katherine Pegge, one of the mistresses of Charles II., was the daughter of Thomas Pegge, of Yeldersley, near Ashborne in Derbyshire, Esq., where the family had been settled for several generations, and where Mr. William Pegge, the last of the elder branch, died without issue in 1768. Another branch of this family was of Osmaston, in the same neighbourhood, and of this

was Dr. Samuel Pegge, the learned antiquary. They bore for arms:—Argent, a chevron between three piles, sable. Crest:—A demi-sun issuing from a wreath or, the rays alternately argent and sable.

It was during his exile that the King first met with the fair Katherine, and in 1657 had a son by her, whom he called Charles Fitz-Charles, — not Fitz-roy, as Granger says. Fitz-Charles had a grant of the royal arms with a baton sinistre, vairé; and in 1675 his Majesty created him Earl of Plymouth, Viscount Totness, and Baron Dartmouth. He was bred to the sea, and having been educated abroad, — most probably in Spain, — was known by the name of Don Carlos. In 1678 the Earl married the Lady Bridget Osborne, third daughter of Thomas Earl of Danby, and died of a flux at the siege of Tangier in 1680, without issue.

Katherine Pegge, the Earl's mother, after her *liaison* with the King, married Sir Edward Greene, Bart., of Samford in Essex, and died without issue by him in —. From this marriage the King is sometimes said to have had a mistress named Greene.

There was long preserved in the family a half-length portrait of the Earl, in a robe de chambre, laced cravat, and flowing hair (with a ship in the back-ground of the picture), by Sir Peter Lely; and also two of his mother, Lady Greene: one a half length, with her infant son standing by her side, the other a three-quarters, — both by Sir Peter Lely, or by one of his pupils.

Both mother and son are said to have been eminently beautiful. G. M.

East Winch, Nov. 30.

N., who refers our Querist for particulars of this lady to the "Memoirs of the Rev. Dr. Samuel Pegge and his Family," in Nichols' *Literary Anecdotes of the Eighteenth Century*, vol. vi. pp. 224, 225, adds — "As the lady had no issue by Sir Edward Greene, it perhaps does not matter what his family was."

"I see he was created a baronet 26th July, 1680, and died a. p. Dec. 1676; and that Courthope, in his *Extinct Baronetage*, calls his lady 'dau. of — Pegg,' not being aware of her importance as the mother of the Earl of Plymouth. This may be worth remarking."

*The Rev. T. Leman.*

Sir, — Your correspondent A. T. will find the information he requires respecting the Reverend Thomas Leman, of Bath, in the *Gentleman's Magazine* for Oct. 1826, p. 373.; for Aug. 1828, p. 183.; and for Feb. 1829. He may also consult Britton's *Memoirs of the Life, Writings, and Character of Henry Hatcher*. G. M.

A Memoir of the Rev. Thomas Leman will be found in Nichols's *Illustrations of Literature*, vol. vi.

p. 436, *et seq.*, comprising an enumeration of his writings in various county histories and other works of that character, and followed by eighteen letters addressed to Mr. Nicholls, J. N. Brewer, Esq., and the Rev. Dr. Samuel Parr. N.

#### *Burnet Prize at Aberdeen.*

Sir, — I sent a *query* to the *Athenæum*, who, by a *note*, referred it to you.

My object is to ascertain *who gained the last Theological Premium* (forty years since, or nearly) at Aberdeen. You no doubt know the subject: it is for the best Treatise on "the Evidence that there is a Being all powerful, wise, and good, by whom every thing exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity; and this, in the first place from considerations independent of Written Revelation, and, in the second place, from the revelation of the Lord Jesus; and, from the whole, to point out the inferences most necessary for and useful to mankind."

I wish to know who gained the first prize, and who the second premium. H. ANDREWS.

Manchester, Nov. 27. 1849.

[We are happy to be able to answer our correspondent's query at once. The first Burnet prize, on the last occasion, was gained by the Reverend William Lawrence Brown, D. D., and Principal, if we recollect rightly, of Marischal College, Aberdeen. His prize work, entitled *Essay on the Existence of a Supreme Being possessed of Infinite Power, Wisdom, and Goodness*, was published at Aberdeen, in 2 vols. 8vo. 1816. The second prize man was the present amiable and distinguished Archbishop of Canterbury. His work, entitled *A Treatise on the Records of Creation*, was published in London, in 2 vols. 8vo. 1816.]

#### *Incumbents of Church Livings.*

Sir, — In answer to the Query of your correspondent L., I beg to inform him that he may find the name, if not the birth-place, of incumbents and patrons of Church Livings in the county of Norfolk, long prior to 1680, in the Institution Books at Norwich, consisting of numerous well preserved folio volumes. Blomefield and Parkin, the historians of the county, have made ample use of these inestimable books. G. M.

#### *History of Landed and Commercial Policy of England — History of Edward II.*

In reply to the two queries of your correspondent ANGLO-CAMBRIAN:—

1. The *Remarks upon the History of the Landed and Commercial Policy of England* was written by the Rev. Joseph Hudson, Prebendary of Carlisle, 1782, "a judicious and elegant writer, who could not be prevailed on to give his name with it to the public."—See Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. viii. p. 160, note.

Mr. N. characterises it as "a valuable work, richly deserving to be better known."

2. There are two histories of King Edward II., one in small folio, of which the title is accurately given by your correspondent, and another in 8vo., the title of which is given at the head of the reprint in the *Harleian Miscellany*, vol. i. p. 68. Both these editions bear the date of 1680. I had always supposed that the edition in 8vo. was a mere reprint of the folio; but on now comparing the text of the folio with that of the 8vo. as given in the *Harl. Miscellany*, I find the most essential differences; so much so, as hardly to be recognised as the same. Mr. Park, the last editor of the *Harl. Miscellany* (who could only find the folio), appears to have been puzzled by these differences, and explains them by the supposition that the diction has been much modified by Mr. Oldys (the original editor of the *Miscellany*), a supposition which is entirely erroneous. The "Publisher's Advertisement to the Reader," and the "Author's Preface to the Reader," signed "E. F.," and dated "Feb. 20. 1627," are both left out in the 8vo.; and it will be seen that the anonymous authorship and date of composition in the title-page are suppressed, for which we have substituted "found among the papers of, and (supposed to be) writ by, the Right Honourable Henry Viscount Falkland."

Antony Wood, without absolutely questioning its authenticity, seems to have regarded it as a mere ephemeral production, as brought out at a time "when the press was open for all such books that could make any thing against the then government, with a preface to the reader patch'd up from very inconsiderable authors, by Sir Ja. H. as is supposed."—*Athen. Oxon.* vol. ii. p. 565. There is not the slightest evidence to connect the authorship either of the folio or the 8vo. with Henry Viscount Falkland.

Your correspondent A. T. (p. 59.) will find all the information he desires about the Rev. Thomas Leman, and the assistance he rendered to Mr. Hatcher in his edition of *Richard of Cirencester*, in Mr. Britton's *Memoirs of the Life, Writings, and Character of Henry Hatcher*, author of the *History of Salisbury, &c.*, printed in 1817, to accompany Mr. Britton's own *Autobiography*. See pp. 7 and 8. C. L. L.

#### To eat Humble Pie.

Mr. Editor,—Your correspondent, Mr. HAMMACK, having recorded Mr. Pepys's love of "brave venison pasty," whilst asking the derivation of the phrase, "eating humble pie," in reference to a bill of fare of Pepys's age, I venture to submit that the *humble pie* of that period was indeed the pie named in the list quoted; and not only so, but that it was made out of the "umbles" or entrails of the deer, a dish of the second table, inferior of

course to the venison pasty which smoked upon the dais, and therefore not inexpressive of that humiliation which the term "eating humble pie" now painfully describes. The "umbles" of the deer are constantly the perquisites of the game-keeper.

A. G.

Ecclesfield, Nov. 24. 1849.

#### MINOR QUERIES.

##### Eva, Daughter of Dermot Mac Murrough.

Mr. Editor,—I should be glad if any of your readers, Irish or English, could inform me whether we have any other mention of Eva, daughter of Dermot Mac Murrough, last independent king of Leinster, than that she became, in the spring of the year 1171, the wife of Richard Strongbow, Earl of Pembroke, at Waterford.

Any fortunate possessor of O'Donovan's new translation of *The Annals of the Four Masters*, would much oblige me by referring to the dates 1135 and 1169, and also to the period included between them, for any casual notice of the birth of this Eva, or mention of other slight incident with which she is connected, which may there exist.

A HAPLESS HUNTER.

Malvern Wells, Nov. 20. 1849.

##### John de Daundelyon.

Sir,—In the north chancel of St. John's Church, Margate, is a fine brass for John Daundelyon, 1445, with a large dog at his feet; referring to which the Rev. John Lewis, in his *History of the Isle of Tenet*, 1723 (p. 98.), says:

"The two last bells were cast by the same founder, and the tenor the gift of one of the family of Daundelyon, which has been extinct since 1460. Concerning this bell the inhabitants repeat this traditional rhyme:

John de Daundelyon, with his great dog,  
Brought over this bell on a mill-cog."

This legend is still given to visitors of this fine old church. Will some of your antiquarian correspondents throw some light on the obscurity?

E.

##### Genealogy of European Sovereigns.

Sir,—Can you or any of your correspondents tell me of one or two of the best works on the "Genealogy of European Sovereigns?" I know of one,—Anderson's *Royal Genealogies*, London, 1732, folio. But that is not of as late a date as I should wish to see.

Q. X. Z.

##### Duke of Ashgrove.

At p. 14. of Doctor Simon Forman's *Diary* (edited by Mr. Halliwell, 1849), mention is twice made of Forman being engaged as "Scolmaster to the Duke of Ashgrove's Sonne." Who was the person thus alluded to?

P. C. S. S.

*Sir William Godbold.*

Mr. Editor,—In the *Gentleman's Magazine* for July, 1842, occurs this:—

"In the parish church of Mendham, Suffolk, is a mural monument bearing an inscription, of which the following is a transcript:

"M. S. V. C<sup>mi</sup> Doctissimique D. Gulielmi Godbold Militis ex illustri et perantiquâ Prosapiâ oriundi, Qui post Septennem Peregrinationem animi excolendi gratiâ per Italiam, Græciam, Palæstinam, Arabiam, Persiam, in solo natali in bonarum literarum studiis consenscens morte repentinâ obiit Londini mense Aprilis A<sup>o</sup>. D. MDCXIII, ætatis LXIX."

"One would presume that so great a traveller would have obtained some celebrity in his day; but I have never met with any notice of Sir William Godbold. I have ascertained that he was the only son of Thomas Godbold, a gentleman of small estate residing at Metfield, in Suffolk, and was nephew to John Godbold, Esq., Serjeant-at-Law, who was appointed Chief Justice of the Isle of Ely in 1638. He appears to have been knighted previously to 1664, and married Elizabeth, daughter and heir of Richard Freston, of Mendham (Norfolk), Esq., and relict of Sir Nicholas Bacon, of Gillingham, Bart., whom he survived, and died without issue in 1687. I should consider myself under an obligation to any of your correspondents who could afford me any further account of this learned knight, or refer me to any biographical or other notice of him."

To the writer of that letter the desideratum still remains unsupplied. Your welcome publication appears to offer a channel for repeating the inquiry.

G. A. C.

*Ancient Motto.*

Many years since I read that some pope or emperor caused the following, or a motto very similar to it, to be engraven in the centre of his table:—

"Si quis amicum absentem rodere delectat ad hanc mensam accumbere indignus est."

It being a maxim which all should observe in the daily intercourse of life, and in the propriety of which all must concur, I send this to "NOTES AND QUERIES" (the long wished-for medium), in the hopes that some kind "note-maker" can inform me from whence this motto is taken, and to whom ascribed.

J. E. M.

*Works of King Alfred.*

Sir,—If any of your readers can inform me of MSS. of the Works of King Alfred the Great, besides those which are found in the larger public collections of MSS., he will confer a favour not only on the Alfred Committee, who propose to publish a complete edition of King Alfred's Works, but also on their Secretary, who is your obedient servant,

J. A. GILES.

Bampton, Oxford, Nov. 23. 1849.

*"Bive" and "Chote" Lambs.*

I should be much obliged to any of your readers who would favour me with an explanation of the words "Bive" and "Chote." They were thus applied in an inventory taken in Kent.

"27 Hen. VIII. Michael<sup>m</sup>.

"Bive lambes at xvi<sup>d</sup>. the pece.

"Chote lambes at xii<sup>d</sup>. the pece."

T. W.

*Anecdote of the Civil Wars.*

Horace Walpole alludes to an anecdote of a country gentleman, during the Civil Wars, falling in with one of the armies on the day of some battle (Edgehill or Naseby?) as he was *quietly going out with his hounds*. Where did Walpole find this anecdote?

C.

*A Political Maxim—when first used.*

Who first used the phrase—"When bad men conspire, good men must combine"?

C.

*Richard of Cirencester*

S. A. A. inquires whether the authenticity of Richard of Cirencester, the Monk of Westminster, has ever been satisfactorily proved. The prevailing opinion amongst some of the greatest antiquaries has been that the work was a forgery by Dr. Bertram, of Copenhagen, with a view of testing the antiquarian knowledge of the famous Dr. Stukeley; of this opinion was the learned and acute Dr. Whittaker and Mr. Conybeare. It is also further worthy of mention that some years since, when the late Earl Spencer was in Copenhagen, he searched in vain for the original manuscript, which no one there could tell him had ever existed, and very many doubt if it ever existed at all.

*Lord Erskine's Brooms.*

When and where was it that a man was apprehended for selling brooms without a hawker's licence, and defended himself by showing that they were the agricultural produce of Lord Erskine's property, and that he was Lord E.'s servant?

GRIFFIN.

*John Bell of the Chancery Bar.*

When did John Bell cease to practise in the Court of Chancery, and when did he give up practice altogether, and when was the conversation with Lord Eldon on that subject supposed to have taken place?

GRIFFIN.

*Billingsgate.*

Mr. Editor,—Stow, in his *Survey of London*, with reference to Billingsgate, states, from Geoffrey of Monmouth, "that it was built by Belin, a king of the Britons, whose ashes were enclosed in a vessel of brass, and set upon a high pinnacle of



stone over the same *Gate*." . . . "That it was the largest water *Gate* on the River of Thames." . . . "That it is at this day a large water *Gate*," &c. Can you, Mr. Editor, or any of your respected correspondents, refer me to any drawing or description of the said *Gate*? WILLIAM WILLIAMS.

Rood Lane, Nov. 24. 1849.

*Family of Pointz of Greenham.*

Mr. Editor,—Can any of your readers inform me if that branch of the ancient family of *Pointz*, which was seated at Greenham, in the parish of Ashbrittle, in Somersetshire, is extinct, and when the male issue failed? Some of them intermarried with the Chichesters, Pynes, and other old Devonshire families.

The *Pointzes* remained at Greenham after 1600.  
L \* \* B.

*Marescaucia.*

Sir,—In the *Testa de Nevill* appear the following entries:—

P. 237. a. "Terra Willi de Montellis (read Moncellis) in villa de Cumpton pertinet ad *marescaucium* domini Regis," &c.

P. 269. a. "Will's de Muncus tenet Parvam Angram (Little Ongar, in Essex) de Domino Rege de *Marescaucia* quæ fuit de Baronis Gilberti de Tani."

P. 235. b. "Waleramus de Muncus tenet Cumpton per serjantiam *Marescaucia*."

If any of your readers can throw any light on the signification of the word "*Marescaucia*," occurring in these extracts, and the tenure referred to, they will greatly oblige  
D. S.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

The Work of Walter Mapes, "*De Nugis Curialium*," respecting which we inserted a Query from the Rev. L. B. Larking, in our last number, is culled for the Camden Society by Mr. Wright, and will form one of the next publications issued to the members.

Messrs. Sotheby and Co., of Wellington Street, Strand, will be occupied during the week commencing on Monday, the 17th instant, with the sale of "the third portion of the stock of the late eminent bookseller, Mr. Thomas Rodd, comprising rare and valuable works of the early English poets and dramatists; facotie, romances, and novels, and other departments of elegant literature."

Mr. Rodd's knowledge, great in all departments of bibliography, was particularly so in that of our early poetical and dramatical writers; and although the numerous commissions he held for such rarities in it as he secured, necessarily prevented their being left upon his shelves, the present collection exhibits a number of articles calculated to interest

our bibliographical friends, as the following specimens of a few Lots will show:—

578 Dedekindus (Fred.) School of Slovenia, or Cato turned Wrong Side Outward, in Verse, by R. F. Gent.

very rare, original binding: sold at Perry's sale for £11 11s. 1605

591 De Soto (Barthons) *Primera Parte de la Angelica*

blue morocco, rare Granada, 1586

\*.\* No more than the first portion of this poem, which is in continuation of the Orlando of Ariosto, ever appeared. Cervantes notices it with great praise in his Don Quixote.

747 Jestis and Jeeres, Pleasant Taunts and Merry Tales (wants all before B 2), VERY RARE.

\*.\* One of these Jestis mentions Shakspeare by name. 1211 MARIE OF EGYPT, a sacred Poeme describing the Miraculous Life and Death of the Glorious Convert of, in verso

rare, russia, gilt edges no date (1650)

1212 MARKHAM (Robert), THE DESCRIPTION OF THAT EVER TO BE FAMED KNIGHT SIR JOHN BURGH, fine copy, with port. by Cecil 1628

\*.\* A POEM OF GREAT RARITY, the Bindley copy, afterwards Mr. Heber's, sold for £15.

1345 SHAKESPEARE (W.), COMEDIES, HISTORIES, AND TRAGEDIES, FIRST EDITION, wanting the title and four leaves at the end, soiled. folio, 1623

1451 Polimanteia, or the Means Lawfull and Unlawfull to judge of the Commonwealth, rare 4to. 1595

\*.\* Notice is made of Shakspeare (R 2), Spenser, Sir D. Lyndsay, Harvey, Nash, &c.

1606 SCOTLAND:—A VERY CURIOUS AND RARE SERIES OF LATIN POEMS (BY ALEXANDER JULIUS) on the Marriage or Deaths of some Scottish Nobles, as the Marchioness of Huntley, Edin. 1607—Countess of Argyle, ib. 1607—Earl Keith, ib. 1609—Earl of Montrose, ib. 1609—Prince Henry, ib. 1612—Fredericke Prince Palatine, ib. 1614—Earl of Lothian; with the author's Sylvarum liber, 1614

\*.\* Of these rare poetical pieces, four are unnoticed by Lowndes; five of them are published anonymously; but their similarity to those with an author's name testifies the source from which the others emanated.

The collection contains a good deal of early Dutch poetry, well deserving attention for the lights which we are sure may be thrown from it upon our own early national literature.

Miller, of 43, Chandos Street, has issued his December Catalogue, comprising, among other articles, "Books on Freemasonry, Poetry, and the Drama, Histories of Ireland and Irish Antiquities," which he states to be "mostly in excellent condition and good binding," and, he might have added, "at reasonable prices."

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

(In continuation of List in No. 5.)

DIXON'S TYPOGRAPHICAL ANTIQUITIES. Vol. II.  
CATALOGUE OF LIBRARY OF JOHN HOLME. Vol. IV. 1830 or 1833.  
In boards.

PINDAR, by ABRAHAM MOORE, Part II. Boards. Uncut.

A TRACT, OF SERMON, BY WM. STEPHENS, Fellow of Exeter College and Vicar of Bampton, "THE SEVERAL HETERODOX HYPOTHESES CONCERNING BOTH THE PERSONS AND THE ATTRIBUTES OF THE GODHEAD, JUSTLY CHARGEABLE WITH MORE INCONGRUENCIES THAN THOSE IMPUTED TO THE ORTHODOX," &c. Printed about 1719 or later.

[WHEATLEY'S] CHRISTIAN EXCEPTIONS TO THE PLAIN ACCOUNT OF THE LORD'S SUPPER. 1737.

THE APPENDIX TO DR. RICH. WARREN'S AURORA. 1737.

THE APPENDIX TO HODDLEY'S PLAIN ACCOUNT OF THE SACRAMENT.

W. G. BROMINGTON'S SECOND REPLY TO AUTHOR OF PALMOMANIA.

BRITISH CRITIC for JANUARY, FEBRUARY, APRIL, 1822. Uncut.

DR. JOHN EDWARDS' REMARKS AND REFLECTIONS (not his SOME BRIEF CRITICAL REMARKS, 1714) ON DR. CLARKE'S SCRIPTURE DOCTRINE.

SPECTATOR. Vol. IV. of the edition in 6 vols. small 8vo., 1826, with Preface by Lynam.

RYANS' OLD BALLADS. Vol. III. 1784.

HOLY SOFT'S LAVATER. Vol. I. 1789.

EDMONDSON'S HERALDAY. Vol. II. 1780.

FIELDING'S WORKS. Vol. XI. 1808. The 14 vol. Bookseller's edition.

SWIFT'S WORKS. Vol. I. of Edition published by Falconer. Dublin. 1763.

ROLLIN'S ANCIENT HISTORY. Vol. I. of 2nd edition in 10 vols. Knapp's. 1739.

\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, publisher of "NOTES AND QUERIES," 186, Fleet Street.

## NOTICES TO CORRESPONDENTS.

The matter is so generally understood with regard to the management of periodical works, that it is hardly necessary for the Editor to say that he cannot undertake to return manuscripts; but on one point he wishes to offer a few words of explanation to his correspondents in general, and particularly to those who do not enable him to communicate with them except in print. They will see, on a very little reflection, that it is plainly his interest to take all he can get, and make the most, and the best of everything; and therefore he begs them to take for granted that their communications are received, and appreciated, even if our succeeding Numbers bear no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of sometimes giving an explanation, when there really is one which would quite satisfy the writer, for the delay or non-insertion of his communication. Correspondents in such cases have no reason, and if they understood an editor's position they would feel that they have no right, to consider themselves undervalued; but nothing short of personal experience in editorship would explain to them the perplexities and evil consequences arising from an opposite course.

COMMUNICATIONS RECEIVED. — Naso. — J. I. — W. Robson. — I. F. M. — I. S. — Latus. — O. — Marianne. — Q. D. — G. H. B. — J. B. Yates. — W. J. B. R. — H. C. de St. C. — B. — F. E. — C. — Rev. L. B. Larking (with many thanks). — I. P. L. (Oxford). — A. D. M. — W. H. — C. — T. H. T. — L. C. R. — I. F. M.

V. who is thanked for his letter, will see by a Note in a former part, that the work of Walter Mapes referred to by the Rev. L. B. Larking, is on the eve of publication by the Camden Society. Mr. Larking's query refers to the transcripts of that and other works made by Trypsden.

Articles on "Cold Harbour" and "Parallel Passages in the Poets," in an early number.

MELANION has our best thanks. The Stamp Office affix the stamp at the corner of the paper most convenient for stamping. The last page falling in the centre of the sheet prevents the stamp being affixed to it in that certainly more desirable place.

We have received many complaints of a difficulty in procuring our paper. Every Bookseller and Newsmonger will supply it if ordered, and gentlemen residing in the country may be supplied regularly with the Stamped Edition by giving their orders direct to the publisher, Mr. GEORGE BELL, 186, Fleet Street, accompanied by a Post Office order for a quarter (4s. 4d.). All communications should be addressed To the Editor of "NOTES AND QUERIES," 186, Fleet Street.

A neat Case for holding One Year's Numbers (52) of NOTES AND QUERIES will be ready next week, and may be had, by Order, of all Booksellers.

**CURIOUS AND RARE BOOKS.** Just published, a small Catalogue of old Books: will be forwarded on receipt of a postage stamp; or various Catalogues containing numerous Works on the Occult Sciences, Facetiae, &c. may be had on application, or by forwarding six postage stamps, to G. BUNSTED, 205, High Holborn.

Just published, Gratis, Postage a single Stamp.

**A CATALOGUE OF SOME BOOKS** from the Sale at BROCKLEY HALL, Somerset: also some which formerly belonged to BROWNE WILLIS, the Antiquary, full of his Autograph Additions, &c.; and others from Private Libraries. Now selling by THOMAS KERSLAKE, bookseller, at No. 3, Park Street, Bristol: the Nett Cash Price being annexed to each Lot. All warranted perfect.

N. B. These books are all different from the contents of T. Kerslake's recently-published Large Catalogue of upwards of 8000 Lots, which may be examined at the Public Literary Institution of almost all the cities and principal towns of the United Kingdom, where Copies have been deposited.

Libraries and good Old Books, of all kinds and languages, bought for Cash, or valued for Will Probate or other purposes, and no Charge made for such Valuation when the Books are also bought by T. KERSLAKE. Good Prices given for Black Letter Books and Manuscripts.

**THE PUBLISHERS' CIRCULAR,**  
**AND**  
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No. 7.]

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## MARRIAGE CONTRACT OF MARY QUEEN OF SCOTS AND THE EARL OF BOTHWELL.

[Among the curious documents which have been produced from time to time before the House of Lords in support of peerage claims, there have been few of greater historical interest than the one which we now reprint from the Fourth Part of the Evidence taken before the Committee of Privileges on the Claim of W. Constable Maxwell, Esquire, to the title of Lord Herries of Terregles. It is a copy of the Contract of Marriage between Queen Mary and the Earl of Bothwell, which, although it is said to have been printed by Carmichael, in his *Various Tracts relating to the Peerage of Scotland, extracted from the Public Records*, has not been referred to by Robertson, or other historians of Scotland, not even by the most recent of them, Mr. Tytler.

Mr. Tytler tells us that on the 12th of May, 1567, Bothwell was created Duke of Orkney, "the Queen with her own hands placing the coronet on his head," and that the marriage took place on the 15th of May, at four o'clock in the morning in the presence-chamber at Holyrood; and that on the following morning a

paper, with this ominous verse, was fixed on the palace gate:—

"Mense malas Maio nubere vulgus ait."

The Contract, which is dated on the fourteenth of May, is preserved in the Register of Deeds in the Court of Session (Vol. IX. p. 86.), and as the copy produced before the House is authenticated—and consequently it may be presumed a more strictly accurate one than that which Carmichael has given—it seems well deserving of being transferred to our columns, and so made more available to the purposes of the historian, than it has been found to be in Carmichael's *Tract*, or is likely to be when buried in a Parliamentary Blue Book.]

"Decimo quarto Maij anno domini 1567. lxxvij.

"Sederunt dni sessionis clericus regni.

"In þns of ye lordis of counsale comperit personale ane ry<sup>t</sup> excellent ry<sup>t</sup> heicht and michte princes Marie be ye grace of God queene of Scottis douieier of France on that ane pairt and ane ry<sup>t</sup> noble and potent prince James duk of Orkney erl Bothule lord Hales crychtoun and Liddisdeall great admiral of ye realm of Scotland on y<sup>t</sup> vy<sup>r</sup> p<sup>t</sup> and gair in yis contract and appointment following subscriuit w<sup>t</sup> y<sup>r</sup> handis and desyrit ye samen to be insert in ye bukis of counsale to haif ye strenth force and effect of y<sup>r</sup> act and decreit thereupon the q<sup>lk</sup> desyre ye saidis lordis thocht reasonable and y<sup>r</sup>for hes decernit and decernis ye said contract and appointment to be insert and registret in ye said bukis to haif ye strenth force and effect of y<sup>r</sup> act and decreit in tyme to cum et ad perpetuam rei memoriam and hes interponit and interponis y<sup>r</sup> autoritie y<sup>r</sup>to and ordenis y<sup>r</sup> autentik extract of the samen to be deliuerit to the foirsaid partiis and the principale to remane apud registrum Off ye q<sup>lk</sup> contract ye tennor followis At Edinburgh ye xiiii. day of May the year of God I<sup>mv</sup> thrie score sevin yeris it is appointit aggreit contractit and finale concordit betwix ye r<sup>t</sup> excellent ry<sup>t</sup> heich and mychte princess Marie be ye grace of God queen of Scottis douarrier of France on that ane pairt and ye ry<sup>t</sup> noble and potent prince James duke of Orkney erle Bothul lord Hales crychtoun and Liddisdeall great admiral of yis realm of Scotland on y<sup>t</sup> vy<sup>r</sup>

p<sup>t</sup> in manner forme and effect as efter followis that is to say fforsamekle as her majestie considering w<sup>t</sup> herself how almycte God hes not onlie placit and constitut hir hienes to reigne over this realme and during hir lifyme to governe ye peple and inhabitants y<sup>r</sup>of hir native subjects bot als that of hir royall persoun succession my<sup>t</sup> be producit to enioy and posses yis kingdome and dominionis y<sup>r</sup>of quhen God sall call hir hienes to his mercie out of yis mortale life and how grecoule it hes plesit him alredy to respect her hienes and yis hir realm in geving vnto hir maistie of her mest deir and onlie sone ye prince baith her hienes self and hir heill subjects are detbond to render vnto God immortale prayss and thankis and now hir maistie being destitute of ane husband levand soliterie in ye estate of wedoheid and yet young and of flurissching aige apt and able to procreat and bring furth ma childreyn hes been pressit and humble requirit to yeild vnto sum mariege quhilke petition hir grece weying and teking in gud pairt bot cheiffe regarding ye preservatioun and continewance of hir posteritie hes condescendit y<sup>r</sup>to and mature deliberatioun being had towert psonage of him w<sup>t</sup> quhome hir hienes sall joyne in marriage ye maist p<sup>t</sup> of hir nobilite be way of adviss hes humblie preyt hir maistie and thocht bettir that she sculd sefar humble herself as to accept ane of hir awin borne subiectis in y<sup>t</sup> state and place that war accustomet w<sup>t</sup> ye manneris lawis and consuetud of yis cuntre rether yan ony foreyne prince and hir maistie preferrand their aduyse and preyeris with ye welfeir of hir relm to the avansment and promotion q<sup>l</sup>k hir hienes in p<sup>t</sup>icular mycht heve be foreyn marriage hes in that point likwis inclinit to ye suit of hir said nobilitie and yai nemand ye said noble prince now duke of Orkney for ye speciall personage hir maistie well aduisit hes allowit yair motioun and nominatioun and gratiousslie accedit y<sup>r</sup>vnto having recent memorie of the notable and worthie actis and gude service done and performit be him to hir matie als weill sen hir returning and arivall in this realme as of befor in hir hienes minoritie and dureing the tyme of government of umq<sup>l</sup> hir dearest moder of gude memorie in the furth setting of her maties autoritie agais all impugnaris and ganestanders y<sup>r</sup> of quhais magnanimitie couraige and constant trewth towert her matie in preservation of hir awn person from mony evident and greit dangers and in conducting of heich and profitable purposes tending to her hienes advancement and establisshing of this countre to hir profite and universall obedience hes sa fer movit her and procurit hir favour and affection that abuisit the common and accustomat gude grace and benevolence quhilke princesses usis to bestow on noblemen thair subjectis weill deserving hir matie wil be content to resae and tak to hir husband the said noble prince for satisfaction of

the hearts of hir nobilitie and people and to the effect that hir matie may be the mair able to govern and rewill this realme in tyme to cum dureing hir lifyme and that issue and succession at Goddis plesure may be producit of hir maist noble persoun quhilke being sa dear and tender to hir said dearest son efter hir maties deceas may befor all oyris serve ayd and comfort him Quhairfore the said excellent and michtie princesse and quene and the said noble and potent prince James duke of Orkney sall God willing solemnizat and compleit the band of metrimony aither of them with vther in face of haly kirk w<sup>t</sup> all gudly diligence and als hir matie in respect of the same metrimony and of the succession at Goddis plesure to be procreat betwix thame and producit of hir body sall in her nixt parliament grant ane ratificatioun w<sup>t</sup> aviss of hir thrie estates quhilke hir matie sall obtene of the infestment maid be hir to the said noble prince then erll Boithuill and his airis mail to be gottin of his body quhilke failzeing to hir hienes and hir crown to returne off all & hail the erlldome landis and ilis of Orkney and lordship of Zetland with the holmes skeireis quylandis outbrekkis castells towrs fortalices maner places milns multures woddis cunninghares ffishings as weill in ffresh watters as salt havynis portis raidis outsettis parts pendicles tennentis tennendries service of frie tennents advocation donation and richt of patronage of kirkis benefices & chaplanries of the samyn lyand w<sup>t</sup>in the sherifdom of Orkney and ffowdry of Zetland respective with the toll and customs within the saidis boundis togidder with the offices of sherifship of Orkney and ffowdry of Zetland and office of justiciarie w<sup>t</sup>in all the boundis als weill of Orkney as Zetland with all priviledges fies liborties and dewities perteing and belanging y<sup>r</sup>to and all thair pertinentis erectit in ane hail and frie dukrie to be callit the dukrie of Orkney for evir and gif neid be sall mak him new infestment thairvpoun in competent and dew form quhilke hir matie promittis in verbo principis and in caiss as God forbid thair beis na airis mail procreat betwix hir matie and the said prince he obleiss his other airis mail to be gottin of his body to renunce the halding of blenchferme contenit in the said infestment tackand alwyis and ressavand new infestment of the saidis landis erlldome lordships ilis toll customs and offices abovewryten and all thair pertinentis erectit in an dukrie as said is quhilke name and titill it sall alwyis retene notwithstanding the alteratioun of the halding his saidis airis mail to be gottin of his body payand zeirlye thairfore to our said soverane ladies successoris y<sup>r</sup> comptrollaris in y<sup>r</sup> name the soume of twa thousand pundis money of this realme lykas the samyn wes sett in the tyme of the kingis grace her gracious ffader of maist worthie memorie Mairowir the said noble and potent prince and duke obleiss



him that he sall no wayis dispone nor putt away  
 any of his lands heretages possessiones and offices  
 present nor quhilkis he sall happen to obtene and  
 conquis heireftir durieng the mariage fre the airis  
 mail to be gottin betwix him & her m'ie bot yai  
 to succed to the same als weil as to the said  
 dukrie of Orknay Furthermair it is concludit  
 and accordit be hir ma'ie that all signateurs tres  
 and wrytingis to be subscrivit be hir ma'ie in  
 tyme to cum eftir the completing and solemniza-  
 tion of the said mariage other of giftis disposi-  
 tionis graces privileges or vtheris sic thingis  
 quhatsumevir sal be alsua subscrivit be the said  
 noble prince and duke for his interesse in signe  
 and taken of his consent and assent y'to as her  
 ma'ies husband Likas it is alsua aggreit and ac-  
 cordit be the said noble prince and duke that na  
 signateurs tres nor wrytingis othir of giftis disposi-  
 tions graces privileges or others sic thingis con-  
 cerning the affairs of the realme sall be subscrivit  
 be him onlie and w'tout hir ma'ies aviss and sub-  
 scription and giff ony sic thing happin the samyn  
 to be of nane avail. And for observing keiping  
 and fulfilling of the premisses and every poynt  
 and article y'of the said noble and michte princeesse  
 and the said noble prince and duke hes bundin  
 and obleissit thame faithfullie to othis and ar  
 content and consentis that this present contract be  
 actit and registrat in the buiks of counsaile and  
 session ad perpetuum rei memoriam and for act-  
 ing and registering hereof in the samyn buiks her  
 ma'ie ordains hir advocattis and the said noble  
 prince & duke hes maid and constitute m<sup>r</sup> David  
 Borthuik Alex<sup>r</sup> Skeyn his p'fors con<sup>ble</sup>ie and sea'ie  
 promittand de rato In witness of the quhilk thing  
 hir ma'ie and the said noble prince and duke hes  
 subscrivit this present contract with their hands  
 day yeir and place foirsaidis befor thir witnesses  
 ane maist reverend ffather in God Johnne arch-  
 bishop of Sant Andrews commendator of paisly &  
 George erll of Huntlie lord Gordon and Badzeneth  
 chencelar of Scotland &c. David erll of Craufurd  
 lord Lindsay Andro erll of Rothes lord Leslie  
 Alexander bishop of Galloway commendator of  
 Inchaffray John bishop of Ross Johnne lord  
 Fleming Johnne lord Hereis W<sup>m</sup> Maitland of  
 Lethington younger secretar to our soverane ladie  
 sir Johnne Bellanden of Auchnoule kny<sup>t</sup> justice  
 clerk and M<sup>r</sup> Robert Crichton of Eliah advocat to  
 hir hienes with oys divers.

(Signed) MARIE R.  
 JAMES DUKE OF ORKNAY.

#### BILL OF FARE OF 1626.

If an actual bill of fare in a gentleman's house,  
 anno 1626, be worth your acceptance, as a pendant  
 to the one prescribed in your fourth number, you  
 are welcome to the following extract from the

account book of Sir Edward Dering, Knt. and  
 Bart.:—

"A Dinner att London, made when my Lady  
 Richardson, my sister E Ashbornham, and Kate  
 Ashb,—my brother John Ashb, my cosen Walldron  
 and her sister, and S<sup>r</sup> John Skeffington, were with me  
 att Aldersgate streete, December 23. 1626. My sister  
 Fr Ashb and cosen Mary Hill did fayle of coming.

|                                                                                         |   |   |   |   |          |
|-----------------------------------------------------------------------------------------|---|---|---|---|----------|
| Wine                                                                                    | - | - | - | - | 3s. 10d. |
| Sturgeon                                                                                | - | - | - | - | 7s.      |
| a joll of brawne                                                                        | - | - | - | - | 5s.      |
| pickled oystres a barrell                                                               | - | - | - | - | 1s. 6d.  |
| viniger                                                                                 | - | - | - | - | 3d.      |
| Rabets a couple—larks a dozen—plovers 3 and<br>snikes 4                                 | - | - | - | - | 7s.      |
| Carraways and comfites                                                                  | - | - | - | - | 6d.      |
| a Banquet and 2 dozen and a half of glass plates to<br>sett itt out in                  | - | - | - | - | 1l. 3s.  |
| Half a doe—which in y <sup>e</sup> fee and charge of bringing<br>itt out of Northampton | - | - | - | - | 8s.      |
| a warden py that the cooke made—we finding y <sup>e</sup><br>wardens                    | - | - | - | - | 2s. 4d.  |
| for a venison pasty, we finding y <sup>e</sup> venison                                  | - | - | - | - | 4s.      |
| for 2 minet pyes                                                                        | - | - | - | - | 2s. 6d.  |
| a breast of veale                                                                       | - | - | - | - | 2s. 4d.  |
| a legg of mutton                                                                        | - | - | - | - | 2s.      |

Sum totall expended - 3l. 10s. 3d.

The dinner was at y<sup>e</sup> first course—

a peeces of Brawne.  
 a boyled ducke in white broathe.  
 a boyled haunch of powdered venison.  
 2 minet pyes.  
 a boyled legge of mutton.  
 a venison pasty.  
 a roast ducke.  
 a powdered goose roasted.  
 a breast of veale.  
 a cold Capon py.

Second course—

a couple of rabbits.  
 3 plovers.  
 12 larks.  
 4 snikes.  
 pickled oysters—2 dishes.  
 a cold warden py.  
 a joll of Sturgeon.

Complement—

Apples and Carrawayes.  
 wardens bakt and cold.  
 a Cake and  
 Cheese.

A banquet ready in y<sup>e</sup> next room.

Mem<sup>a</sup>—we had out of y<sup>e</sup> country y<sup>e</sup> goose, y<sup>e</sup>  
 duckes, y<sup>e</sup> capon py, y<sup>e</sup> Cake and wardens, and y<sup>e</sup>  
 venison; but that is always p<sup>d</sup> for, though given."

The above seems to have been a family dinner.  
 Sir Edward married, for his second wife, a daughter

of Sir John Ashbornham, as appears by the following entry : —

"1. January 1624, beeing Saturday, at size of y<sup>e</sup> clocke att night, atte Whitehall, in y<sup>e</sup> Duke of Buckingham's lodgings, I married Anne Ashbornham, third dā of Sir John Ashbornham, late of Ashbornham, Kt."

In another entry we have —

". . . , Dec. 1626, being thursday, Elizabeth Lady Ashbornham widor of S<sup>r</sup> Jno Ashbornham, was married in S<sup>t</sup> Giles his Church in y<sup>e</sup> feildes, nere London, to S<sup>r</sup> Thomas Richardson, K<sup>t</sup>, then Lo. cheife Justice of y<sup>e</sup> coimon pleas."

The day of the month is torn out. It would almost seem as if this was the wedding dinner, on the occasion of the marriage of the Chief Justice with Lady Dering's mother; at all events the reunion of the family in London was caused by that event.

Banquet was the name given to a dessert, and it was usually set out in another room.

The large baking pear is still called warden in many counties.

Appended to the above is a bill of the items of the "banquet," with the cost of hire for the glass plates; but it is so hopelessly illegible that I will not venture to give it. Many of the items, as far as I can read them, are not to be found in "the books," and are quite new to me.

Having had no small experience in deciphering hopeless scribblings, I think I may pronounce this to be better left alone than given in its present confused state.

LAMBERT B. LARKING.

Ryarsh Vicarage.

#### MONETA SANCTÆ HELENÆ.

As a subscriber to your valuable publication, allow me to suggest that it might, from time to time, be open to contributions explaining obscure passages or words, which often occur in the works of mediæval writers, and more especially in early English records. So far as English usages and customs are concerned, the Glossary of Du Cange is of comparatively little value to the English student; many terms, indeed, being wrongly interpreted in all editions of that work. Take, for example, the word "tricesima," the explanation of which is truly ridiculous; under "beresfellarii," the commentary is positively comic; and many other instances might be cited. At the same time, it would be presumptuous to speak otherwise than in terms of the highest respect and admiration of Du Cange and his labours. The errors to which I allude were the natural consequences of a foreigner's imperfect knowledge of English law and English customs; still it is to be lamented that they should have remained uncorrected in the later editions of the Glossary; and I take it to be our duty to collect and publish, where feasible,

materials for an English dictionary of mediæval Latin. It is in your power materially to advance such a work, and under that impression I venture to send the present "Note."

In the Wardrobe Account of the 55th year of Henry the Third, it is stated that among the valuables in the charge of the keeper of the royal wardrobe, there was a silken purse, containing "*monetam Sancte Helene*." It is well known that, during the middle ages, many and various objects were supposed to possess talismanic virtues. Of this class were the coins attributed to the mother of Constantine, the authenticity of which is questioned by Du Cange, in his treatise "*de Inferioris ævi numismatibus*." He observes, also, that the same name was given, vulgarly, to almost all the coins of the Byzantine emperors, not only to those bearing the effigies of St. Helena, but indeed to all marked with a cross, which were commonly worn suspended from the neck as phylacteries; "hence," he subjoins, "we find that these coins are generally perforated." It was quite in accordance with the superstitious character of Henry the Third that coins of St. Helena should be preserved in his wardrobe, among numerous other amulets and relics. But what was the peculiar virtue attributed to such coins? Du Cange, in the same treatise, says, on the authority of "Bosius," that they were a remedy against the "*comitialem morbum*," or epilepsy. The said "Bosius," or rather "Bozsius," wrote a ponderous work, "*de Signis Ecclesiæ Dei*" (a copy of which, by the by, is not to be seen in the library of the British Museum, although there are two editions of it in the Bodleian), in which he discourseth as follows: — "*Monetæ adhuc aliquot exstant, quæ in honorem Helenæ Augustæ, et inventæ crucis, cum hujusmodi imaginibus excusæ antiquitus fuerunt. Illis est præsens remedium adversus morbum comitialem: et qui hodie vivit Turcarum Rex Amurathes, quamvis a nobis alienus, vim sanctam illarum expertus solet eas gestare; e morbo namque hujusmodi interdum laborat. Nummi quoque Sancti Ludovici Francorum regis mirifice valent adversus nonnullos morbos.*" — Lib. xv. sig. 68.

This mention of the sultan Amurath carrying these coins about his person as a precaution against a disease to which he was subject, and indeed the whole passage shows that a belief in their efficacy was still prevalent in the sixteenth century, when Bozsius wrote. It only remains to add, that Du Cange, in his Glossary, does not enumerate the "money of St. Helena" under the word "moneta;" nor does he allude to the coins of St. Louis, which, according to Bozsius, were endowed with similar properties.

Having sent you a "Note," permit me to make two or three "Queries." 1. What is the earliest known instance of the use of a beaver hat in England? 2. What is the precise meaning of the

term "pisan," so often used, in old records, for some part of defensive armour, particularly in the thirteenth and fourteenth centuries? It does not bear any relation to the fabrics of Pisa.

T. HUDSON TURNER.

#### TRANSLATIONS OF GRAY'S ELEGY.

Sir,—My best apology for troubling you with such a lengthened Query is, that it will serve, to some extent, as a Note. Will any of your correspondents inform me of any additions to the following list of translations of Gray's *Elegy*? It may possibly be more incomplete than I am aware of, as it is drawn up, with two exceptions, from copies in my own library only.

Greek :

1. By Professor Cooke, printed with his edition of Aristotle's *Poetics*, Cantab. 1775. It begins :—

"Νύξ πέλει, οὐδ' ἂν ἀγρὸς πῦρὰ καίεται, οὐδ' ἀνὰ κόμας."

2. By Dr. Norbury. 4to. Eton. 1793 :—

"Αἰγέλλει κῶδων βαρὺς ἥλιον καταδύντα."

3. By Dr. Sparke, Bishop of Ely. 4to. Lond. 1794 :—

"Κῶδων ἡματος οἰχομένοιο βαρύκτυπος ἤχει."

4. By Dr. Coote. 4to. Lond. 1794 :—

"Κῶδων δῆτα, φάους τέκμων ἀπιόντος, ἐπηχεῖ."

5. By Stephen Weston. 4to. London, 1794 :—

"Ἡματος οἰχομένοιο βοᾷ χαλκὸς βαρυηχής."

6. By Edward Tew. 4to. Lond. 1795 :—

"Τῇλ' ἤχει κῶδων νέον ἡματος ἀνομένοιο."

There is also a Greek version of the epitaph only, by J. Plumptre, printed with his Greek version of Pope's *Messiah*. 4to. 1795. In a biographical notice of Dr. Sparke, it is stated that he was among the thirteen candidates when the competition took place for the best translation of Gray's *Elegy* into Greek. Query, what was this competition, and were any of the other versions published?

Latin :

1. By Lloyd. Query, when and where originally published? My copy, which is among some collections of the late Mr. Haslewood, appears to have been cut out of a Dublin edition. It begins :—

"Audistin ! quam lenta sonans campana per agros."

2. By Signor Gio. Costa. 12mo. In Eblana, 1776 :—

"Æs triste ingeminat cedentis signa diei."

3. By Gilbert Wakefield, in his "Poemata partim scripta, partim reddita." Cambridge, 1776 :—

"Vesper adest, lugubre sonat Campanula ; tardis."

4. By C. A. et W. H. R. [C. Anstey and W. H. Roberts.] 4to. London, 1778 :—

"Ingeminat signum occiduae Campana diei."

5. The last-mentioned version originally appeared anonymously in a somewhat different form (4to. Cantab. 1762), the first line being :—

"Audin' ut occiduae signum Campana diei."

6. An anonymous version, "by a member of the University of Cambridge," printed with the French translation of M. Guedon de Berchere, mentioned below. I have no copy, and do not know the opening line.

7. By S. N. E. 4to. London, 1824. Query, the name of the author. It may perhaps appear on the title-page, which is wanting in my copy :—

"Triste sonans, lentè tinnit campana per agros."

8. By the Rev. J. H. Macauley, in the "Arun-dines Cami :"—

"Funebris insonuit morituræ nœnia lucis."

Italian :

1. By Cesarotti. 8vo. In Padova, 1772 :—

"Parte languido il giorno : odine il segno."

2. By Crocchi. Query, when and where originally published? My copy is from the same source as the Latin version by Lloyd :—

"Il Bronzo vespertin con flebil rombo."

3. By Gennari, printed on the same pages with the Latin version by Costa :—

"Nunzio del dì che parte intorno suona."

4. By Giannini. 2nd ed. 4to. London, 1782 :—

"Piange la squilla 'l giorno, che si muore."

5. By Torelli. 8vo. Cambridge, 1782 :—

"Segna la squilla il dì che già vien manco."

The Latin version by Costa, and the Italian by Cesarotti and Torelli, were reprinted by Bodoni in 1793, in 4to., as a supplement to his edition of Gray.

French :

1. By Mons. P. Guedon de Berchere. I have no copy, and do not know the opening line. Perhaps you will oblige me by inserting it in your list of books wanted to purchase. It is entitled "Élégie composée dans un Cimetière de Campagne." 8vo. Hookham, &c. 1778.

2. By L. D. 8vo. Chatham, 1806. Query, what name is represented by these initials?—

"Le Rappel a marqué le jour en son déclin."

3. Prose version. Anonymous. 8vo. A Paris. An vi. :—

"La Cloche du couvre-feu tinte le clas du jour qui expire."

German :

A translation appeared in the *Kaleidoscope*.

weekly paper published in Liverpool, in May, 1823. It was communicated by a correspondent who had obtained a copy from the writer in Germany:—

“Des Dorfes Glocke schallt den Moor entlang.”

I must frankly avow that I have no present object in seeking information beyond the gratification of curiosity; but I would venture to throw out a hint that an edition of this *Elegy*, exhibiting all the known translations, arranged in double columns, might be made a noble monument to the memory of Gray. The plan would involve the necessity for a folio size, affording scope for pictorial illustration, on a scale capable of doing justice to “the most finished poem in the English language.”

J. F. M.

#### ON AUTHORS AND BOOKS, NO. 2.

To revive the memory of estimable authors, or of estimable books, is a pursuit to which a man of leisure may devote himself under the certainty that he can neither want materials to proceed with, nor miss the reward of commendation.

It is by the extensive circulation of biographical dictionaries, and the re-productive agency of the press, that the fame of authors and their works is chiefly perpetuated. General biographers, however, relying too much on the intelligence and tact of their precursors, are frequently the dupes of tradition; and the press, like other descriptions of machinery, requires a *double* motive-power.

A remedy happily presents itself. As it appears, a short note is sufficient to raise inquiry; and inquiry may lead to new facts, or advance critical equity. It may rescue a meritorious author from oblivion, and restore him to his true position on the roll of fame.

It is near a century and a half since Ant. Wood printed a notice of the reverend Thomas Powell, and more than a century since the inquisitive Oldys devoted eighteen pages to an abstract of his *Human industry*;—yet we search in vain for the name of Powell in the dictionaries of Aikin, Watkins, Chalmers, Gorton, &c.—It is even omitted in the *Cambrian biography* of his countryman William Owen, F.S.A.

An exact transcript of the title of the work, and of the manuscript notes which enrich my own copy of it, may therefore be acceptable:—

“Humane industry: or, a history of most manual arts, deducing the original, progress, and improvement of them. Furnished with variety of instances and examples, shewing forth the excellency of humane wit. [Anonymous.] London, for Henry Herringman, 1661.” 8°.

[On the title.] “E libris rarioribus Joannis Brand, Coll. Linc. Oxon. 1777.”

[On a fly-leaf.] “This book is ascribed by Wood to Dr. Tho<sup>s</sup>. Powell, canon of St. David’s, who was, says

he, ‘an able philosopher, a curious critic, and well versed in various languages.’ See an abstract of this scarce book in Oldys’s *British librarian*, p. 42.”

“N.B.—The above is the hand-writing of the Rev<sup>d</sup>. Mr. Granger, author of the *Biographical history*.—I bought it of Mr. Prince, at Oxford, who purchased his books.” [John Brand.]

I have now only to consign the learned Powell to future biographers, and to recommend the volume as one which deserves a place in every choice collection of English books.

BOLTON CORNEY.

#### MINOR NOTES.

##### Quotations from Pope.

D\*\*\*N\*\*R. (p. 38.), gives, as an instance of misquotation, a passage from Pope, as it appeared in the *Times*, and adds a correction of it. As my *memory* suggested a version different from both that of the *Times*, and the correction of your correspondent, I turned to Pope (Bowles edition, 1806), and found the passage there, precisely as it is given from the *Times*. Has your correspondent any authority for his reading? No various reading of the lines is given by Bowles.

While on the subject of Pope, I will make a note (as I have not seen it noticed by his commentators), that the well-known line,

“The proper study of mankind is man,”

is literally from Charron (*De la Sagesse*, l. i. ch. 1.)—

“La vraye science et le vray etude de l’homme c’est l’homme.”

F. F. B.

[We may add, that in the Aldine edition of Pope, which was produced under the editorial superintendence of the Rev. A. Dyce, the lines are given as quoted from the *Times*, and without any various reading. See vol. ii. p. 55.]

##### Angels’ Visits.

Campbell’s famous line,

“Like angels visits, few and far between,”

has been clearly shown by a correspondent in another paper, to be all but copied from Blair:—

“like an ill-used ghost  
Not to return;—or if it did, its visits,  
Like those of angels, short and far between.”

Blair’s *Grace*.

But the same phrase, though put differently, occurs in a religious poem of Norris of Bemerton, who died in 1711:—

“But those who soonest take their flight,  
Are the most exquisite and strong,  
Like angels visits, short and bright,  
Mortality’s too weak to bear them long.”

WICCAMECUS.

*Extract from Parish Register of North Runcton, Norfolk.*

Sir,—As a pendant to the extracts from the register of East Peckham, Kent, in your third number, I send the following, which I copied some time ago from one of the register books of the parish of North Runcton, Norfolk, and which may prove interesting to some of your readers.

C. W. G.

"Jun. 12. 1660.

"Reader,—Last whatever pseudography (as there is much thereof) occurring to thy intentionall or accidentall view of the following pages in this book should prove offensive to thee, I thought good to give thee an account of what hath occasioned the same, viz. In the woful days of the late usurper, the registering of births, not baptisms, was enjoined and required, to give a liberty to all the adversaries of Pedobaptisme, &c., and, besides some circumstances, too unhandsome for the calling and person of a minister, were then also affixed to him that was to keep a register of all, &c.; and so it came to pass, that persons of no learning, for many places, were chosen by y<sup>e</sup> parish, and ministers declined the office.

NATH. ROWLES."

*The Norman Crusader.*

"The Norman Crusader," in the horse-armoury in the Tower of London, or a part of it, came from Green's Museum. He obtained the hauberk from Tong Castle. At the dispersion of the Museum, the hauberk was purchased by Bullock, of Liverpool (afterwards of the Egyptian Hall), in whose catalogue for 1806 it appears as a *standing* figure, holding a brown bill in the right hand, and resting the left upon a heater shield.

Bullock at this time added the chausses.—In 1810, the "London Museum" was opened at the "Egyptian Temple" (Hall), the figure as before; but, in the catalogue for 1813, we have the man and horse standing in front of the gallery, and named "The Norman Crusader."

At the "decline and fall" of Bullock's Museum, Mr. Gwennap purchased the Crusader for, it is said, 200 guineas; and after being put in thorough repair, it was placed in the "Aplotbeca," Brook Street, Mr. Gwennap, jun. adding the sword.

During its repair, it was discovered that the armour was not originally made for a horse, but for an elephant; and, on inquiry, it appeared that Bullock had purchased it, together with other curiosities, of a sailor, had taken it to pieces, and formed the armour for the horse.

At the sale of Gwennap's collection, "The Norman Crusader" was knocked down by Geo. Robins to a Mr. Bentley, for 30*l*., and he being unable to *polish* it, as he had intended, sold it to the authorities at the Tower for one hundred guineas, where it is exhibited as "The Norman Crusader." NASO.

*Lady Jane of Westmoreland.*

Sir,—On page 206. of Mr. Collier's second vo-

lume of *Extracts from the Registers of the Stationers' Company*, the following entry occurs:—"1685-6. Cold and uncooth blowes, of the lady Jane of Westmoreland." And on page 211, "A songe of Lady Jane of Westmoreland." Mr. Collier considers these entries to refer to the same production.

The name of Lady Jane of Westmoreland does not occur in Park's edition of *Royal and Noble Authors*; but it would clearly be entitled to a place there, if we can ascertain who she was.

I have little doubt she was Jane, daughter of Thomas Manvers, first Earl of Rutland, and first wife of Henry Nevill, fifth Earl of Westmoreland, by whom she was mother of Charles, Earl of Westmoreland, one of the chiefs of the northern rebellion.

Collins, under the title "Rutland," states that Anne, daughter of Thomas, first Earl of Rutland, married Henry, Earl of Westmoreland; but under the title "Abergavenny" he states that the same Henry, Earl of Westmoreland, married Jane, daughter of Thomas, first Earl of Rutland. The last statement I presume to be the correct one.

I can find no other person, at the period in question, to whom the title of Lady Jane of Westmoreland could have been attributed; and her sister Frances, who also married a Henry Nevill (fourth Lord Abergavenny of that name), is known to have been an authoress. An account of her will be found in the first volume of the *Royal and Noble Authors*, by Park. Lady Frances Abergavenny (whose work is entered on page 52. of Mr. Collier's second volume), had an only daughter, who married Sir Thomas Fane, and from this marriage the present Earl of Westmoreland is descended.

Q. D.

## NOTES IN ANSWER TO QUERIES.

*The Lobster in the Medal of the Pretender.*

Your correspondent, Mr. B. NIGHTINGALE, desires an answer to his Query (in your No. 4). Why is the figure of a *Lobster* introduced into the impression upon the rare medal struck 20th June, 1686, in contempt or ridicule of Prince James Edward, the newly-born son of King James II.?

A reference to the two following works will, perhaps, supply the answer:—

1st. In Philemon Holland's translation of Pliny's *Natural History* (a great authority at the time) this passage occurs in book ix. cap. 30.:—

"Lobsters, so long as they are secure of any fear and danger, go directly straight, letting down their horns at length along their sides; . . . but if they be in any fear, up go their horns straight—and then they creep byas and go sidelong."

And in the next chapter (31.):—

"Crabs" (which were often confounded with lobsters),



"when they be afraid, will recule backward, as fast as they went forward."

2nd. In the celebrated work of Sebastian Brandt, entitled *Stultifera Navis* (which went through many editions after its first appearance in 1494), is an engraving of a fool, wearing cap and bells, seated astride on the back of a lobster, with a broken reed in his hand, and a pigeon flying past him as he stares vacantly at it with open mouth. The following lines are attached:—

#### DE PREDESTINATIONE.

"Qui pretium poscit quod non meruisse videtur,  
Atque super fragilem ponit sua brachia cannam  
Illius in dorso Cancrorum semita stabit;  
Devolet inque suum rictum satis assa Columba."

It appears, then, to me, that the design of the medallist was to hold up to the execration of the English people the machinations of Father Petre, who (together with Sunderland) guided the councils of the king at that juncture. The Jesuits, like the crustaceous fish above-mentioned, were alleged to accomplish their dark and crooked designs by creeping and sedulously working their way straight forward through the mud, until some real danger presented itself, and then *reculing* with equal adroitness.

At this time, too, the bigoted and superstitious adherents of James had been offering their vows at every shrine, and even making pilgrimages, to induce Heaven to grant a male heir to the throne, and thus exclude the Protestant daughters of the king. The premature and unexpected event, therefore, of the birth of a son, was pronounced by James's friends to have been predestined by the special grace of the Most High. All this, I apprehend, was intended to be typified by the figure of the *Jesuit Petre riding upon a Lobster*.

JOS. BROOKS YATES.

#### Straw Necklaces—Method of keeping Notes, &c.

Sir,—As I see this matter is not yet explained, I venture a suggestion. Wheat straw was an emblem of peace among heathen nations; in it the first-fruits brought by Abaris the Hyperborean to Delos were wrapped; and when commerce, or rather trade by barter, had rendered transmission from hand to hand practicable, wheat straw was still used. With the worship of Diana the offering of wheat straw passed over to Thrace, where it was a recognition of that goddess as the patron of chastity. In Judea the wheat harvest was later than that of barley, the Jews therefore offered a sheaf of the latter grain as first-fruits; it is, however, extraordinary that Moses orders barley-meal as the offering for jealousy (Numbers, v. 15.), though the price of barley was but half that of wheat. It seems as if there were the same connection between this peace-offering and that of

the first-fruits with the Jews, that we see between the offering to Diana and the first-fruits of the Hyperboreans; both may have been derived from Egypt, in the learning of which, we are told, Moses was skilled. The straw necklace or chaplet of Erasmus' pilgrim might be worn to secure him from molestation in travelling, or it may refer to the patroness of Walsingham, the Virgin Mary.

I dare say many persons have thought with me, that the poet's promise of a "belt of straw" to his love, was not a very complimentary one; the possible meaning never struck me till this moment: it may be a compliment unconsciously drawn from a heathen source, and perpetuated, like so many of our old-world customs, among a class of people the least likely to understand the meaning.

Another corroboration of Macaulay's Young Levite may be found in *The Tatler*, No. 255., sixty years later than Burton.

I beg to suggest a method of keeping "Notes," which I have found useful. I have a blank book for each quarter of the world, paged alphabetically; I enter my notes and queries according to the subject for which they are most likely to be required; if relating to mere geography or history, under the name of place or person. I also keep a list (with dates) of all the books I read, with a note of any use to be made of them; I also keep a list of all books to be read, and the reasons for reading them. I tried various ways of keeping my notes, and found no classification so easy for reference as the plan I have mentioned; it may not, however, suffice to those whose reading is much more extensive than mine; I mention it as a *working* plan.

F. C. B.

#### ANSWERS TO MINOR QUERIES.

##### Ancient Motto.

Sir,—In your Sixth Number, p. 93. J. E. M. wishes to know whence the motto, "*Si quis amicum absentem rodere delectat*," &c. is taken.

Allow me to refer your correspondent to Horace, Sat. I. iv. 81 sqq.

"Absentem qui rodit amicum,  
Qui non defendit, alio culpante,

hic niger est, hanc tu, Romane, caveto."

The inscription would seem to be but an adaptation of Horace's maxim.

C. B. B.

##### Political Maxim—when first used.

The political maxim, or phrase, inquired after by C. is Burke's. It occurs in his celebrated *Thoughts on the Cause of the present Discontent*, published in 1770, in the course of his defence of party, a few pages from the end. A short extract

will show the connection in which it is introduced:—

"No man, who is not inflamed by vain-glory into enthusiasm, can flatter himself that his single, unsupported, deaultory, unsystematic endeavours are of power to defeat the subtle designs and united cabals of ambitious citizens. When bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice, in a contemptible struggle."

I have some suspicion that the maxim may be found, with probably a slight variation of expression, repeated in one of Burke's later tracts. But this is certainly its first appearance. G. L. C.

Old Brompton, Dec. 8. 1849.

#### *Annus Trabeationis.*

Sir Harris Nicholas, in his *Chronology of History*, p. 4., gives "annus Trabeationis" as one way in which the year of our Lord is designated in ancient documents. Would any of your readers favour me with the meaning of the word Trabeatio?

G. P.

[Our correspondent will find, on referring to Mr. Hampson's useful work, *Medii Ævi Kalendarium*, vol. ii. s. v. Annus Trabeationis, "According to Du Cange, this is the year of the crucifixion—'Annus Trabeationis Christi (annus quo Christus trabi affixus est)'; but according to *L'Art de vérifier les Dates*, it is the same as the year of the Incarnation." Mr. Hampson adds, "the import of the word is the year of the Crucifixion, and cannot well be reconciled with that of the Incarnation." But, upon referring to Du Cange, s. v. *Trabeatio*, our correspondent will find that Du Cange regards it as the year of the Incarnation—"Trabeatio autem, non a trabe, quâ Crux intelligi posset, sed a trabea togæ species, deducitur"—quoting, as his authority for this interpretation, a sermon of St. Fulgentius on St. Stephen, in which he says, "Hic enim Rex noster Trabea carnis indutus."]

#### *Betterton's Duties of a Player.*

Sir,—Betterton's *Instructions on the Art of Playing and Public Speaking*, queried in your 5th Number, were published by the well-known dramatic critic, Charles Gildon, and form a portion of his *Life of Betterton*. As this work is little known, I shall quote the title at length:—"The Life of Mr. Thomas Betterton, the late eminent Tragedian, wherein the Action and Utterance of the Stage, Bar, and Pulpit, are distinctly considered; with the judgment of the late ingenious Monsieur de St. Evremond, upon the Italian and French Music and Operas, in a Letter to the Duke of Buckingham. To which is added, The Amorous Widow, or the Wanton Wife, a Comedy, written by Mr. Betterton, now first printed from the Original Copy. London, Printed for Robert Gosling, at the Miller, near the Inner Temple Gate in Fleet Street, 1710. 8vo." Gildon was intimately acquainted with Betterton, and he gives an interest-

ing account of a visit paid to that great actor, the year before his death, at his country house at Reading. It was on this occasion that Gildon came into the possession of Betterton's manuscripts. Thirty-one years after the publication of Betterton's *Life*, Curll, the notorious bookseller, put forth a mutilated copy of the *Instructions on Playing*, in a work bearing the following title:—"The History of the English Stage, from the Restauration to the Present Time, Including the Lives, Characters, and Anours, of the most Eminent Actors and Actresses; with Instructions for Public Speaking, wherein the Action and Utterance of the Bar, Stage, and Pulpit, are distinctly considered. By Thomas Betterton. London, Printed for E. Curll, at Pope's Head in Rose-Street, Covent Garden, 1741. 8vo." From this title it would appear (as indeed Curll wished it) that Betterton was the author of the entire work; but he is only accountable for the brief *Instructions for Public Speaking*, which, as before stated, were pillaged from Gildon.

Reverting to Colley Cibber's *Lives*, I beg to point out a curious and rare tract in connection with them, entitled, "A Brief Supplement to Colley Cibber, Esq.; his Lives of the Late Famous Actors and Actresses. By Anthony (vulgo Tony) Aston. Printed for the Author. 8vo. pp. 24." The copy now before me, which was Isaac Reed's, sold at his sale for 2*l.* 5*s.* It is reprinted in a literary journal called *The Cabinet*, and in Bell-chambers' excellent edition of Cibber's *Apology*.

Whilst on the subject of the stage, I should be glad if any of your correspondents could inform me what has become of "Dick Leveridge's History of the Stage and Actors in his own Time?" Leveridge himself informed Oldys that he had compiled such a work, and Oldys, with his usual care, noted the fact in one of his numerous memorandum books. I have been long engaged in a history of *The Life and Times of Henry Purcell*, and the said MS., if it could be recovered, would, without doubt, enlighten us much upon the subject of Purcell's career as a dramatic composer.

EDWARD F. RIMBAULT.

#### *Betterton's Essay.*

The "best piece" of Betterton, for which T. J. L. inquires (p. 68.), is contained in his *Life*, printed by Gosling, 1710; in fact, this is merely a vehicle to introduce the treatise, the *Life* filling only from p. 5. to 11., and thus concluding.—"He was bury'd with great decency in Westminster Abbey."

"The year before his death, (he) being at his country house in Reading, my friend and I travelled that way . . . One day, after dinner, we retired to his garden, and fell into the discourse of acting." Thus is introduced his *Essay*, &c., continuing to p. 174., where it abruptly ends thus:—"After this discourse, we took our leaves of Mr."

Betterton, and returned to London. I was pleased with his story," &c.

My copy is dedicated to Richard Steele, Esq., by Charles Gildon, and has prefixed to it the beautiful portrait of Betterton, engraved by Vander Gucht, from Kneller's picture, and, at its close (but separately paged), "The Amorous Widow or the Wanton Wife, now first printed from the original copy," 1710. E.

#### *Incumbents of Church Livings.*

A correspondent in Number 4., writes to inquire for information relative to the "names and birthplaces of incumbents of church livings prior to 1680, and the patrons of them."

It may slightly help his investigations to know that there is a Latin MS. in the British Museum, numbered Additional MSS. 12,483, with the title "Ecclesiastical Visitation of Hampshire and the Isle of Wight, held in March and April, 1543, by Nicholas Harpissfelde, Official of the Archdeacon of Winchester," folio, containing the names of the incumbents and churchwardens of the livings in those counties. W. M. KINGSMILL.

Westminster, December 1849.

#### *Mare de Saham—Portum Pusillum.*

The first appears to be Soham, in Cambridge-shire; described in *Liber Eliensis* as "terra de Saham, quæ est ad stagnum juxta Ely." Does "mare" stand for "stagnum," "palus," "mariscus," or our English "mere?" Can Portum Pusillum be Littleport, in the same county? J. F. M.

#### *Reinerius—Inquisition in France.*

Sir,—Faber, in his work on the Waldenses, quotes *Reinerius, in Biblio. Patrum*. I have in vain looked in modern biographical dictionaries for any account of Reinerius, so am constrained to inquire of some of your readers, who and what he was, or to beg the favour of a reference to some accessible account of him. I think Faber says he was an inquisitor; and this is the extent of the information which I have been able to collect respecting him.

I wish also to inquire whether his work on Heretics (his only work, I presume) has been published in any other and more accessible form than that in which it was referred to by Faber; and, particularly, whether it has ever been translated into English.

I have often wished to know whether the tribunal of the Inquisition was ever established elsewhere in France than at Toulouse. Can any of your correspondents enlighten me on the point, and give me references in proof? D.

[The work of Reinerius Saccho was first published by the Jesuit Gretser in 1613, and has since been reprinted in the different editions of the *Bibliotheca Patrum*. It has never been translated into English.]

#### *Whelps.*

The following extracts from the *Travels of Sir William Brereton* may answer the inquiry respecting the ships called "Whelps":—

"Waterford, 25 July, 1635. About six hour I went aboard one of the kings ships, called the ninth *whelp*, which is in the king's books 215 ton and tonnage in kings books. She carries sixteen pieces of ordinance, two brass rakers, six iron demiculverin drakes, four iron whole culverin drakes, and four iron demicannon drakes. They are called drakes. They are taper-bored in the chamber, and are tempered with extraordinary metal to carry that shot; these are narrower where the powder is put in, and wider where the shot is put in, and with this kind of ordinance his majesty is much affected. This ship is manned with sixty men."—p. 164.

"1627. This 26th of February, attending the officers of the navy at Sir Sackville Crowes house by Charing Cross, Sir John Pennington came thither to acquaint them with a warrant from the Lord Duke (of Buckingham) directed to him and myself, for present bargaining with the yard keepers of the river for the building of ten small vessels, for the enterprise of Rochel, of some 120 tons a piece, with one deck and quarter only, to row as well as sail. The 28th of the same month we concluded our bargains with the general yard keepers, and drew covenants between us, and delivered to them accordingly. In this business I was employed till the latter end of July that the ships set sail to Portsmouth. My son John was placed captain in the sixth *whelp*, built by my kinsman Peter Pett. Having liberty from my lord Duke to make choice from among them all, I chose that pinnace before the rest, supposing she would have proved the best, which fell out afterwards cleane contrary. The 4th September my son John took leave of me in the evening, and went on board his ship, whom I never saw after, being unfortunately cast away in the return from Rochel.

"1628. In this interim I received certain intelligence of the great loss of my son John, his ship and all his company, who foundered in the sea about the Seames in a great storm, about the beginning of November; not one man saved to bring the doleful news, nor no ship near them to deliver the certainty but a small pinnace belonging to the fleet that was within ken of her, and saw her shoot nine pieces of ordinance hoping of succour."—*Journal of Phineas Pett. MSS. in Brit. Mus.* 9298.

"At the return of this fleet (from Rochel) two of the *whelps* were cast away, and three ships more, and some five ships who had some of those great stones, that were brought to build Pauls, for ballast and for other uses within them, which could promise no good success, for I never heard of any thing that prospered which being once designed for the honour of God was alienated from that use."—Howel's *Letters*, sect. v. lett. 9.

The name *whelp* was probably given them facetiously in reference to their designation as barks.

EDW. HAWKINS.

*Cowley or Cowleas.*

Your correspondent W. asks the etymon of "Cowley;"—probably "Cow leas," or Cow pasture. In ancient records it is written "Coulee." I have before me a survey or "extent" of the Hospitalers' lands in England, including those formerly belonging to the Templars. In this record, as in most that I have seen, it is written, "Templecoulee," and it is entered as a limb of the commandry of Saunford or Sandford.

L. B. L.

*Cowley or Coverley—Statistics of Roman Catholic Church—Whelps—Discovery of America.*

I can answer pretty confidently the query II. in Number 4., p. 59., about the etymon of *Cowley*, for I have, on a farm of my own, two denominations of land, called *Ox-ley* and *Cow-ley*, and I believe that both these names are common all through England. Like *Horseley*, *Ashley*, *Oakley*, and a thousand other *leas* or *leys* distinguished from each other by some local characteristic. *Coverley* was probably not *Cowley*, but, like *Woodley*, *Orchardleigh*, &c., derived from its local position.

In answer to the query as to the statistics of the Roman Catholic Church, p. 61. Number 4., I think I may say there is no such *general* work, though the *Propaganda* of Rome was said to register something of that sort. The information is only to be picked up from various and (as far as I know) all imperfect publications. The least so that I can just now refer to is the *Statistics of the Roman Catholic Church of Ireland*, in Thom's *Dublin Almanack*—a very curious and useful compilation.

In reply to the inquiry as to a *priest's wife*, p. 77. Number 5., I would suggest that married persons may have separated, and retired each into the celibacy of a convent, yet might join, when necessary, in a legal conveyance; but I should examine closely the word deciphered *clericus*.

To J. J., who inquires about "*Whelps*," and refers to Howell's *Letters*, sect. 5. p. 9., I beg leave to suggest more precision in his future references. The passage is in one (viz. the viii.) of the 42 letters of the 5th section; but in the last and best edition (Lond. 1754) it is p. 204. I note this to inculcate the necessity of accurate references and mention of the edition quoted. As to the query itself, I can answer that the "*whelps*" were a class, perhaps I might say a *litter*, of light men-of-war of the fifth rate, which were so called, perhaps, after one named the "*Lion's Whelp*," in Queen Elizabeth's navy, and distinguished by numbers, as "*1st Whelp*," "*2nd Whelp*," and so on to at least "*10th Whelp*," which is to be found in a list of the navy in 1651. She was of 180 tons, and carried 18 guns and 60 men. It seems not easy to account for this class of vessels having been rated so high as 5th rates, but I suppose they were a favourite and favoured class.

In reference to the discovery of America by Madoc, pp. 7. 12. 25. 57., it may amuse your readers to be informed that Seneca shadows forth such a discovery:—

"Venient annis sæcula seris  
Quibus Oceanus vincula rerum  
Laxet, et ingens pateat tellus,  
Ichthysque novos detegat orbes;  
Nec sit terris ultima Thule."

Medea, act ii. ad finem, v. 375.

"A vaticination," says the commentator, "of the Spanish discovery of America." It is certainly a curious passage.

C.

## QUERIES.

## BERKELEY'S THEORY OF VISION VINDICATED.

In Mr. Dugald Stewart's *Dissertation on the Progress of Metaphysical Philosophy* he says of Lord Shaftesbury's work entitled *Characteristics*—

"It seemed to have the power of changing the temper of its critics. It provoked the amiable Berkeley to a harshness equally unwonted and unwarranted; while it softened the rugged Warburton so far as to dispose the fierce, yet not altogether ungenerous, polemic to praise an enemy in the very heat of conflict."

To this passage is appended the following note:—

"Berkeley's *Minute Philosopher*, Dialogue 3.; but especially his *Theory of Vision Vindicated*, London, 1733 (not republished in the quarto edition of his works), where this most excellent man sinks for a moment to the level of a railing polemic."

Can you or any of your readers do me the favour to inform me whether the tract here referred to has been included in any subsequent edition of the Bishop's works, and, if not, where it is to be met with?

B. C.

## DR. JOHNSON AND PROFESSOR DE MORGAN.

Mr. Editor,—Although your cleverly conceived publication may be considered as more applicable to men of letters than to men of figures, yet I doubt not you will entertain the subject I am about to propound: because, in the first place, "whole generations of men of letters" are implicated in the criticism; and, in the next place, because however great, as a man of figures, the critic may be, the man of letters criticised was assuredly greater.

Professor de Morgan has discovered a flaw in the great Johnson! and, in obedience to your epigraph, "*when found make a note of it*," he has made a note of it at the foot of page 7. of *The Companion to the Almanac for 1850*,—eccola:—

"The following will show that a palpable absurdity will pass before the eyes of generations of men of letters without notice. In Boswell's *Life of Johnson* (chapter

viii. of the edition with chapters), there is given a conversation between Dr. Adams and Johnson, in which the latter asserts that he could finish his Dictionary in three years.

"ADAMS. 'But the French Academy, which consists of forty members, took forty years to compile their Dictionary.'—JOHNSON. 'Sir, thus it is. This is the proportion. Let me see: forty times forty is sixteen hundred, so is the proportion of an Englishman to a Frenchman.'

"No one of the numerous editors of Boswell has made a note upon this, although many things as slight have been commented upon: it was certainly not Johnson's mistake, for he was a clear-headed arithmetician. How many of our readers will stare and wonder what we are talking about, and what the mistake is!"

Certes, I for one, plead guilty to staring, and wondering what the Professor is talking about.

I cannot for a moment imagine it possible, that he could base such a criticism, so announced, upon no better foundation than the mere verbal transposition of the words Englishman and Frenchman.

The inversion deceives no person, and it is almost more appropriate to the colloquial jocularity of the great Lexicographer's bombast than if the enunciation had been more strictly according to rule. Besides, the correctness of the expression, even as it stands, is capable of defence. Let the third and fourth terms be understood as referring to *time* instead of to *power*, and the proportion becomes "as three to sixteen hundred, so is" (the time required by) "an Englishman to" (that required for the same work by) "a Frenchman."

Or, if natives be referred to in the plural, — then, as three to sixteen hundred, so are

Englishmen to Frenchmen;

that is, such is the number of each required for the same amount of work.

But I repeat that I cannot conceive a criticism so trifling and questionable can have been the true aim of Professor de Morgan's note, and as I am unable to discover any other flaw in the Doctor's proportion, according to the premises, *my query*, Mr. Editor, has for its object to learn

"What the mistake is?"

B.

#### CARACCIOLI'S LIFE OF LORD CLIVE.

Sir, — Can you, or any of your readers, give me any information relating to Caraccioli's *Life of Lord Clive*? It is a book in four bulky octavo volumes, without date published, I believe, at different periods, about the year 1780 — perhaps some years later. It enjoys the distinction of being about the worst book that was ever published. It bears, on its title-page, the name of "Charles Caraccioli, Gent." A writer in the *Calcutta Review*, incidentally alluding to the book, says that "it is said to have been written by a

member of one of the councils over which Clive presided; but the writer, being obviously better acquainted with his lordship's personal doings in Europe than in Asia, the work savours strongly of home-manufacture, and has all the appearance of being the joint composition of a discarded valet and a bookseller's hack." The last hypothesis appears very probable. Internal evidence is greatly in its favour. Can any of your readers tell me who was "Charles Caraccioli, Gent.," — when the atrocity which bears his name was published, — or any thing about the man or his book? Probably some notice of it may be found in the *Monthly Review*, the *Gentleman's Magazine*, or some other periodical of the last century. The writer, indeed, speaks of his first volume having been reviewed with "unprecedented" severity. Perhaps you can help me to the dates of some notices of this book. The work I believe to be scarce. The copy in my possession is the only complete one I have seen; but I once stumbled upon an odd volume at a book-stall. It is such a book as Lord Clive's family would have done well in buying up; and it is not improbable that an attempt was made to suppress it. The success of your journal is greatly dependent upon the brevity of your correspondents; so no more, even in commendation of its design, from yours obediently,

K.

Covent Garden, Dec. 5. 1849.

#### ON SOME SUPPRESSED PASSAGES IN W. CARTWRIGHT'S POEMS.

As I want my doubts cleared up on a literary point of some importance, I thought I could not do better than state them in your "NOTES AND QUERIES."

I have before me a copy of the not by any means rare volume, called *Comedies, Tragi-Comedies, with other Poems, by Mr. William Cartwright*, 8vo. 1651, with the portrait by Lombart. Though the book may be called a common one, I apprehend that my copy of it is in an uncommon state, for I find in it certain leaves as they were originally printed, and certain other leaves as they were afterwards substituted. The fact must have been, that after the volume was published by H. Moseley, the bookseller, it was called in again, and particular passages suppressed and excluded.

These passages are three in number, and occur respectively on pp. 301, 302, and 305; and the two first occur in a poem headed "On the Queen's Return from the Low Countries," an event which occurred only shortly before the death of Cartwright, which took place on 23d Dec. 1643.

This poem consists, in my perfect copy, of eight stanzas, but two stanzas are expunged on the cancelled leaf, viz. the second and the fifth; the second runs as follows: —



"When greater tempests, than on sea before,  
 Receiv'd her on the shore,  
 When she was shot at *for the king's own good*,  
 By legions hir'd to bloud;  
 How bravely did she do, how bravely bear!  
 And shew'd, though they durst rage, she durst  
 not fear."

The queen landed at Burlington on 22nd Feb. 1642, so that Cartwright may have written what precedes; but how could he have written what follows, the fifth stanza of the poem, which mentions an event that did not occur until six or seven years afterwards?

"Look on her enemies, on their Godly lies,  
 Their holy perjuries,  
 Their curs'd encrease of much ill gotten wealth,  
 By rapine or by stealth,  
 Their crafty friendship knit in equall guilt,  
 And the Crown-Martyr's bloud so lately spilt."

Hence arises my first question — if Cartwright were not the author of this poem, who was? Although Izaak Walton, Jasper Mayne, James Howell, Sir John Birkenhead, and a host of other versifiers, introduce the volume with "laudatory lays," we are not to suppose that they meant to vouch for the genuineness of every production therein inserted and imputed to Cartwright. Was the whole poem "On the Queen's Return" foisted in, or only the two stanzas above quoted, which were excluded when the book was called in?

The next poem on which I have any remark to make immediately succeeds that "On the Queen's Return," and is entitled "Upon the Death of the Right Valiant Sir Bevill Grenvill, Knight," who, we know from Lord Clarendon, was killed at Lansdown on 5th July, 1643, only five months before the death of Cartwright, who is supposed to have celebrated his fall. This production is incomplete, and the subsequent twelve lines on p. 305, are omitted in the ordinary copies of Cartwright's *Comedies, Tragi-Comedies, with other Poems*: —

"You now that boast the spirit, and its sway,  
 Shew us his second, and wee'll give the day:  
 We know your politique axiom, *Lurk, or fly*;  
 Ye cannot conquer, 'cause you dare not dye:  
 And though you thank God that you lost none  
 there,  
 'Cause they were such who *liv'd* not when they  
 were;  
 Yet your great Generall (who doth rise and fall,  
 As his successes do, whom you dare call,  
 As Fame unto you doth reports dispence,  
 Either a — or his Excellence)  
 Howe'r he reigns now by unheard-of laws,  
 Could wish his fate together with his cause."

It is clear to me, that these lines could not have been written in 1643, soon after the death of Sir B. Grenvill; and, supposing any part of the

poem to have come from the pen of Cartwright, they must have been interpolated after the elevation of Cromwell to supreme power.

I have thrown out these points for information, and it is probable that some of your readers will be able to afford it: if able, I conclude they will be willing.

It may be an error to fancy that the copy of Cartwright now in my hands, containing the cancelled and uncanceled leaves, is a rarity; but although in my time I have inspected at least thirty copies of his *Comedies, Tragi-Comedies, with other Poems*, I certainly never met with one before with this peculiarity. On this matter, also, I hope for enlightenment.

Do the stanzas "on the Queen's Return" and the lines on the death of Sir B. Grenvill exist in any of the various collections of State Poems?

INVESTIGATOR.

#### MINOR QUERIES.

##### *Christencat.*

In Day's edition of Tyndale's Works, Lond. 1573, at p. 476., Tyndale says: —

"Had he" [Sir Thomas More] "not come begging for the clergy from purgatory, with his *supplication of souls* — nor the poor soul and proctor been there with his bloody bishop Christē catte, so far conjured into his own Utopia."

I take the word to be *Christencat*; but its two parts are so divided by the position of *Christē* at the end of one line, and *catte* at the beginning of the next, as to prevent it from being certain that they form one word. But I would gladly learn from any of your correspondents, whether the name of *Christencat*, or *Christian-cat*, is that of any bishop personified in the *Old Moralities*, or known to have been the satirical sobriquet for any bishop of Henry VIII.'s time. The text would suggest the expectation of its occurring either in More's *Utopia*, or in his *Supplication of Souls*, but I cannot find it in either of them.

HENRY WALTER.

##### *Hexameter Verses in the Scriptures.*

Sir,—I shall feel obliged to any of your readers who will refer me to an hexameter line in the authorised English version of the *Old Testament*.

The following are two examples in the *New Testament*.

Art thōu hē | thāt shōuld | cōme ōr | dō wē | loōk fōr  
 ā'nōthēr. ||  
 Hūshānds | lōve yoūr | wīves ānd | bē nōt | blīss  
 ā'gāinst thēm. ||

W. J. B. B.

## NOTES ON BOOKS — CATALOGUES, SALES, ETC.

The extraordinary collection of the works of Daniel Defoe formed by Mr. Walter Wilson, his biographer, which at his sale realised the sum of 50*l.*, and which had been rendered still further complete by the addition of upwards of forty pieces by the recent possessor, when sold by Messrs. Puttick and Simpson, on Wednesday, the 5th instant, produced no less than 71*l.* Mr. Toovey was the purchaser.

The Shakspeare Society have just issued a very interesting volume, the nature of which is well described by its ample title-page:—

"Inigo Jones. A Life of the Architect, by Peter Cunningham, Esq. Remarks on some of his Sketches for Masques and Dramas, by J. R. Planché, Esq.; and Five Court Masques. Edited from the original MSS. of Ben Jonson, John Marston, etc., by John Payne Collier, Esq.; accompanied by Facsimiles of Drawings by Inigo Jones; and by a Portrait from a Painting by Vandyck."

Many particulars in the memoir are new in the biography of the great architect. Mr. Planché's too brief *Remarks on the Costume* make us join with Mr. Collier in regretting that he did not extend to all the plates "the resources of his attainments and talents;" while the five masques and the general preface, contributed by Mr. Collier, form by no means the least valuable portion of a volume which cannot fail to give satisfaction to all the members of the society by which it is issued.

Mr. Kerslake, of Bristol, has just issued a small Catalogue of Books bought at Brockley Hall, and some which formerly belonged to Browne Willis, which contains some interesting articles, such as, No. 222, M'Cormick's Memoirs of Burke, with numerous MS. notes throughout by J. Horne Tooke; the first edition of Wit's Recreation, 1640, with a MS. note by Sir F. Freeling:—"I have never seen another perfect copy of the first edition. That in Longman's *Bib. Ang. Poetica*, wanted frontispiece and 4 leaves, and was priced 7*l.* 7*s.*

Messrs. Puttick and Simpson, who have during the present week been selling the curious Dramatic Library, printed and manuscript, and the theatrical portraits of the late Mr. James Winston, will commence, on Monday, the sale of Mr. Mitchell's Collection of Autograph Letters. The most interesting portion of these are eight-and-forty unpublished letters by Garrick, among which is one written to his brother Peter, commenced on the day on which he made his appearance on the London boards and finished on the following. In it he communicates his change of occupation to his brother, premising that since he had been in business he had "run out four hundred pounds, and found trade not increasing," and

had now begun to think of some way of redeeming his fortune. "*My mind (as you know) has always been inclined to the stage; nay, so strongly so, that all my illness and lowness of spirits was owing to my want of resolution to tell you my thoughts when here. . . . Though I know you will be displeased with me, yet I hope when you shall find that I may have the genius of an actor without the vices, you will think less severe of me, and not be ashamed to own me for a brother.*" He makes an offer as to the transfer of his business, stock, &c. "*Last night I played Richard the Third to the surprise of every body; and as I shall make very near 300*l.* per annum of it, and as it is really what I doat upon, I am resolved to pursue it.*" In a postscript, he adds, "I have a farce (*The Lying Valet*), coming out at Drury-lane." And his progress in his new profession is shown in another letter, addressed also to his brother Peter, on the 19th of April following, in which, after mentioning some affairs of business connected with their wine trade, he says:

"The favour I have met with from the greatest men has made me far from repenting of my choice. I am very intimate with Mr. Glover, who will bring out a Tragedy next winter on my account. I have sup'd with the great Mr. Murray, Counsellor, and shall with Mr. Pope by his introduction. I sup'd with Mr. Littleton, the Prince's favourite, last Thursday night, and met with the highest civility and complaisance; he told me he never knew what acting was till I appeared, and said I was only born to act what Shakspeare writ. . . . I believe nobody as an Actor was ever more caressed, and my character as a private man makes 'em more desirous of my company (all this *entre nous* as one brother to another). I am not fixed for next year, but shall certainly be at the other end of the town. I am offered 500 guineas and a clear benefit, or part of the management," &c.

The whole collection forms, indeed, a curious and new contribution towards the biography of that distinguished actor.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

(In continuation of Lists in Nos. 5. and 6.)

ÉPIQUE COMPOSÉE DANS UN CIMENTIERE DE CAMPAGNE. 8vo. 1778.  
LIVES OF ALCHEMISTICAL PHILOSOPHERS, ETC. 8vo. London, 1813.  
FLAMMA SINE FUMO, OR POEMS WITHOUT FICTIONS, by R. W. 18mo. 1652.  
HOOKER'S CHILDREN, OR WOMAN'S LECTURE. 4to. Bl. lett. 1800.  
GREENE'S NEVER TOO LATE, ETC. 4to. 1800.  
THE CELESTIAL BEDS, a POEM. 1781.  
WANTING GARDENS, a POEM. 1712.

## Odd Volumes.

SHAKESPEARE'S WORKS. Vols. IV. and XIV. of Malone's Edition. 8vo. Dublin, 1794.  
LARCHER'S NOTES ON HERODOTUS. Cooley's Edition. Vol. I. 8vo. 1844.  
MURNAT'S HISTORY OF EUROPEAN LANGUAGES. Vol. II. 8vo. Edinburgh, 1822.

JUGEMENTS DES SAVANS SUR LES MAÎTRES DE L'ELOQUENCE. Vols.

I. and II. 12mo. Paris, 1719. Vellum.

TACITUS. Vol. IV. 4to. Edinburgh, 1796.

HERODOTUS. Vol. I. 12mo. Glasgow, Foulis, 1761.

\* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, publisher of "NOTES AND QUERIES," 186. Fleet Street.

#### NOTICES TO CORRESPONDENTS.

COMMUNICATIONS RECEIVED. — T. H. T. — L. C. R. — Alicui. — W. J. B. — F. E. B. — Trebor. — A. — F. E. M. — D. — W. D. — W. Robson. — A. T. — A. T. H. — A. D. J. I. — Eliza Caroline. — P. H. J. — S. H. — Oxoniensis — G. H. B. — G. B. — E. N. — A. W. F. — A. G. — J. M. T. — S. — Melunian. — F. — R. G.

AUCTOR. — We quite agree with our Correspondent that such contributions as that of BETA in No. 5., entitled

"Prison Discipline and Execution of Justice," illustrate the manners and customs of the olden times far better than a whole volume of dissertations; and we gladly adopt his suggestion of inviting similar communications.

W. — We are happy to be enabled to inform our Correspondent that the Index to the Quarterly Review, Vols. LX. to LXXX. is to be published in February.

W. H. — The transcript kindly forwarded appears to be a part of a copy of one of the Anonymous MS. Journals used by Sir Simonds D'Ewes in the compilation of his Journals of all the Parliaments of Elizabeth. Lond. Folio. 1682. It is all substantially in D'Ewes, and generally speaking it is there verbatim.

Many Notes, Queries, and Answers to Queries, which are in type, are unavoidably postponed until our next Number.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

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LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 8.]

SATURDAY, DECEMBER 22. 1849.

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### WHAT BOOKS DID OTLOH WRITE?

Sir,—In Dr. Maitland's able vindication of the *Dark Ages* (p. 419. 1st ed.), he concludes his interesting extract from the scribe Otloh's account of himself by saying:—"One would like to know what books they were which Otlohnus thus multiplied; but this, perhaps, is now impossible." I have it accidentally in my power to identify two at least of the number; and if it was his universal practice to subscribe his name, as he does in these instances, a search into the principal repositories of MSS. would, no doubt, give a large list. A valuable MS. volume in my possession has been thus described by a learned Benedictine: "Codex Membranaceus constans foliis 223 numerando; sæculis ix. desinente, x. et xi. incipiente, variis manibus scriptus, per partes qui in unum collectus, ex scriptis variis nitidæ scripturæ carlovingicæ, varia continens: 1° Vita et Passio, seu

Martirium S. Dionisii; scripta fuit ab Hilduino Abbate Cœnobii S. Dionisii in Francia sub Ludovico Pio." It is said that Hilduinus was the first writer who gave the marvellous story of the saint carrying his own head in his hand for nearly two miles after his decapitation. But he tells us that he abridged his narration *ex Græcam et Latinorum Historiis*.

2° Revelatio facta S. Stephano Papæ de consecratione altaris SS. Petri et Pauli ante Sepulchrum S. Martirii Dionisii quæ consecratio facta fuit v. kal. Aug. 754. This part of the MS. is remarkable for containing in one place the date written in Roman ciphers, thus—*δcccLiiii. v. kl. aug.*; a circumstance so rare in MSS. of this age, as to have astonished the learned diplomatists Papebroch and Germon.

3° Historia S. Simeonis Trevirensis Solitarii. Of whom it is recorded that he lived *sub Poppone Episcopo Trevirense, in quædam cellula ad portam nigram sitâ*. At fol. 36. an interesting account of the death of the saint is given by the author, who was present, and with the assistance of two other monks, piously performed his obsequies. It appears that the abbey of S. Maximin was about 120 paces from the cell of the saint at Treves, and it is therefore most probable that the writer was a monk of the Benedictine order then belonging to that foundation; but he puts his name out of doubt by the following couplet, inscribed at the end of the narrative:—

"Presbiter et monachus OTLOH quidam vocitatus  
Sancte tibi librum BONIFACII tradidit istum."

This dedication of his labours to S. Boniface may only indicate his veneration for the national saint; but, as he tells us he worked a great deal in the monastery at Fulda (of which S. Boniface was the patron saint and founder), may not this have been one of his labours there? At a subsequent period, it appears, he revised and amplified Wilibald's *Life of Boniface*.

I must summarily indicate the other contents of this interesting MS., which are: 4. Passio SS. Sebastiani et Vincentii. 5. Vita S. Burchardi. 6. Vita et Passio S. Kiliani (genere Scoti). 7. Vita S. Sole. 8. Vita S. Ciri. 9. Depositio S. Satiri.



10. Alphabetum Græcum. 11. Officio pro Choro cum notis musicis, pro festo S. Pancratii; sequitur ipsiis martiriis passio. 12. Vita S. Columbani [this is anonymous, but is attributed to his disciple Jonas, and contains much valuable historical matter]. Lastly, 13. Vita S. Wolfgangi, by the hand of our interesting scribe Otloh, written at the instance of the Benedictine Cœnobites of his monastery of S. Emmeram, at Ratisbon, where the saint was buried. This, as in the case of the *Life of S. Boniface*, is a *rifacimento*; it was made from two older lives of S. Wolfgang, as Otloh himself tells us, one of them by a certain monk named Arnolfus, the other having been brought out of France. He is here, therefore, more an author than a scribe; but he declares modestly that it was a task he would willingly avoid for the future. The passage of his Preface is worth transcribing: "Fratrum quorundam nostrorum hortatu sedulo infimus ego, O cœnobarum S. Emmerammi compulsus sum S. Wolfgangi vitam in libellulis duobus dissimili interdum, et impolita materie descriptam in unum colligere, et aliquantulum sublimiori modo corrigere. . . . Multa etiam quæ in libro neutro inveniebantur, fidelium quorundam attestazione compertâ addere studui, sicque quædam addendo, quædam vero fastidiose vel inepte dicta excerpendo, pluraque etiam corrigendo, sed et capitularia præponendo. Vobis O fratres mei exactoresque hujus rei prout ingenio mei parvitas permisit obedivi. Jam rogo cessate plus tale quid exigere a me." At the end of the *Life* he has written:—

"Presul Wolfgange cunctis semper venerande  
Hæc tua qui scripsi jam memor esto mihi  
Presbiter et Monachus Otloh quidam vocitatus  
Sancte tibi librum Bonifacii tradidit istum."

We have here sufficient evidence that Otloh was a worthy predecessor of the distinguished Benedictines to whom the world of letters has been so deeply indebted in more recent times.

Dr. Maitland's mention of the calligraphic labours of the nun Diemudis, Otloh's contemporary, is not a solitary instance: in all ages, the world has been indebted to the pious zeal of these recluse females for the multiplication of books of devotion and devout instruction. An instance, of so late a date as the eve of the invention of printing, now lies before me, in a thick volume, most beautifully written by fair hands that must have been long practised in the art. As the colophon at the end preserves the names of the ladies, and records that the parchment was charitably furnished by their spiritual father, I think it worth transcribing:—

"Expliciunt, Deo laus omnipotente, quinque libri de VITA & CONVERSATIONE SANCTORVM PATRV Scripti per manibus Sororum AVE TRICI et GHEEZE YSENOUDI in festivus diebus suis consororibus dilectis in memo-

riam earum. Finiti año dñi m<sup>o</sup> cccc<sup>o</sup> xlix<sup>o</sup> in festo decollationis Scti Johannis baptiste ante sumam missam. Et habebant ad hoc pergamenum sibi ex caritate provisum de venerabili presbitero Dño NICOLAO WYT tunc temporis earundem patre spirituali & sibi ipsiis spiritualiter ac in Dño sat reverenter dilectio. Ex caritativo amore sitis propter Deum memores eorum cum uno AVE MARIA."

I omitted to mention that Massmann, in his *Kleinen Sprachdenkmale des VIII. bis XII. Jahrhunderts*, Leipzig, 1830, p. 50., says: "The Benedictine priest Otloh, of Regensburg, left behind him a work, *De Ammonitione Clericorum et Laicorum*, in which is twice given a Latin prayer (Cod. Monacens. Emmeram. f. cxiii. mbr. sæc. xi.), at fol. 51. d., as *Oratio ejus qui et suprascripta et sequentia edidit dicta*, and at fol. 158. as *Oratio cuadam peccatoris*." On fol. 161. b. is an old German version, first printed by Pez (Thes. i. 417.), corrected by Graff. Diutiska, 111. 211., by Massmann, at p. 168. Otloh mentions in this prayer the destruction of his monastery of St. Emmeram, which took place in 1062.

I have advisedly called him Otloh, and not Otlohnus.

S. W. SINGER.

Mickleham, Dec. 10. 1849.

#### NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.

No. 1. "*Gerrard Street, Soho*. \* \* \* At the Turk's Head, in Gerrard Street, Johnson and Sir Joshua Reynolds founded, in the year 1764, 'The Literary Club.'"

It would appear from the following extracts in my Common-place Book, that the *original* Turk's Head, at which the Literary Club first held their meetings, was in *Greek Street, Soho*, not in *Gerrard Street*:—

"The Literary Club was first held at the Turk's Head in Greek Street, which tavern was almost half a century since removed to Gerrard Street, where it continued nearly as long as the house was kept open." — *European Mag.* Jan. 1803.

"The Turk's Head, in Gerrard Street, Soho, was, more than fifty years since, removed from a tavern of the same sign the corner of Greek and Compton Streets. This place was a kind of head-quarters for the Loyal Association during the rebellion of 1745." — Moser's *Memorandum Book*, MS. dated 1799.

No. 2. *Storey's Gate, Birdcage Walk, St. James's Park*.—I have seen it stated, but do not recollect where, that "Storey's" was a house of public entertainment. "Webb's," mentioned in the following extracts, was also a place of a similar description:—

"April 25. 1682.—About nine, this night, it began to lighten, thunder, and rain. The next morning, there was the greatest flood in St. James's Park ever

remembered. It came round about the fences, and up to the gravel walks — people could not walk to *Webb's* and *Storie's*.

"April 3. 1685.—This afternoon nine or ten houses were burned or blown up, that looked into S. James's Park, between *Webb's* and *Stories*."—*Diary of Philip Madar*, MS. formerly in the possession of Thorpe the bookseller.

**No. 3. Capel Court.**—So named from Sir William Capell, draper, Lord Mayor in 1503, whose mansion stood on the site of the present Stock Exchange.—*Pennant's Common-place Book*.

**No. 4 Bloomsbury Market.**—This market, built by the Duke of Bedford, was opened in March, 1730. Query, was there a market on the site before?—*Ibid*.

**No. 5. Bartlet's Buildings.**—*Mackeril's Quaker Coffee-house*, frequently mentioned at the beginning of the last century, was in these buildings.—*Ibid*.

**No. 6. St. Olave's, Crutched Friars.**—Names of various persons who have occupied houses in this parish: Lady Sydney, 1586—Lady Walsingham, 1590—Lady Essex, 1594—Lord Lumley, 1594—Viscount Sudbury, 1629—Philip Lord Herbert, 1646—Dr. Gibbon, 1653—Sir R. Ford, 1653—Lord Brounker, 1673—Sir Cloudesley Shovel, 1700.—*Extracts from the Registers made by the Rev. H. Goodhall*, 1818.

EDWARD F. RIMBAULT.

#### WIVES OF ECCLESIASTICS.

In reply to your correspondent's query as to the "wives of ecclesiastics," I find amongst my notes one to this effect:—

**ERROR**, to assume in ancient genealogies that a branch is necessarily extinct, simply because the last known representative is described as "*Clericus*," and *ergo*, must have died S. P. L.

It will be obvious to many of your readers that *Clericus* is *nomen generale* for all such as were learned in the arts of reading and writing, and whom the old law deemed capable of claiming benefit of clergy,—a benefit not confined to those in orders, if the ordinary's deputy standing by could say "*legit ut clericus*."

The title of *Clericus*, then, in earlier times as now, belonged not only to those in the holy ministry of the Church, and to whom more strictly applied the term Clergy, either regular or secular, but to those as well who by their function or course of life practised their pens in any court or otherwise, as Clerk of the King's Wardrobe, Clerks of the Exchequer, &c. Though in former times clerks of this description were frequently in holy orders and held benefices, it must be evident that they were not all so of necessity; and the instances are so numerous where persons having the title of "*Clericus*" appear nevertheless to have

been in the married state, and to have discharged functions incompatible with the service of the Church, that the assertion will not be denied that the restrictions as to contracting matrimonial alliances did not extend to clerks not in holy orders or below the grade of *subdiaconus*. The *Registrum Brevium* furnishes a precedent of a writ, "*De clerico infra sacros ordines constituto non eligendo in officium*." This distinction alone would prove that other clerks were not ineligible to office. The various decrees of the Church may be cited to show that the prohibition to marry did not include all clerks generally. Pope Gregory VII., in a synod held in 1074, "*interdixit clericis, maxime divino ministerio consecratis uxores habere, vel cum mulieribus habitare, nisi quas Nicena Synodus vel alii canones exceperunt*."

The statutes made by Anselm, Archbishop of Canterbury, Thomas, Archbishop elect of York, and all the other bishops of England, in 1108, in presence of King Henry I., and with the assent of his barons, confine the interdiction respecting marriages to *Presbyteri, Diaconi et Subdiaconi*, and a provision is made by them for those cases where marriages had been contracted since the interdict at the Council of London (that probably in 1103), viz. that such should be precluded thereafter from celebrating mass, if they persisted in retaining their wives. "*Illi vero presbyteri, diaconi, subdiaconi, qui post interdictum Londoniensis Concilii fœminas suas tenuerunt vel alias duxerunt, si amplius missam celebrare voluerint, eas a se omnino sic facient alienas, ut nec illæ in domos eorum, nec ipsi in domos earum intrent. . . Illi autem presbyteri qui divini altaris et sacrorum ordinum contemptores prælegerint cum mulieribus habitare a divino officio remoti, omnique ecclesiastico beneficio privati, extra chorum ponantur, infames pronunciati. Qui vero rebellis et contemptor fœminam non reliquerit, et missam celebrare presumpserit, vocatus ad satisfactionem si neglexerit, viij<sup>o</sup>. die excommunicetur. Eadem sententia archidiaconos et canonicos omnes complectitur, et de mulieribus relinquendis et de vitanda earum conversatione, et de districtione censuræ si statuta transgressi fuerint. . . Presbyteri vero qui relictis mulieribus, Deo et sacris altaribus servire elegerint, xl. dies ab officio cessantes, pro se interim vicarios habebunt, injuncta eis pœnitentia secundum hoc quod episcopis eorum visum fuerit.*" In 1138 the penalty for priests marrying was deprivation of their benefices, and exclusion from the celebration of divine service:—"Sanctorum patrum vestigiis inherentes, presbyteros, diaconos, subdiaconos uxoratos, aut concubenarios, ecclesiasticis officiis et beneficiis privamus, ac ne quis eorum missam audire præsumat Apostolica auctoritate prohibemus."

Many such decrees have been made at various

synods and councils holden for reformation of the clergy, but I can find none wherein marriage is interdicted to clerks generally. I will refer to one more only, viz. that made in the Council of London, held at Westminster in 1175. Here it will be seen most distinctly that the prohibition against entering the marriage state was confined expressly to *Clerici in sacris ordinibus constituti*, and that it was not only lawful for clerks below the grade of subdeacon to marry, but that having once entered the marriage state, and being subsequently desirous *ad religionem transire*, and to continue in the service of the Church, they could not do so and be separated from their wives unless *de communi consensu*; if they continued, however, to live with their wives, they could not hold an ecclesiastical benefice: "Si quis sacerdos vel clericus in sacris ordinibus constitutus, ecclesiam vel ecclesiasticum beneficium habens publice fornicariam habeat," &c. . . . "Si qui vero infra subdiaconatum constituti matrimonia contraxerint, ab uxoribus suis nisi de communi consensu ad religionem transire voluerint, et ibi in Dei servitio vigilanter permanere, nullatenus separentur: sed cum uxoribus viventes, ecclesiastica beneficia nullo modo percipiant. Qui autem in subdiaconatu, vel supra, ad matrimonia convolaverint, mulieres etiam invitas et renitentes relinquunt."

Thus it will be seen that the title "Clericus," under some circumstances, affords no certain indication that a lawful marriage may not have been contracted by the person so described, and consequently that he might not have *prolem legitimam*.

W. H.

It does not follow that William de Bolton was an ecclesiastic because he was called Clericus; that designation being, even in that early time, often used in a lay sense.

I have just come across an instance of a prior date. In the Liberate Roll of 26 Henry III. the king directs a payment to be made "to Isabella, the wife of our beloved clerk, Robert of Canterbury, to purchase a robe for our use." Even in the reign of Richard I. it may be doubtful whether the term was not used with both meanings; for in the charter of Walter Mapes, granting certain lands, among the witnesses are "Roger, capellano, Willelmo, capellano, Thoma, *clerico meo*, Waltero, *clerico*, Jacobo, *clerico*, Bricio, *fermario meo*."

[In addition to the information afforded by the preceding communications, "A SUBSCRIBER" will find much curious illustration of this subject in Beveridge's *Discourse on the Thirty-nine Articles*, where he treats of the Thirty-second article "On the Marriage of Priests."

He must however consult the edition printed at the Oxford University Press in 1840, which contains for the first time Beveridge's *Discourses on the last Nine Articles*.]

#### TOWER ROYAL.

Sir,—In your second number I find a query by Mr. Cunningham, respecting the origin of the name of *Tower Royal*; although I cannot satisfactorily explain it, I enclose a few notes relative to the early history of that place, which may, perhaps, afford a clue to its derivation.

In early records it is invariably called "la Real," "la Reole," "la Rirole," or "la Ryal or Ryole;" and it is described simply as a "tenement;" I have never found an instance of its being called a "tower." At the close of the reign of Henry III. it was held by one Thomas Bat, citizen of London, who demised it to Master Simon of Beauvais, surgeon to Edward I.; this grant was confirmed by that sovereign by charter in 1277. (Rot. Cart. 5 Edw. I. m. 17.—Placita de Quo Warranto, p. 461.) This Simon of *Beauvais* figures in Stow and Pennant as Simon de Beawmes. In 1331 Edward III. granted "la Real" to his consort Philippa, for the term of her life, that it might be used as a depository for her wardrobe. (Rot. Pat. 4 Edw. III. 2nd part, m. 15.) By Queen Philippa it was extensively repaired, if not rebuilt, and the particulars of the works executed there by her direction, may be seen in the Wardrobe Account of the sixth year of her reign, preserved in the Cottonian MS. Galba E iii. fo. 177, et seq.; this account is erroneously attributed in the catalogue to Eleanor, consort of Edward I. One Maria de Beauvais, probably a descendant of Master Simon, received compensation for quitting a tenement which she held at the time Philippa's operations commenced. In 1365 Edward III. granted to Robert de Corby, in fee, "one tenement in the street of la Ryole, London," to hold by the accustomed services. Finally, in 1370 Edward gave the "inn (hospitium) with its appurtenances called le Reole, in the city of London," to the canons of St. Stephen's, Westminster, as of the yearly value of 20*l*. (Rot. Pat. 43 Edw. III. m. 24.)

It is thus sufficiently clear that in the thirteenth and fourteenth centuries this place was not called *Tower Royal*; nor does there appear to be any ground for supposing that it was so named in earlier times, or, indeed, that it was ever occupied by royalty before it became Philippa's wardrobe. The question, therefore, is narrowed to this point:—what is the signification of "la Real, Reole, or Rirole?" I should be glad if any of your correspondents would give their opinions on the subject. I may add, that the building was in the parish of St. Thomas Apostle, not in that of St. Michael Pater Noster Church, as Stow wrote. (Rot. Pat. 4 Edw. III. 2nd part, m. 38.)

T. H. T.

Let me refer Mr. P. Cunningham to "Stow's *Survey*, p. 27. 92. Thoms' Edition," for a full answer to his query. The passages are too long to cite, but Mr. C. will there find sufficient proof of

the part of a royal residence having once stood in this obscure lane, now almost demolished in the sweeping city improvements, which threaten in time to leave us hardly a fragment of the London of the old chronicler.

The Tower was also called the Queen's Wardrobe, and it was there, Froissart tells us, that Joan of Kent, the mother of Richard II., took refuge during Wat Tyler's rebellion, when forced to fly from the Tower of London. The old historian writes, that after the defeat of the rebels "pour le premier chemin que le Roy fit, il vint deuers sa Dame de mère, la Princesse, qui estoit en un chastel de la Riolle (que l'on dit la Garderobbe la Reyne) et là s'estoit tenue deux jours et deux nuits, moult ébahie; et avoit bien raison. Quand elle vit le Roy son fils, elle fut toute rejouye, et luy dit, 'Ha ha beau fils, comment j'ay eu aujourd'huy grand peine et angoisse pour vous.' Dont respondit le Roy, et dit, 'Certes, Madame, je le say bien. Or vous rejouissez et louez Dieu, car il est heure de le louer. J'ay aujourd'huy recouvré mon heritage et le royaume d'Angleterre, que j'avoie perdu.' Ainsi se tint le Roy ce jour delez sa mère." (Froissart, ii. 123. Par. 1573.)

In Stow's time this interesting locality had been degraded into stables for the king's horses, and let out in divers tenements. E. V.

[We are indebted to J. E., R. T. S., and other correspondents, for replies to Mr. Cunningham's Query; but as their answers contain only general references to works which it is reasonable to suppose that gentleman must have consulted during the preparation of his *Handbook for London*, we have not thought it necessary to insert them.]

#### ANCIENT INSCRIBED DISH.

Mr. Editor, — The subject of inscribed dishes of latten, of which so many varieties have recently been imported, appears to be regarded with interest by several of your readers. I am indebted to the Rev. William Drake, of Coventry, for a rubbing from one of these mysterious inscriptions, upon an "alms-plate" in his possession. In the centre is represented the Temptation. There are two inscribed circles; on the inner and broader one appear letters, which have been read, — RAHEWISHNBY. They are several times repeated. On the exterior circle is the legend — ICH. SART. GELUK. ALZEIT. This likewise is repeated, so as to fill the entire circle. I have never before met with these inscriptions in the large number of dishes of this kind which I have examined. They have been termed alms-dishes, and are used still in parochial collections in France, as doubtless they have been in England. They were also used in ancient times in the ceremony of baptism, and they are called baptismal basons,

by some foreign writers. This use is well illustrated by the very curious early Flemish painting in the Antwerp Gallery, representing the seven sacraments. The acolyte, standing near the font, bears such a dish, and a napkin. The proper use of these latten dishes was, as I believe, to serve as a laver, carried round at the close of the banquet in old times, as now at civic festivities. They often bear devices of a sacred character; but it is probable that they were only occasionally used for any sacred purpose, and are more properly to be regarded as part of the domestic appliances of former times.

ALBERT WAY.

#### BARNACLES.

In Brand's *Popular Antiquities*, vol. iii. pp. 361, 362., there is an account given of the barnacle, "a well-known kind of shell-fish, which is found sticking on the bottoms of ships," and with regard to which the author observes, that "it seems hardly credible in this enlightened age, that so gross an error in natural history should so long have prevailed," as that this shell-fish should become changed into "a species of goose." The author then quotes Holinshed, Hall, Virgidemiarum, Marston, and Gerard; but he does not make the slightest reference to Giraldus Cambrensis, who in his *Topographia Hiberniæ* first gave the account of the barnacle, and of that account the writers referred to by Brand were manifestly but the copyists.

The passage referring to "the barnacle" will be found in the *Topog. Hiber.* lib. i. c. xi. I annex a translation of it, as it may be considered interesting, when compared with the passages quoted in Brand: —

"There are," says Giraldus, "in this country (Ireland) a great number of birds called barnacles (Bernacre), and which nature produces in a manner that is contrary to the laws of nature. These birds are not unlike to ducks, but they are somewhat smaller in size. They make their first appearance as drops of gum upon the branches of firs that are immersed in running waters; and then they are next seen hanging like sea-weed from the wood, becoming encased in shells, which at last assume in their growth the outward form of birds, and so hang on by their beaks until they are completely covered with feathers within their shells, and when they arrive at maturity, they either drop into the waters, or take their flight at once into the air. Thus from the juice of this tree, combined with the water, are they generated and receive their nutriment until they are formed and fledged. I have many times with my own eyes seen several thousands of minute little bodies of these birds attached to pieces of wood immersed in the sea, encased in their shells, and already formed. These, then, are birds that never lay eggs, and are never hatched from eggs; and the consequence is, that in some parts of Ireland, and at those seasons of fasting when meat is forbidden, bishops and other religious persons feed on these birds, because they are not fish, nor to be regarded



as flesh meat. And who can marvel that this should be so? When our first parent was made of mud, can we be surprised that a bird should be born of a tree?"

The notion of the *barnacle* being considered a fish is, I am aware, one that still prevails on the western coast of Ireland; for I remember a friend of mine, who had spent a few weeks in Kerry, telling me of the astonishment he experienced upon seeing pious Roman Catholics eating barnacles on Fridays, and being assured that they were nothing else than fishes! My friend added that they had certainly a most "fish-like flavour," and were, therefore, very nasty birds. W. B. MACCABE.

#### DORNE THE BOOKSELLER.

Mr. Editor,—I beg to add my protest to your own, respecting the conclusion drawn by your valuable correspondent W. as to his competency to his arduous task, which no person could doubt who knows him. My remarks had reference to the supposed scribe of the catalogue, whose brains, according to W., were in some degree of confusion at times. His name is still in *obscurio*, it seems. "Henno Rusticus" is clear. W., I trust, will accept my apology. I say with Brutus, *verbis paulo mutatis*—

"By heaven, I had rather coin my heart,  
And drop my blood for drachmas, than to plant  
In the kind bosom of a friend a thorn,  
By any indirection."

J. I.

#### REV. WM. STEPHENS' SERMONS.

Sir,—Amongst the books wanted in your sixth number is "a Tract or Sermon" of the Rev. Wm. Stephens. It is a sermon, and one of four, all of which are far above the ordinary run of sermons, and deserving of a place in every clergyman's library. They are rarely met with together, though separately they turn up now and then upon book stalls amongst miscellaneous sermons; it is a pity they are not better known, and much is every day republished less deserving of preservation. The author's widow published her husband's sermons in two volumes; but, strange to say, these, which are worth all the rest, are not included in the collection. The titles of the four sermons are—

"The Personality and Divinity of the Holy Ghost proved from Scripture, and the Anti-Nicene Fathers" Preached before the University of Oxford, St. Matthias' Day, 1716-17. Third Edition, 1725.

"The Catholic Doctrine concerning the Union of the Two Natures in the One Person of Christ stated and vindicated." Preached at the visitation of the Bishop of Oxford, 1719. Second Edition, 1722.

"The Divine Persons One God by an Unity of Nature: or, That Our Saviour is One God with His Father, by an Eternal Generation from His Substance,

asserted from Scripture and the Anti-Nicene Fathers." Preached before the University of Oxford, 1722. Second Edition, 1723.

"The Several Heterodox Hypotheses, concerning both the Persons and the Attributes of the Godhead, justly chargeable with more inconsistencies and Absurdities than those which have been groundlessly imputed to the Catholic system." Preached at the visitation of the Bishop of Exeter, 1724.

I shall be glad to learn from any of your readers whether the author published any other sermons or tracts which are not included in the two volumes of his sermons. Wm. DENTON.

Shoreditch, Dec. 11. 1849.

#### ROGER DE COVERLEY.

Sir,—In No. 4. of your "NOTES AND QUERIES" it is asked, if any notice of the tune called *Roger de Coverley* is to be met with earlier than 1695, when it was printed by H. Playford in his *Dancing Master*? I am happy in being able to inform your correspondent that the tune in question may be found in a rare little volume in my possession, entitled "The Division-Violin, containing a Choice Collection of Divisions to a Ground for the Treble-Violin. Being the first Musick of this kind ever published. London, Printed by J. P. and are sold by John Playford, near the Temple-Church, 1685, small oblong."

I have every reason to believe, from considerable researches, that no earlier copy can be found in print. EDWARD F. RIMBAULT.

#### MINOR NOTES.

*Omission of the Words DEI GRATIA from the new Florin.*

Ruding, in his *Annals of the Coinage*, iv. 9., furnishes a precedent for the omission of the words DEI GRATIA from the coinage, in the case of the Irish half-pence and farthings coined at the Tower in 1736-7. And he supplies, also, a precedent for the dissatisfaction with which their omission from the new florin has been received, in the shape of two epigrams written at that time, for which he is indebted (as what writer upon any point of English literature and history is not) to Sylvanus Urban. The first (from the *Gentleman's Magazine* for June, 1837) is as follows:—

"No Christian kings that I can find,  
However match'd or odd,  
Excepting ours have ever coin'd  
Without the *grace of God*."

"By this acknowledgment they show  
The mighty King of Kings,  
As him from whom their riches flow,  
From whom their grandeur springs."



"Come, then, Urania, aid my pen,  
The latent cause assign,—  
All other kings are mortal men,  
But GEORGE, 'tis plain, 's divine."

The next month produced this address:—

*To the Author of the Epigram on the new Irish Half-pence.*

"While you behold th' imperfect coin  
Receiv'd without the grace of God,  
All honest men with you must join,  
And even Britons think it odd.

"The grace of God was well left out,  
And I applaud the politician;  
For when an evil's done, no doubt,  
'Tis not by God's grace, but permission."

*Grace's Card, the Six of Hearts.*

As a note to the communications which have lately amused your readers, respecting the nine of diamonds, and the curse of Scotland, allow me to remind you of another card which has a peculiar name, the origin of which is better ascertained.

At the Revolution of 1688, one of the family of Grace, of Courtstown in Ireland, raised and equipped a regiment of foot and a troop of horse, at his own expense, for the service of King James, whom he further assisted with money and plate, amounting, it is said, to 14,000*l*. He was tempted with splendid promises of royal favour, to join the party of King William. A written proposal to that effect was sent to him by one of the Duke of Schomberg's emissaries. Indignant at the insulting proposal, the Baron of Courtstown seized a card, which was accidentally lying near him, and wrote upon it this answer: "Go, tell your master, I despise his offer! Tell him that honour and conscience are dearer to a gentleman than all the wealth and titles a prince can bestow!" The card happened to be the "six of hearts," and to this day that card is generally known by the name of "Grace's card," in the city of Kilkenny.

I derive these particulars principally from the *Memoirs of the Family of Grace*, by Sheffield Grace, Esq. 4to. London, 1823, p. 42. W. L.

*Florins.*

The following extract from the Issue Roll of Easter I Edward III. 1327, may interest the inquirers into the antiquity of the FLORIN, lately introduced into our coinage:—

"To Robert de Wodehouse, keeper of the King's Wardrobe, for the price of 174 florins from Florence, price each florin as purchased, 39½*d*. paid to the same keeper by the hands of John de Houton, his clerk, for one pound and one mark of gold, to make oblations on the day of the coronation for the Lord the King:—and in like manner was delivered 104 florins and a mark of 70*s*. by the king's command, under the privy seal, which was used before he received the government of this kingdom,—£28. 12. 6." ♣.

*John Hopkins, the Psalmist.*

Sir,—Little is known of the personal history of John Hopkins, the coadjutor of Sternhold in the translation of the Psalms. It is generally agreed that he was a clergyman and a school-master in Suffolk, but no one has mentioned in what parish of that county he was beneficed. It is highly probable that the following notes refer to this person, and if so, the deficiency will have been supplied by them.

In Tanner's List of the Rectors of Great Waldingfield in Suffolk, taken from the Institution Book at Norwich, there is this entry:—

"Reg. xix. 55. 12 Aug. 1561.

Joh. Chetham, ad præs. Willi Spring, Arm.  
Jo. Hopkins.

168. 3 April, 1571.

Tho. Cooke, ad præs. Edv. Colman, B. D."

In the Parish Register of Great Waldingfield is the following:—

"Buried, 1570. Mr. John Hopkins, 23rd Oct."

D.

#### NOTES IN ANSWER TO MINOR QUERIES.

*Genealogy of European Sovereigns.*

Sir,—Perhaps the following books will be of service to your correspondent Q. X. Z., viz.:—

"A Genealogical History of the present Royal Families of Europe, the Stadtholders of the United States, and the Succession of the Popes from the 15th century, &c. &c., by the Rev. Mark Noble." London, 1781.

"Historical and Genealogical, Chronological, and Geographical Atlas, exhibiting all the Royal Families in Europe, their Origin, Descent, &c., by M. Le Sage." London, 1813.

"Complete Genealogical, Historical, Chronological, and Geographical Atlas, &c., by C. V. Lavoisne." Philadelphia, 1821. W. J. B.

*Countess of Pembroke's Letter—Drayton's Poems—A Flemish Account—Bishop Burnet.*

Your correspondent, at p. 28., asks whether there is any contemporary copy of the celebrated letter, said to have been written by Anne, Countess of Pembroke, to Sir Joseph Williamson? I would refer him to Mr. Hartley Coleridge's *Lives of Distinguished Northerns*, 1833, p. 290. His arguments for considering the letter *spurious*, if not conclusive, are very forcible, but they are too copious for this paper.

Your readers, who may not be conversant with that undeservedly neglected volume, will confess their obligation, when they have consulted its pages, in having been directed to so valuable and so original a work. It may be observed, that those letters of the Countess which are authentic, are certainly written in a very different style to the

one in question; but this letter, if addressed by her to Sir Joseph Williamson, would be written under peculiar circumstances, and being in her 84th year, she might naturally have asked the assistance of the ablest pen within her reach. I have the copy of an interesting letter, addressed by the late Mr. John Baynes to Ritson, in 1785, stating his admiration of the Countess's "spirit and industry, having seen the collections made by her order relative to the Cliffords—such as no other noble family in the world can show."

I join in wishing that Mr. Pickering would add a judicious selection from Drayton's poetical works to his *Lives of Aldine Poets*. To the list given by your correspondent (p. 28.), may be added a work entitled *Ideas Mirrour Amours in quatorzains* (London, 1594, 4to. p. 51.), which was lent to me about forty years ago, but which I have not seen since. Some notice of it, by myself, will be found in the *Censura Litteraria*, with the following note by Sir C. Brydges:—"The extreme rarity of this publication renders a farther account desirable, and also more copious extracts. It appears wholly unknown to Herbert, and to all the biographers of Drayton." It is unnoticed by Ritson also. Chalmers, in his *Series of English Poets*, has referred to this communication, but he has not printed the poem amongst Drayton's works.

The expression "a Flemish account" is probably not of very long standing, as it is not found in the most celebrated of our earlier dramatists, unless, indeed, Mrs. Page's remark on Falstaff's letter may be cited as an illustration:—"What an unweighed behaviour hath this Flemish drunkard picked out of my conversation, that he dares in this manner assay me."

If the habit of drinking to excess prevailed in the Low Countries in the sixteenth century to the extent represented, may not the expression have arisen from that circumstance, and been equivalent to the contempt which is usually entertained for the loose or imperfect statements made by a tipsy or drunken man?

When quoting opinions upon Burnet, we must not forget the brief but pregnant character which Burke has given of the Bishop's *History of his Own Times*. In his admirable speech at Bristol, previous to the election in 1780, Burke says, "Look into the History of Bishop Burnet; he is a witness without exception."

Dr. Johnson was not so laudatory:—"Burnet is very entertaining. The style, indeed, is mere chit-chat. I do not believe that he intentionally lied; but he was so much prejudiced, that he took no pains to find out the truth."

The reader may refer to Dr. Hickee's *Criticism* (Atterbury's *Correspondence*, i. 492.). Calamy's

expression is a significant, if not a very complimentary one, as regards Burnet's candour (*Life and Times*, i. 59.).

I. H. M.

Bath, Dec. 1849.

#### *Viz., why the contracted form of Videlicet.*

I shall be much obliged if any one of your readers can inform me of the principle of the contraction viz. for videlicet, the letter z not being at all a component part of the three final syllables in the full word. \*

[Is not our correspondent a little mistaken in supposing that the last letter in "viz." was originally a letter z? Was it not one of the arbitrary marks of contraction used by the scribes of the middle ages, and being in form something like a "z," came to be represented by the early printers by that letter? In short, the sign 3 was a common abbreviation in records for terminations, as omnib3 for omnibus, hab3 for habet. Vi3, corruptly viz. is still in use.]

#### *Authors of Old Plays.*

We are enabled, by the courtesy of several correspondents, to answer two of the Queries of Q. D., in No. 5. p. 77., respecting the authors of certain old plays.

G. H. B. informs us that *Sicily and Naples* was written by Samuel Harding; of whom, as we learn from J. F. M., an account will be found in Wood's *Athenæ*.

Naso informs Q. D. that *Nero* was written by Matthew Gwinne; there are two editions of it, viz. 1603 and 1633,—and that a copy of it may be procured at 17. Wellington Street, Strand, for 2s.

#### *Birthplace of Coverdale.*

Can you inform me of the birthplace of Miles Coverdale? W. C.

["Bishop Myles Coverdale is supposed to have been born in the year of our Lord 1488, in the district of Coverdale, in the parish of Coverham, near Middleham, in the North Riding of Yorkshire; and it is the opinion of the learned historian of Richmondshire, that it is an assumed, and not a family name." These are the words of the Rev. Geo. Pearson, B.D., the very competent editor of the works of Bishop Coverdale, published by the Parker Society. His reference is to Whitaker's *Hist. of Richmondshire*, vol. i. p. 17.]

#### *Caraccioli—Author of Life of Lord Clive.*

In reply to K.'s query in No. 7., I have to inform him that "Charles Caraccioli, Gent." called himself "the Master of the Grammar School at Arundel," and in 1766 published a very indifferent *History of the Antiquities of Arundel*; and deprecating censure, he says in his preface, "as he (the author) was educated, and till within these few years has lived abroad, totally unacquainted with the English tongue, he flatters himself that the

inaccuracies so frequently interspersed through the whole, will be observed with some grains of allowance." His *Life of Lord Clive* was a book-seller's compilation. WM. DURRANT COOPER.

#### QUERIES.

##### LOVE, THE KING'S FOOL OF THAT NAME.

In Rawlinson's Manuscripts in the Bodleian (c. 258.), which I take to have been written either in, or very soon after, the reign of Henry VIII., there is a poem thus entitled:—

##### "THE EPITAPHE OF LOVE, THE KYNGE'S FOOLE."

Can any of your readers furnish me with information regarding him? He was clearly a man worthy of notice, but although I have looked through as many volumes of that period, and afterwards, as I could procure, I do not recollect meeting with any other mention of him. Skelton, who must have been his contemporary, is silent regarding him; and John Heywood, who was also living at the same time, makes no allusion to him that I have been able to discover. Heywood wrote the "Play of Love," but it has nothing to do with the "King's fool."

The epitaph in question is much in Heywood's humorous and satirical style: it is written in the English ballad-metre, and consists of seven seven-line stanzas, each stanza, as was not unusual with Heywood, ending with the same, or nearly the same, line. It commences thus:

"O Love, Love! on thy sowle God have mercye;  
For as Peter is *princeps Apostolorum*,  
So to the[e] may be sayd clerlye,  
Of all foolys that ever was *stultus stultorum*.  
Sure thy sowle is in *regna polorum*,  
By reason of reason thou haddest none;  
Yet all foolys be nott dead, though thou be gone."

In the next stanza we are told, that Love often made the King and Queen merry with "many good pastimes;" and in the third, that he was "shaped and borne of very nature" for a fool. The fourth stanza, which mentions Erasmus and Luther, is the following:—

"Thou wast nother Erasmus nor Luter;  
Thou dyds medle no forther than thy potte;  
Agaynst hye matters thou wast no disputer,  
Amonge the Innocentes electe was thy lotte:  
Glad mayst thou be thou haddyst that knotte.  
For many foolys by the[e] thynke them selfe none,  
Yet all be nott dead, though thou be gone."

The next stanza speaks of "Dyc Apguylamys," who is told to prepare the obsequy for Love, and of "Lady Apylton," who had offered a "mass-penny," and the epitaph ends with these stanzas:

"Now, Love, Love! God have mercy on thy mery nowle;

And Love! God have mercye on thy foolysche face,  
And Love! God have mercye on thy innocent sowle,  
Which amonges innocentes, I am sure, hath a place,  
Or ellys thy sowle ys yn a hevy case;  
Ye, ye, and moo foolys many [a] one,  
For foolys be alyve, Love, though thou be gone.

"Now, God have mercye on us all,  
For wyse and folysche all dyethe,  
Lett us truly to our myndes call;  
And to say we be wyse ovr dedes denyethe,  
Wherefore the ende my reason thys aplyethe:  
God amend all foolys that thynke them selfe none,  
For many be alyve, thoughe Love be gone."

It is very possible that I have overlooked some common source of information to which I may be referred; and it is very possible also, that this epitaph has been reprinted in comparatively modern times, and I may not know of it. This is one of the points I wish to ascertain.

J. PAYNE COLLIER.

[Was there no such person as Love, and does the writer mean merely to pun upon the word? Cupid certainly played the fool in the court of Henry VIII. as much as any body.]

##### MARE DE SAHAM — PORTUM PUSILLUM — WATERWICH.

I am much obliged by J. F. M.'s answers respecting those places. If he will look to the *Historia Eliensis*, lib. ii. c. 84, 85. vol. i. pp. 200–204. (*Anglia Christiana*), he may be certain whether or not he has correctly designated them. He may at the same time, if he be well acquainted with Cambridgeshire, give me the modern interpretation for *Waterwich*, also mentioned in chap. 84. of the *Hist. Eliens.* W. B. M.

##### THE ADVENT BELLS.

The Advent bells are ringing in many parishes throughout various parts of England during this month of December, if I may judge from my own neighbourhood — on the western borders of Berks — where, at least three times in the week, I hear their merry peals break gladsoemly upon the dark stillness of these cold evenings, from many a steeple around. In the Roman States and the kingdom of Naples and Sicily, the "pifferari" go about playing on a kind of rough hautboy and bag-pipes, before the pictures of the Madonna, hung up at the corners of streets and in shops, all through Advent time; but why are the church bells rung in England? What reference in ancient documents can be pointed out for the meaning or antiquity of the usage?

He who draws upon a joint-stock bank of literature as rich as yours, Mr. Editor, already is, should bring a something to its capital, though it be a mite. Allow me, then, to throw in mine. At p. 77. "A SUBSCRIBER" asks, "if William de Bolton was an ecclesiastic, how is it that his wife is openly mentioned?" For one of these two reasons: 1st. By the canon law, whether he be in any of the four minor orders, or in any of the three higher or holy orders, a man is, and was always, called "Clericus," but clerks in lower or minor orders did, and still do, marry without censure; 2d. The Church did, and still does, allow man and wife to separate by free mutual consent, and to bind themselves by the vows of perpetual continence and chastity, the man going into a monastery, or taking holy orders, the woman becoming a nun. Such, I suspect, was the case with Sir William de Bolton ("Sir" being the ancient title of a priest) and his wife, whose joint concurrence in the transfer of property by charter would be legally required, if, as is likely, she had an interest in it.

Your correspondent "MUSAFIR," while on the subject of the *Flemish account*, p. 74., is in error, in assigning to a Count of Flanders the "old story" of the cloaks; it belongs to Robert, Duke of Normandy, who played off the joke at Constantinople in the court of the Greek emperor, as Bromton tells us (ed. Twysden, i. 911.)

CEPHAS.

#### THE POETS.

Many years ago a *Sonnet*, by Leigh Hunt, characterising the poets, appeared in the *Examiner*. Can any of your readers inform me whether the following, which I quote from memory, is correct? C. DAY.

"Were I to name, out of the times gone by,  
The poets dearest to me, I should say,  
Pulci for spirits, and a fine, free way,  
Chaucer for manners, and a close, silent eye;  
Spenser for luxury and sweet sylvan play,  
Horace for chatting with from day to day;  
Milton for classic taste and harp strung high,  
Shakspeare for all—but most, society.  
But which take with me could I take but one?  
Shakspeare, as long as I was unoppress'd  
With the world's weight, making sad thoughts  
intenser;  
But did I wish out of the common sun  
To lay a wounded heart in leafy rest,  
And dream of things far off and healing—Spenser."

MR. POORE'S LITERARY COLLECTIONS—INIGO JONES  
—MEDAL OF STUKELEY—SIR JAMES THORNHILL.

Sir, — With thanks for the insertion of my former letter, I proceed to submit a few literary queries for solution through the medium of your pages.

In connection with the county of Wilts, I will first mention the literary collections of the late Edward Poore, Esq., of North Tidworth, which I examined, with much satisfaction, on my visits to him there, in the years 1798 and 1799. Mr. Poore was a man of considerable attainments, and corresponded with many distinguished characters, both at home and abroad. He travelled over many parts of the continent, and his letters and notes relating to public and private occurrences and persons were remarkably curious and interesting. I have long lost all trace of them, and should be glad to ascertain where they are likely to be found.

An immense boon would be conferred on the cause of Architecture and Archæology by the recovery of Inigo Jones's Sketches and Drawings of Ancient Castles. These, together with his Plans, Views, and Restorations of *Stonehenge*, probably descended to his nephew, Webb. The latter were engraved, and published in Webb's volume on *Stonehenge*; but the Sketches of Castles have never yet been published. On the ground of Inigo Jones's intimacy with Lord Pembroke, I was referred to the library at Wilton as a probable depository of his drawings, but without success; as I am informed, they do not form a part of that valuable collection. Perhaps I may be allowed to correct the error which so commonly ascribes the erection of Wilton House to Jones. In the *Natural History of Wiltshire*, by John Aubrey, which I edited in 1847 (4to.), it is clearly shown that the mansion was built in 1633 by, or from the designs of, Solomon de Caus, architect, who was probably aided by his brother Isaac; and that it was rebuilt in 1648, after an extensive fire, by Webb, who, as is well known, married a niece of Inigo Jones. The latter celebrated architect recommended the employment of these parties, and probably approved of their designs, but had no further share in their production. His advice, however, to the Earl of Pembroke, was the means of preserving the famous *Porch at Wilton*, ascribed to Hans Holbein, which gives him a peculiar claim to the gratitude of all architectural antiquaries.

I possess a large collection of the manuscript journals, papers, drawings, and correspondence of Dr. Stukeley. To the kindness of my old friend Dr. Ingram, President of Trinity College, Oxford, I also owe a large Bronze Medal, with a medallion portrait of Stukeley on the obverse, and a view of *Stonehenge* on the reverse. This is evidently a cast from moulds, and rather crudely executed, and I am induced to regard it as unique. I shall be much gratified if any of your correspondents can furnish me with a clue to its history, or to the name of its maker. I would here venture to suggest some inquiry into the biography of *Charles Bertram*, of Copenhagen, who furnished



Dr. Stukeley with the manuscript of the *Itinerary of Richard of Cirencester*, which has led to so much curious discussion. It would be interesting to learn whether Bertram's papers were bequeathed to any public library at Copenhagen.

Sir James Thornhill was in the habit of making sketches and descriptive memoranda in his various travels and excursions. Some years ago one of his pocket-books was lent to me, in which he had not only written notices of the places visited, but made very clever pen sketches of several objects. Whilst in my possession, I copied many pages, and also traced some of the drawings. Among the latter is a Market Cross at Ipswich, long since destroyed, also the Sessions House and the Custom House of Harwich, with various antiquities, &c., at Ryswick, Delph, Tournay, Brussels, and the Hague. I have often regretted that I did not copy the whole volume, as it contained many curious facts and anecdotes. I have tried in vain to ascertain the name and address of the possessor. He was a country gentleman, and lodged in Southampton Row, Russell Square. The volume is dated 1711, and contains full accounts of buildings and works of art. He says, "Killigrew told King Charles that Ipswich had a large river without water, streets without names, and a town without people."

In July, 1817, I published a small volume entitled *Antiquarian and Architectural Memoranda relating to Norwich Cathedral*, in which were two copper-plates, a ground-plan of the church, and a view of the west front; with woodcuts of the font, and of the Erpingham gateway, both engraved by John Thompson. The plates and cuts were sold by auction (by Mr. Southgate of Fleet Street), with the stock of the work, and have been resold by the purchaser. I have sought in vain to re-obtain the woodcuts, and shall be gratified to find that it is still practicable.

After many years' search for the documents, &c., referred to in this and my preceding letter, I am still reluctant to abandon their pursuit. That valuable collections are sometimes protected from destruction, in obscurity, for years, is shown by the loss and recovery of the well-known collection of Architectural Designs and Drawings by John Thorpe, now in the Soane Museum. That singular and interesting series was in the possession of the Earl of Warwick, in the latter part of the last century. In 1807 I applied to his lordship for permission to examine it; but he informed me that Richard Cumberland, the author, had borrowed it many years before, in order to submit it to Lord George Germaine, and that it had not since been heard of. Thus, from before 1785, when Lord George Germaine died, the drawings were lost until about thirty years afterwards, when I purchased them for Sir John Soane, at the sale of the library of — Brooke, Esq., of Paddington

(probably a relative of the Earl of Warwick), into whose possession they had unaccountably passed.

JOHN BRITTON.

#### THE MIDDLE TEMPLE.

In Mr. Frederick Devon's *Pell Records*, vol. iii. p. 34., there is an entry in the Issue Roll of Easter, 41 Henry III. 1257, of a payment.

"To the Brethren of the *Middle Temple*, £4. in part of £8. appointed alms for the support of three chaplains to celebrate divine service, at Easter Term, in the 41st year, by writ patent."

And in p. 88. is the following writ for payment at Easter Term, 4 Edward I. 1276:—

"Pay out of our Treasury, from the day of the death of the Lord King Henry, our Father, of renowned memory, for each year, to our beloved Master and Brethren of the Knights Templars in England, £8. which our father granted to them by his charter to be received yearly at our Exchequer, for the support of three chaplains, daily for ever, to perform divine service in the New Temple, London, one of whom is to perform service for our aforesaid father, the other for all Christian people, and the third for the faithful deceased, as was accustomed to be done in the time of our aforesaid father. Witness, &c."

I presume that there can be no doubt that the grant referred to in the last extract is that which is mentioned in the first. But if so, what is meant by "*Brethren of the Middle Temple*?"

Both entries are before the suppression of the order, and it was not till long after the suppression that the Temple was occupied by the lawyers as a place of study; nor till long after the establishment of lawyers there, that is to say, more than a hundred years after the date of the first extract, that the Temple was divided into two houses, called, as now, the Inner Temple and the Middle Temple. Added to which, the church of the Temple is in that division which is called the *Inner Temple*.

Can any of your correspondents favour me with the precise words of the original record, or explain the meaning of the term used? EDWARD FOSS.

#### MINOR QUERIES.

*Henry Lord Darnley.*

Can any of your readers inform me where the celebrated Darnley, second husband of Mary, Queen of Scots, was born? His birth took place in England, where his father, Matthew Stuart, Earl of Lennox, was residing, being banished from Scotland. Henry VIII. gave the Earl his niece in marriage, and several estates in Yorkshire; amongst others, the lands of Jervaux Abbey, and the adjacent manor of West Scrafton. Middleham Castle, which was then perfect, and belonged to the King, lies between these, and was probably at least



an occasional residence of the Earl, though we have no correct account of its occupants after the death of Richard III.

W. G. M. J. BARKER.

Banks of the Yere, Nov. 28. 1849.

*Coffee, the Lacedæmonian Black Broth.*

Your "Notes on Coffee" in No. 2. reminded me that I had read in some modern author a happy conjecture that "coffee" was the principal ingredient of the celebrated "Lacedæmonian black broth;" but as I did not "make a note of it" at the time, and cannot recollect the writer from whom I derived this very probable idea, I may perhaps be allowed to "make a query" of his name and work.

R. O.

Eton, Nov. 26. 1849.

*Letters of Mrs. Chiffinch.*

The Chafins, of Chettle, in Dorsetshire, possessed at one time some interesting family memorials. In the third volume of Hutchins's *Dorset*, pp. 166, 167., are printed two or three letters of Thomas Chafin on the battle of Sedgemoor. In a manuscript note, Hutchins alludes to letters, written by a female member of the family, which contain some notices of the court of Charles II. Can your Dorsetshire correspondents inform me whether these letters exist? I suspect that the lady was wife of the notorious Chiffinch; and she must have seen and heard strange things. The letters may be worthless, and it is possible that the family might object to a disclosure of their contents. The manuscript memorandum is in Gough's copy of the *History of Dorset* in the Bodleian Library.

J. F. M.

*Sangred—Dowts of Holy Scripture.*

In the will of John Hedge, of Bury St. Edmund's, made in 1504, is this item:—

"I beqweth to the curat of the seid church iiij. s. for a *sangred* to be prayed for in the bedroule for my soule and all my good ffrends soulls by the space of a yeer complete."

In the same year Thomas Pakenham, of Ixworth Thorpe, bequeathed 6 hives of bees to the sepulchre light, "to pray for me and my wyffe in y<sup>e</sup> *comon sangered*;" and in 1533, Robert Garad, of Ixworth, bequeathed to the high altar ijs. "for *halfe a sangred*."

Can any of your readers explain what the *sangred* is? or give me any information about the book referred to in the following extract from the will of William Place, Master of St. John's Hospital, Bury St. Edmund's, made in 1504:—

"Item. I beqweth to the monastery of Seynt Edmund forseid my book of the *dowts of Holy Scryptur*, to ly and remain in the cloyster," &c.

BURLIENSIS.

*Catsup, Catchup, or Ketchup.*

Will any of your philological readers be so obliging as to communicate any *note* he may have touching the origin or definition of the word *Catchup*?

It does not appear in Johnson's *Dictionary*. Mr. Todd, in his edition, inserts it with an asterisk, denoting it as a new introduction, and under *Catsup* says, see *Catchup*. Under this latter word he says—"Sometimes *improperly* written *Ketchup*, a poignant liquor made from boiled mushrooms, mixed with salt, used in cooking to add a pleasant flavour to sauces." He gives no *derivation* of the word *itself*, and yet pronounces the very common way of spelling it improper.

What reference to, or connexion with, *mushrooms* has the word?—and why *Catsup*, with the inference that it is synonymous with *Catchup*? G.

"Let me make a Nation's Ballads, who will may make their Laws!"

One perpetually hears this exclamation attributed to different people. In a magazine which I took up this morning, I find it set down to "a certain orator of the last century;" a friend who is now with me, tells me that it was unquestionably the saying of the celebrated Lord Wharton; and I once heard poor Edward Irving, in a sermon, quote it as the exclamation of Wallace, or some other Scottish patriot. Do relieve my uncertainty, and, for the benefit of our rising orators, tell us to whom the saying ought to be set down.

C. U. B. E. R.

*To endeavour Oneself.*

In the Collect for the 2nd Sunday after Easter, in the preface to the Confirmation Service, and in the form of Ordering of Priests, the verb "endeavour" takes (clearly, I think) a middle-voice form, "to endeavour one's self." Is there any other authority for this usage? No dictionary I have seen recognises it.

G. P.

*Date of the Anonymous Ravennas.*

Can you inform me of the date of the *Chorographia Britanniae Anonymi Ravennatis*? W. C.

[This is a very difficult question. We should be glad to hear any of our correspondents upon the subject.]

*The Battle of Towton.*

The "Note" on the battle-field of Sedgemoor, induces a "Query" concerning another equally celebrated locality.

It is well known in the neighbourhood, that the field of Towton, at least that part of it which is now, and, according to tradition, has remained pasture since the days of the wars of York and Lancaster, produces two species of roses, which

grow in stunted patches throughout its extent. Has their presence ever been noticed or accounted for? If we again allow tradition to give its evidence, we are told they were planted on the graves of the fallen combatants. PETER H. JENNINGS.  
Tadcaster.

*A Peal of Bells.*

Mr. Editor,—The following question was put to me by a clergyman and a scholar, who, like myself, takes an interest in the subject of Bells. At first sight I fancied that a satisfactory answer could easily be given: but I found that I was mistaken, and I shall be very glad if any of your correspondents will favour me with a solution of the difficulty.

Can you *define* what is a *Peal*? Of course we know what is meant by a *Peal of Bells*, and to *ring a Peal*; but I want it defined as to duration, mode of ringing it, &c. &c. None of the old writers explain what they mean by ringing a *Peal*.

ALFRED GATTY.

Ecclesfield Vicarage, Dec. 11. 1849.

*Lines quoted by Goethe.*

If any of your readers can inform me who is the author of the following lines, quoted by Goethe in his *Autobiography*, he will greatly oblige me:—

"Then old age and experience, hand in hand,  
Lead him to death, and make him understand,  
After a search so painful and so long,  
That all his life he has been in the wrong."

TREBOR.

King's College, Dec. 8. 1849.

*MS. Sermons by Jeremy Taylor.*

I venture to send you the following note, as embodying a query, which I am sure deserves, if possible, to be answered.

"Southey, *Omniana*, i. 251. Coleridge asserts (*Literary Remains*, i. 303.), that there is now extant, in MS., a folio volume of unprinted sermons by Jeremy Taylor. It would be very interesting to learn in what region of the world so great a treasure has been suffered to rust during a hundred and fifty years."—Willmott's *Life of Bishop Jeremy Taylor*, p. 87.

OXONIENSIS.

*Papers of John Wilkes.*

John Wilkes, it is well known, sent to the newspapers copies of Lord Weymouth's and Lord Barrington's Letters respecting the riots in St. George's Fields in 1768. We can easily conjecture how he did, or how he might have, got possession of a copy of Weymouth's Letter, which was addressed to the magistrates of Surrey; but Barrington's Letter was strictly official, and directed to the "Field officers, in staff waiting, for the three regiments of Foot Guards." Has the circumstance ever been explained? If so, where?

Can any of your readers inform me the *exact date* of the first publication of Barrington's Letter in the newspaper? Is it not time that Wilkes' Letters and MSS. were deposited in some of our public libraries? They would throw light on many obscure points of history. They were left by Miss Wilkes to Mr. Elmsley, "to whose judgment and delicacy" she confided them. They were subsequently, I believe, in the legal possession of his son, the Principal of St. Alban's; but really of Mr. Hallam. W.

*John Ross Mackay.*

The following is from a work lately published, *Chronicles and Characters of the Stock Exchange*, by John Francis:—

"'The Peace of 1763,' said John Ross Mackay, Private Secretary to the Earl of Bute, and afterwards Treasurer to the Ordnance, 'was carried through and approved by a pecuniary distribution.'"

Will Mr. Francis, or any of your contributors, inform me where I can find the original statement? D.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Mr. Darling is preparing for publication a new edition of his *Bibliotheca Clericales, a Guide to Authors, Preachers, Students, and Literary Men*. The object of this very useful publication, which deserves to be made a Note of by all who may have Queries to solve in connection with the bibliography of theology, cannot be better described than in Mr. Darling's own words, namely, that it is intended to be "a Catalogue of the Books in the Clerical Library, greatly enlarged, so as to contain every author of any note, ancient and modern, in theology, ecclesiastical history, and the various departments connected therewith, including a selection in most branches of literature, with complete lists of the works of each author, the contents of every volume being minutely described; to which will be added an entirely new volume, with a scientific as well as alphabetical arrangement of subjects, by which a ready reference may be made to books, treatises, sermons, and dissertations, on nearly all heads of divinity, the books, chapters, and verses of Holy Scripture, the various festivals, fasts, &c., observed throughout the year, and useful topics in literature, philosophy, and history, on a more complete system than has yet been attempted in any language, and forming an universal index to the contents of all similar libraries, both public and private." The work will be published in about 24 monthly parts, and will be put to press so soon as a sufficient number of subscribers are obtained to cover the expense of printing.

Mr. Jones, the modeller, of 125. Drury Lane, who, as our readers may remember, produced some time

since so interesting "a copy in little" of the monument of our great bard in the church of Stratford-upon-Avon, has just completed similar models of Bacon's monument, in St. Michael's Church, St. Alban's; of Sir Isaac Newton's, in the chapel of Trinity College, Cambridge; and, lastly, of that of the "Venerable Stow," from the church of St. Andrew Undershaft. Many of the admirers of those old English worthies will, we doubt not, be glad to possess such interesting memorials of them.

Mr. Thorpe has published a *Catalogue of some Interesting, Rare, and Choice Books*, which he has recently purchased, and which had been collected by the celebrated antiquary and author, Browne Willis. Many of them contain important manuscript notes and anecdotes by him, particularly in his own publications; and the Catalogue, therefore, like all which Mr. Thorpe issues, contains numerous notes highly interesting to bibliographical and literary antiquaries. Thus, in a copy of *Antonini Itin Britanniarum*, he tells us Browne Willis has inserted the following biographical note:—

“My very worthy friend, Roger Gale, the Author of this and many other learned works, dyed at his seat at Scruton, co. York, June 26, 1744, aged about 79, and was by his own direction buried obscurely in the churchyard there.”

The following interesting articles we reprint entire, as forming specimens of the rarities which Mr. Thorpe offers in the present Catalogue, and the tempting manner in which he presents them:—

3450 BOCIUS DE CONSOLATIONE PHILOSOPHIE, TRANSLATED OUT OF LATYN INTO ENGLISH BY MAISTER GYFFREY CHAUCER, WITH EPIGRAPH FOR CHAUCER IN LATIN VERSE BY STEPHEN SURIGO, POET LAUREATE OF MILAN, AT THE COST AND INSTANCE OF W. CAXTON, A MOST BEAUTIFUL AND QUITE PERFECT COPY, WITHOUT THE SLIGHTEST DEFECT OR REPAIR, folio, in old Oxford calf binding, from Browne Willis's Library, £105.  
PRINTED BY CAXTON, WITH HIS NAME.

“One of the most interesting specimens of Caxton's press. No other perfect copy, I believe, has occurred for sale. The Alchorne copy, (imperfect, wanting the Epitaph upon Chaucer, which is reprinted in some editions of his works, and other leaves,) sold for 52l. 11s. It is one of the earliest productions of the father of the English press, and claims a very great additional interest from being translated by the Poet Chaucer. Caxton gives us the following reasons that induced Chaucer to translate, and himself to print it:—“Forasmoeche as the stile of it is harde, and difficulte to be understode of simple persones, therefore the worshipful Fader and first founder and embelisher of ornate eloquence in our English, I mene Maister Gyffrey Chaucer, hath translated it out of Latyn, as mygh as is possible to be understande; wherein, in *me oppynon*, he hath deserved a perpetual lawde

and thanke of al this noble Royame of England. Thence, forasmoeche as this sayd boke so translated is rare, and not apred ne knowne as it is digne and worthy for the erudicion of such as ben ignoraunte, atte requeste of a singular frend and gomop of myne, I, William Caxton, have done my devoir tempreynte it in fourme as is hereafore made.”

3653 FOX (EDWARD) BISHOP OF HEREFORD, True Dyfferens between ye Regall Power and the Ecclesiasticall Power, translated out of Latyn by Henry Lord Stafford, and dedicated by him to the Protector Somerset, black letter, 8vo. fine copy, morocco, gilt edges, EXTREMELY RARE, 6l. 6s.

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3818 LANE (JOHN) TOM TEL-TROT'S MESSAGE AND HIS PEN'S COMPLAINT, a worke not unpleasant to be read, nor unprofitable to be followed, in VERSE, dedicated to George Dowse, 4to. remarkably fine copy, UNCUT, morocco elegant, gilt edges, EXCESSIVELY RARE IF NOT UNIQUE, 10l. 10s.

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We have also received Supplements A, B, C, and D, the last part issued, of the Catalogue of Miscellaneous Books, in various languages, on sale by Charles Dolman, of 61. New Bond Street, which contain many rare and curious works, more especially in the department of Foreign Divinity.

To these we may add Parts V. and VI. of Catalogues of “Cheap Books, Autographs, &c.” on sale by Bell, 10. Bedford Street, Covent Garden; the “Cheap Catalogue,” Part XXIV., of Thomas Cole, 15. Great Turnstile, Holborn; a “Miscellaneous Catalogue of remarkably cheap Old Books,” on sale by C. Hamilton, 4. Bridge Place, City

Road; Russell Smith's Catalogue of "Choice, Useful, and Curious Books," Part VII., which he describes, very justly, as "containing some very cheap books;" Parts CV. and CVI. of Petheram's, 94. High Holborn, "Catalogue of Old and New Books," containing, among other things, Collections of the works of the various publishing Societies, such as the Camden, Calvin, Parker, Shakspeare, Ray, &c., and also of the Record publications; and lastly, which we have just received from the worthy bibliopole of Auld Reekie, T. G. Stevenson, his curious "List of Unique, Valuable, and Interesting Works, chiefly illustrative of Scottish History and Antiquities, printed at private expense," and "Bannatyniana, — Catalogue of the privately printed publications of the Bannatyn Club from MDCCCXXIII. to MDCCCXLVIII.," both of which are well deserving the attention of our bibliographical friends.

## BOOKS AND ODD VOLUMES

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A COLLECTION OF SCARCE TRACTS. Published by Debrett. 4 vols. 8vo. 1788.

VOX SENATUS. Published between 1771 and 1774.

PORTA LINGUARUM TRILINGUIS RESERATA ET APERTA, SIVE SEMINARUM LINGUARUM ET SCIENTIARUM OMNIUM, ETC. 12mo. of 16mo. London (K. Griffin), 1639.

THE HOOP PETTICOAT, A POEM. 1748.

DR. S. CLARKE'S ESSAY TO PROVE WOMEN HAVE SOULS.

ART OF COOKERY, A POEM. Folio. 1709.

## Odd Volumes.

GREENHILL ON EZEKIEL. Vols. III. IV. and V.

FASCICULUS RERUM EXPETENDARUM ATQUE FIGIENDARUM. Vol. II. Folio. Lond. (Brown), 1690.

A COMPLETE HISTORY AND MYSTERY OF THE OLD AND NEW TESTAMENT. By Christopher Ness. Vol. II. Fol. Lond. 1690.

JOANNIS FORBESII A CURSE OPERA OMNIA. Fol. Amstelædami apud Wetstenium, 1703. Tom. II., continens INSTRUCTIONES HISTORICO-THEOLOGICAS.

Q. SECTANI SATYRÆ, CONCINNANTE P. ANTONIANO. Liber Primus. 8vo. Amstelod. apud Elsevirios, 1700.

LUKE MILBOURN'S VINDICATION OF THE CHURCH OF ENGLAND FROM THE OBJECTIONS OF PAPISTS; ETC., EXPLAINING THE NATURE OF SCHISM. Vol. II. 8vo. Lond. 1726.

\* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, publisher of "NOTES AND QUERIES," 106. Fleet Street.

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B. requests us to correct an omission in his transcript from Mr. De Morgan's Note in our last week's Number, p. 108.: Johnson's remark should have been—"Let me see: forty times forty is sixteen hundred. As three to sixteen hundred, so is the proportion, &c. The words in Roman were omitted.

MELANION and other valued contributors are begged not to suppose their contributions are declined because they are postponed. We have procured the book MELANION has referred us to, and hope in the course of two or three weeks to bring the subject forward in a manner to give general satisfaction.

Greenhill's Exposition of Ezekiel with Observations thereupon, reprinted in 1839, in imp. 8vo., is marked in C. J. Stewart's Catalogue, at 18s.

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## OUR PROGRESS.

We have this week been called upon to take a step which neither our best friends nor our own hopes could have anticipated. Having failed in our endeavours to supply by other means the increasing demand for complete sets of our "NOTES AND QUERIES," we have been compelled to reprint the first four numbers.

It is with no slight feelings of pride and satisfaction that we record the fact of a large impression of a work like the present not having been sufficient to meet the demand,—a work devoted not to the witcheries of poetry or to the charms of

romance, but to the illustration of matters of graver import, such as obscure points of national history, doubtful questions of literature and bibliography, the discussion of questionable etymologies, and the elucidation of old world customs and observances.

What Mr. Kemble lately said so well with reference to archæology, our experience justifies us in applying to other literary inquiries:—

"On every side there is evidence of a generous and earnest co-operation among those who have devoted themselves to special pursuits; and not only does this tend of itself to widen the general basis, but it supplies the individual thinker with an ever widening foundation for his own special study."

And whence arises this "earnest co-operation?" Is it too much to hope that it springs from an increased reverence for the Truth, from an intenser craving after a knowledge of it—whether such Truth regards an event on which a throne depended, or the etymology of some household word now familiar only to .

"Hard-handed men who work in Athens here?"

We feel that the kind and earnest men who honour our "NOTES AND QUERIES" with their correspondence, hold with Bacon, that

"Truth, which only doth judge itself, teacheth that the inquiry of Truth, which is the love-making or wooing of it—the knowledge of Truth, which is the presence of it—and the belief of Truth, which is the enjoying of it—is the sovereign good of human nature."

We believe that it is under the impulse of such feelings that they have flocked to our columns—that that sentiment has found its echo in the breast of the public, and hence that success which has attended our humble efforts. The cause is so great, that we may well be pardoned if we boast that we have had both hand and heart in it.

And so, with all the earnestness and heartiness which befit this happy season, when

"No spirit stirs abroad ;

The nights are wholesome ; when no planet strikes,  
No fairy takes, no witch hath power to charm,  
So hallow'd and so gracious is the time,"

do we greet all our friends, whether contributors or readers, with the good old English wish,

**A MERRY CHRISTMAS AND A HAPPY NEW YEAR !**

#### SIR E. DERING'S HOUSEHOLD BOOK.

The muniment chests of our old established families are seldom without their quota of "household books." Goodly collections of these often turn up, with records of the expenditure and the "doings" of the household, through a period of two or more centuries. These documents are of incalculable value in giving us a complete insight into the domestic habits of our ancestors. Many a note is *there*, well calculated to illustrate the pages of the dramatist or the biographer, and even the accuracy of the historian's statements may often be tested by some of the details which find their way into these accounts ; as for the more peculiar province of the antiquary, there is always a rich store of materials. Every change of costume is *there* ; the introduction of new commodities, new luxuries, and new fashions, the varying prices of the passing age. Dress in all its minute details, modes of travelling, entertainments, public and private amusements, all, with their cost, are there : and last, though not least, touches of individual character ever and anon present themselves with the force of undisguised and undeniable truth. Follow the man through his pecuniary transactions with his wife and children, his household, his tenantry, nay, with himself, and you have more of his real character than the biographer is usually able to furnish. In this view, a man's "household book" becomes an impartial autobiography.

I would venture to suggest that a corner of your paper might sometimes be profitably reserved for "notes" from these household books ; there can be little doubt that your numerous readers would soon furnish you with abundant contributions of most interesting matter.

While suggesting the idea, there happens to lie open before me the account-book of the first Sir Edward Dering, commencing with the day on which he came of age, when, though his father was still living, he felt himself an independent man.

One of his first steps, however, was to qualify this independence by marriage. If family tradition be correct, he was as heedless and impetuous in this the first important step of his life, as he seems to have been in his public career. The lady was Elizabeth, daughter of Sir Nicholas Tufton, afterwards created Earl of Thanet.

In almost the first page of his account-book he enters all the charges of this marriage, the different dresses he provided, his wedding presents, &c. As to his bride, the first pleasing intelligence which greeted the young knight, after passing his pledge to take her for "richer for poorer," was, that the latter alternative was his. Sir Nicholas had jockeyed the youth out of the promised "trousseau," and handed over his daughter to Sir Edward, with nothing but a few shillings in her purse. She came unfurnished with even decent apparel, and her new lord had to supply her forthwith with necessary clothing. In a subsequent page, when he comes to detail the purchases which he was, in consequence, obliged to make for his bride, he gives full vent to his feelings on this niggardly conduct of the father, and, in recording the costs of his own outfit, his very first words have a smack of bitterness in them, which is somewhat ludicrous —

"Medio de fonte leporum  
Surgit amari aliquid."

He seems to sigh over his own folly and vanity in preparing a gallant bridal for one who met it so unbecomingly.

"1619.

"My **DESPERATE** quarter ! the 3d quarter from Michaelmas unto New Year's Day.

5 yards quarter of scarlett coloured satten for a doublett, and to line my cassocke, at 16s. per yard,  
4l. 4s.

5 yards halfe of fine scarlett, at 55s. per yard, to make hose cassocke and cloake [sic] - 14l.

7 yards dim of blacke rich velvett, att 24s. yer yard,  
9l.

22 ounces of blacke galloune lace - - 2l. 15s.

Taffaty to line the doublett - - - 17s.

5 [sic] grosse of buttons, at 8s. the grosse - 1l. 4s.

pinkinge and racing the doublett, and lininge of y<sup>e</sup> copell - - - 8s.

ffor embroideringe doublett, copell, and scarfe, 2l. 10s.

5 dozen of small buttons - - - 1s. 8d.

Stickinge and sowing silke - - - 14s.

ffor cuttinge y<sup>e</sup> scallops - - - 2s.

holland to line the hose - - - 5s. 6d.

Dutch bays for the hose - - - 4s. 6d.

Pocketts to y<sup>e</sup> hose - - - 10d.

2 dozen of checker riband pointes - - 12s.

drawinge y<sup>e</sup> pceces in y<sup>e</sup> suite and cloake - 5s.

canvas and stiffninge to y<sup>e</sup> doublett - 3s. 6d.

ffor makinge y<sup>e</sup> doublett and hose - - 18s.

making y<sup>e</sup> copell - - - 1l. 8s.

making y<sup>e</sup> cloake - - - 9s.

Sum of this suite - 40l. 2s."

I must not occupy more of your space this week by extending these extracts. If likely to supply useful "notes" to your readers, they shall have, in some future number, the remainder of the bridegroom's wardrobe. In whatever niggardly array the bride came to her lord's arms, he, at

least, was pranked and decked in all the apparel of a young gallant, an exquisite of the first water, for this was only one of several rich suits which he provided for his marriage outfit; and then follows a list of the costly gloves and presents, and all the lavish outlay of this his "desperate quarter."

In some future number, too, if acceptable to your readers, you shall be furnished with a list of other and better objects of expenditure from this household book; for Sir Edward, albeit, as Clarendon depicts him, the victim of his own vanity, was worthy of better fame than it has yet been his lot to acquire.

He was a most accomplished scholar and a learned antiquary. He had his foibles, it is true, but they were redeemed by qualities of high and enduring excellence. The eloquence of his parliamentary speeches has elicited the admiration of Southey; to praise them therefore now were superfluous. The noble library which he formed at Surrenden, and the invaluable collection of charters which he amassed there, during his unhappily brief career, testify to his ardour in literary pursuits. The library and a large part of the MSS. are unhappily dispersed. Of the former, all that remains to tell of what it once was, are a few scattered notices among the family records, and the titles of books, with their cost, as they are entered in the weekly accounts of our "household book." Of the latter there yet remain a few thousand charters and rolls, some of them of great interest, with exquisite seals attached. I shall be able occasionally to send you a few "notes" on these heads, from the "household book," and, in contemplating the remains of this the unrivalled collection of its day, I can well bespeak the sympathy of every true-hearted "Chartist" and Bibliographer, in the lament which has often been mine — "Quanta fuisti cum tantæ sint reliquæ!"

LAMBERT B. LARKING.

Ryarrsh Vicarage, Dec. 12. 1849.

#### BERKELEY'S THEORY OF VISION VINDICATED.

In reply to the query of "B. G." (p. 107. of your 7th No.), I beg to say that Bishop Berkeley's *Theory of Vision Vindicated* does not occur either in the 4to. or 8vo. editions of his collected works; but there is a copy of it in the library of Trinity College, Dublin, from which I transcribe the full title as follows:—

"The Theory of Vision, or Visual Language, shewing the immediate Presence and Providence of a Deity, vindicated and explained. By the author of *Alciphron*, or *The Minute Philosopher*.

"Acts, xvii. 28.

"In Him we live, and move, and have our being.

"Lond. Printed for J. Tonson in the Strand.

"MDCCLXXXIII."

Some other of the author's tracts have also been omitted in his collected works; but, as I am now answering "a Query," and not making "a Note," I shall reserve what I might say of them for another opportunity. The memory of Berkeley is dear to every member of this University; and therefore I hope you will permit me to say one word, in defence of his character, against Dugald Stewart's charge of having been "provoked," by Lord Shaftesbury's *Characteristics*, "to a harshness equally unwonted and unwarranted."

Mr. Stewart can scarcely be supposed to have seen the book upon which he pronounces this most "unwarranted" criticism. The tract was not written in reply to the *Characteristics*, but was an answer to an anonymous letter published in the *Daily Post-Boy* of September 9th, 1732, which letter Berkeley has reprinted at the end of his pamphlet. The only allusion to the writer of this letter which bears the slightest tinge of severity occurs at the commencement of the tract. Those who will take the trouble of perusing the anonymous letter, will see that it was richly deserved; and I think it can scarcely, with any justice, be censured as unbecomingly harsh, or in any degree unwarranted. The passage is as follows:—

[After mentioning that an ill state of health had prevented his noticing this letter sooner, the author adds,] "This would have altogether excused me from a controversy upon points either personal or purely speculative, or from entering the lists with declaimers, whom I leave to the triumph of their own passions. And indeed, to one of this character, who contradicts himself and misrepresents me, what answer can be made more than to desire his readers not to take his word for what I say, but to use their own eyes, read, examine, and judge for themselves? And to their common sense I appeal."

The remainder of the tract is occupied with a philosophical discussion of the subject in debate, in a style as cool and as free from harshness as Dugald Stewart could desire, and containing, as far as I can see, nothing inconsistent with the character of him, who was described by his contemporaries as the possessor of "every virtue under heaven."

JAMES H. TODD.

Trin. Coll. Dublin, Dec. 20. 1849.

#### BISHOP BARNABY.

Mr. Editor,—Allow me, in addition to the Note inserted in your 4th Number, in answer to the Query of LEGOUR, by your correspondent (and I believe my friend) J. G., to give the following extract from Forby's *Vocabulary of East Anglia*:—

"Bishop Barnabee-s. The pretty insect more generally called the Lady-bird, or May-bug. It is one of those few highly favoured among God's harmless creatures which superstition protects from wanton injury. Some obscurity seems to hang over this popular name

of it. It has certainly no more relation to the companion of St. Paul than to drunken Barnaby, though some have supposed it has. It is sometimes called *Bishop Benches*, which may possibly have been intended to mean the *blessed bee*; sometimes *Bishop Benetree*, of which it seems not possible to make any thing. The name has most probably been derived from the *Barn-Bishop*; whether in scorn of that silly and profane mockery, or in pious commemoration of it, must depend on the time of its adoption, before or since the Reformation; and it is not worth inquiring. The two words are transposed, and *bee* annexed as being perhaps thought more seemly in such a connection than *fly-bug* or *beetle*. The dignified ecclesiastics in ancient times wore brilliant mixtures of colours in their habits. Bishops had scarlet and black, as this insect has on its wing-covers. Some remains of the finery of the gravest personages still exist on our academical robes of ceremony. There is something inconsistent with the popish episcopal character in the childish rhyme with which *Bishop Barnabee* is thrown up and dismissed when he happens to light on any one's hand. Unluckily the words are not recollected, nor at present recoverable; but the purport of them is to admonish him to fly home, and take care of his wife and children, for that his house is on fire. Perhaps, indeed, the rhyme has been fabricated long since the name by some one who did not think of such niceties." G. A. C.

Sir,—In the explanation of the term Bishop Barnaby, given by J. G., the prefix "Bishop" seems yet to need elucidation. Why should it not have arisen from the insect's garb? The full dress gown of the Oxford D.D.—scarlet with black velvet sleeves—might easily have suggested the idea of naming the little insect "Dr. Burn bug," and the transition is easy to "Dr. Burnabee," or "Bishop Burnaby." These little insects, in the winter, congregate by thousands in barns for their long slumber till the reappearance of genial weather, and it is not impossible that, from this circumstance, the country people may have designated them "Barn bug," or "Barn bee." L. B. L.

Sir,—I cannot inform *LEAGUE* why the lady-bird (the seven-spotted, *Coccinella Septempunctata*, is the most common) is called in some places "Bishop Barnaby." This little insect is sometimes erroneously accused of destroying turnips and peas in its larva state; but, in truth, both in the larva and perfect state it feeds exclusively on aphides. I do not know that it visits dairies, and Tusser's "Bishop that burneth," may allude to something else; still there appears some popular connection of the *Coccinellidae* with cows as well as burning, for in the West Riding of Yorkshire they are called *Cuck Cow Ladies*; and in the North Riding one of the children's rhymes anent them runs:—

"Dowdy-cow, dowdy-cow, ride away heame,  
Thy house is burnt, and thy bairns are tean,  
And if thou means to save thy bairns  
Take thy wings and flee away!"

• *Thy* is pronounced as *thee*.

The most mischievous urchins are afraid to hurt the dowdy-cow, believing if they did evil would inevitably befall them. It is tenderly placed on the palm of the hand—of a girl, if possible—and the above rhyme recited thrice, during which it usually spreads its wings, and at the last word flies away. A collection of nursery rhymes relating to insects would, I think, be useful.

W. G. M. J. BAKER.

[We have received many other communications respecting the epithet of this insect—so great a favourite with children. *AUCUS* and several other correspondents incline to L. B. L.'s opinion that it takes its name from a fancied resemblance of its bright wing-cases to the episcopal cope or chasuble. J. T. reminds us that St. Barnabas has been distinguished of old by the title of *bright*, as in the old proverbial distich intended to mark the day of his festival according to the Old Style (21st June):—

"Barnaby bright!

The longest day and the shortest night."

While F. E. furnishes us with another and happier version of the Norfolk popular rhyme:—

"Bishop, Bishop Barnabee,  
Tell me when my wedding be;  
If it be to-morrow day,  
Take your wings and fly away!  
*Fly to the east, fly to the west,  
Fly to them that I love best!*"

The name which this pretty insect bears in the various languages of Europe is clearly mythic. In this, as in other cases, the Virgin has supplanted Freya; so that *Freyjuhana* and *Fronshenge* have been changed into *Marienvoglein*, which corresponds with *Our Lady's Bird*. There, can, therefore, be little doubt that the esteem with which the lady-bird, or *Our Lady's cow*, is still regarded, is a relic of the ancient cult.]

#### MATHEMATICAL ARCHEOLOGY.

Sir,—I cannot gather from your "Notes" that scientific archaeology is included in your plan, nor yet, on the other hand, any indications of its exclusion. Science, however, and especially mathematical science, has its archaeology; and many doubtful points of great importance are amongst the "vexed questions" that can only be cleared up by *documentary evidence*. That evidence is more likely to be found mixed up amongst the masses of papers belonging to systematic collectors than amongst the papers of mere mathematicians—amongst men who never destroy a paper because they have no present use for it, or because the subject does not come within the range of their researches, than amongst men who value nothing but a "new theorem" or "an improved solution."

As a general rule I have always habituated myself to preserve every scrap of paper of any remote (and indeed recent) period, that had the appearance of being written by a literary man, whether I

knew the hand, or understood the circumstances to which it referred, or not. Such papers, whether we understand them or not, have a *possible value* to others; and indeed, as my collections have always been at the service of my friends; very few indeed have been left in my hands, and those, probably, of no material value.

I wish this system were generally adopted. Papers, occasionally of great historical importance, and very often of archæological interest, would thus be preserved, and, what is more, *used*, as they would thus generally find their way into the right hands.

There are, I fancy, few classes of papers that would be so little likely to interest archæologists in general, as those relating to mathematics; and yet such are not unlikely to fall in their way, often and largely, if they would take the trouble to secure them. I will give an example or two, indicating the kind of papers which are desiderata to the mathematical historian.

1. A letter from Dr. Robert Simson, the editor of Euclid and the restorer of the Porisms, to John Nourse of the Strand, is missing from an otherwise unbroken series, extending from 1 Jan. 1751 to near the close of Simson's life. The missing letter, as is gathered from a subsequent one, is Feb. 5. 1753. A mere letter of business from an author to his publisher might not be thought of much interest; but it need not be *here* enforced how much of consistency and clearness is often conferred upon a series of circumstances by matter which such a letter might contain. This letter, too, contains a problem, the nature of which it would be interesting to know. It would seem that the letter passed into the hands of Dodson, editor of the *Mathematical Repository*: but what became of Dodson's papers I could never discover. The uses, however, to which such an unpromising series of letters have been rendered subservient may be seen in the *Philosophical Magazine*, under the title of "Geometry and Geometers," Nos. ii. iii. and iv. The letters themselves are in the hands of Mr. Maynard, Earl's Court, Leicester Square.

2. Thomas Simpson (a name venerated by every geometer) was one of the scientific men consulted by the committee appointed to decide upon the plans for Blackfriars Bridge, in 1759 and 1760.

"It is probable," says Dr. Hutton, in his *Life of Simpson*, prefixed to the *Select Exercises*, 1792, "that this reference to him gave occasion to his turning his thoughts more seriously to this subject, so as to form the design of composing a regular treatise upon it: for his family have often informed me that he laboured hard upon this work for some time before his death, and was very anxious to have completed it, frequently remarking to them that this work, when published, would procure him more credit than any of his former publications. But he lived not to put the finishing

hand to it. Whatever he wrote upon this subject probably fell, together with all his other remaining papers, into the hands of Major Henry Watson, of the Engineers, in the service of the India Company, being in all a large chest full of papers. This gentleman had been a pupil of Mr. Simpson's, and had lodged in his house. After Mr. Simpson's death Mr. Watson prevailed upon the widow to let him have the papers, promising either to give her a sum of money for them, or else to print and publish them for her benefit. But nothing of the kind was ever done; this gentleman always declaring, when urged on this point by myself and others, that no use could be made of any of the papers, owing to the very imperfect state in which he said they were left. *And yet he persisted in his refusal to give them up again.*"

In 1780 Colonel Watson was recalled to India, and took out with him one of the most remarkable English mathematicians of that day, Reuben Burrow. This gentleman had been assistant to Dr. Maskelyne at the Royal Observatory; and to his care was, in fact, committed the celebrated Schhallien experiments and observations. He died in India, and, I believe, all his papers which reached England, as well as several of his letters, are in my possession. This, however, is no further of consequence in the present matter, than to give authority to a remark I am about to quote from one of his letters to his most intimate friend, Isaac Dalby. In this he says:—"Colonel Watson has out here a work of Simpson's on bridges, very *complete and original.*"

It was no doubt by his dread of the sleepless watch of Hutton, that so unscrupulous a person as Colonel Watson is proved to be, was deterred from publishing Simpson's work as his own.

The desideratum here is, of course, to find what became of Colonel Watson's papers; and then to ascertain whether this and what other writings of Simpson's are amongst them. A *really good* work on the mathematical theory of bridges, if such is ever to exist, has yet to be published. It is, at the same time, very likely that his great originality, and his wonderful sagacity in all his investigations, would not fail him in this; and possibly a better work on the subject was composed ninety years ago than has yet seen the light—involving, perhaps, the germs of a totally new and more effective method of investigation.

I have, I fear, already trespassed too far upon your space for a single letter; and will, therefore, defer my notice of a few other desiderata till a future day.

T. S. D.

Shooter's Hill, Dec. 15. 1849.

#### SONG IN THE STYLE OF SUCKLING—THE TWO NOBLE KINSMEN.

The song in your second number, furnished by a correspondent, and considered to be in the style



of Suckling, is of a class common enough in the time of Charles I. George Wither, rather than Suckling, I consider as the head of a race of poets peculiar to that age, as "Shall I wasting in Despair" may be regarded as the type of this class of poems. The present instance I do not think of very high merit, and certainly not good enough for Suckling. Such as it is, however, with a few unimportant variations, it may be found at page 101. of the 1st vol. of *The Hive, a Collection of the most celebrated Songs*. My copy is the 2nd edit. London, 1724.

I will, with your permission, take this opportunity of setting Mr. Dyce right with regard to a passage in the *Two Noble Kinsmen*, in which he is only less wrong than all his predecessors. It is to be found in the second scene of the fourth act, and is as follows:—

"Here Love himself sits smiling:  
Just such another wanton Ganymede  
Set Jove afire with," &c.

One editor proposed to amend this by inserting the nominative "he" after "Ganymede;" and another by omitting "with" after "afire." Mr. Dyce saw that both these must be wrong, as a comparison between two wanton Ganymedes, one of which sat in the countenance of Arcite, could never have been intended;—another, something, if not Ganymede, was wanted, and he, therefore, has this note:—"The construction and meaning are, 'With just such another *smile* (which is understood from the preceding 'smiling') wanton Ganymede set Jove afire.'" When there is a choice of nouns to make intelligible sense, how can that one be understood which is not expressed? It *might* be "with just such another *Love*;" but, as I shall shortly show, no conjecture on the subject is needed. The older editors were so fond of mending passages, that they did not take ordinary pains to understand them; and in this instance they have been so successful in sticking the epithet "wanton" to Ganymede, that even Mr. Dyce, with his clear sight, did not see that the very word he wanted was the next word before him. It puts one in mind of a man looking for his spectacles who has them already across his nose. "Wanton" is a noun as well as an adjective; and, to prevent it from being mistaken for an epithet applied to Ganymede, it will in future be necessary to place after it a *comma*, when the passage will read thus:—

"Here Love himself sits smiling:  
Just such another wanton," (as the aforesaid smiling  
Love) "Ganymede  
Set Jove afire with," &c.

The third act of the same play commences thus:—

"The duke has lost Hippolita; each took  
A several land."

Mr. Dyce suspects that for "land" we should read "laund," an old form of lawn. "Land" being either wrong, or having a sense not understood now, we must fall back on the general sense of the passage. When people go a hunting, and don't keep together, it is very probable that they may take a several "direction." Now *hand* means "direction," as we say "to the right" or "left hand." Is it not, therefore, probable, that we should read "a several hand?" SAMUEL HICKSON.

#### "GOTHIC" ARCHITECTURE.

It would require more space than you could allot to the subject, to explain, at much length, "the origin, as well as the date, of the introduction of the term '*Gothic*,' as applied to pointed styles of ecclesiastical architecture." required by R. Vincent, of Winchester, in your Fourth Number. There can be no doubt that the term was used at first contemptuously, and in derision, by those who were ambitious to imitate and revive the Grecian orders of architecture, after the revival of classical literature. But, without citing many authorities, such as Christopher Wren, and others, who lent their aid in depreciating the old mediæval style, which they termed Gothic, as synonymous with every thing that was barbarous and rude, it may be sufficient to refer to the celebrated Treatise of Sir Henry Wotton, entitled *The Elements of Architecture*, 4to., printed in London so early as 1624. This work was so popular, that it was translated into Latin, and annexed to the works of Vitruvius, as well as to Freart's *Parallel of the Ancient Architecture with the Modern*. Dufresnoy, also, who divided his time between poetry and painting, and whose work on the latter art was rendered popular in this country by Dryden's translation, uses the term "*Gothique*" in a bad sense. But it was a strange misapplication of the term to use it for the pointed style, in contradistinction to the circular, formerly called Saxon, now Norman, Romanesque, &c. These latter styles, like the Lombardic, Italian, and the Byzantine, of course belong more to the Gothic period than the light and elegant structures of the pointed order which succeeded them. Felibien, the French author of the *Lives of Architects*, divides Gothic architecture into two distinct kinds—the *massive* and the *light*; and as the latter superseded the former, the term Gothic, which had been originally applied to both kinds, seems to have been restricted improperly to the latter only. As there is now, happily, no fear of the word being understood in a bad sense, there seems to be no longer any objection to the use of it in a good one, whatever terms may be used to discriminate all the varieties of the style observable either at home or abroad.

J. I.  
Trinity College, Oxford.

## DR. BURNBY'S MUSICAL WORKS.

Mr. Editor,—On pp. 63. and 78. of your columns inquiry is made for Burney's *Treatise on Music* (not his *History*). Before correspondents trouble you with their wants, I think they should be certain that the books they inquire for have existence. Dr. Burney never published, or wrote, a *Treatise on Music*. His only works on the subject (the *General History of Music* excepted) are the following:—

"The Present State of Music in France and Italy. 8vo. 1771.

"The Present State of Music in Germany, the Netherlands, and United Provinces. 2 vols. 8vo. 1775.

"An Account of the Musical Performances in Westminster Abbey, and the Pantheon, &c. in Commemoration of Handel. 4to. 1785.

"A Plan for the Formation of a Musical Academy 8vo. n. d."

As your "NOTES AND QUERIES" will become a standard book of reference, strict accuracy on all points is the grand desideratum.

EDW. F. RIMBAULT.

P. S. I might, perhaps, have included in the above list the *Life of Metastasio*, which, although not generally classed among musical works, forms an admirable supplement to the *General History of Music*.  
E. F. R.

## ANCIENT INSCRIBED DISHES.

Judging from the various notices in your Nos. 3, 5, and 6, the dishes and inscriptions mentioned therein by CLERICKS, L.S.B., &c., pp. 44. 73. 87., are likely to cause as much speculation here as they have some time experienced on the continent. They were there principally figured and discussed in the *Curiositäten*, a miscellaneous periodical, conducted from about 1818 to 1825, by Vulpus, brother-in-law of Göthe, librarian to the Grand Duke of Saxe Weimar. Herr v. Strombeck, Judge of the Supreme Court of Appeal at Wolfenbüttel, first noticed them from a specimen belonging to the church of a suppressed convent at Sterterheim near Brunswick, and they were subsequently pounced upon by Joseph v. Hammer (now v. Purgstall), the learned orientalist of Vienna, as one of the principal proofs which he adduced in his *Mysterium Baphometis Revelatum* in one of the numbers of the *Fundgruben (Mines) des Orients*, for the monstrous impieties and impurities which he, Nicolai, and others, falsely attributed to the Templars. Comments upon these dishes occur in other works of a recent period, but having left my portfolio, concerning them, with other papers, on the continent, I give these hasty notices entirely from memory. They are by no means uncommon now in England, as the notices of your

correspondents prove. A paper on three varieties of them at Hull was read in 1829, to the Hull Literary and Philosophical Society. In Nash's *Worcestershire* one is depicted full size, and a reduced copy given about this period in the *Gentleman's Magazine*, and Nash first calls them "Offertory Dishes." The Germans call them Taufbecken, or baptismal basins; but I believe the English denomination more correct, as I have a distinct recollection of seeing, in a Catholic convent at Danzig, a similar one placed on Good Friday before the tomb of the interred image of the Saviour, for the oblations for which it was not too large. Another of them is kept upon the altar of Boroughbridge Church (N. Riding of Yorkshire), but sadly worn down by scrubbing to keep it bright, and the attempt at a copy of the Inscription in a Harrogate Guide is felicitously ludicrous: it is there taken as a relic of the Roman *Isurium* on the same spot. Three others were observed some years ago in a neglected nook of the sacristy of York Cathedral. At the last meeting of the Institute at Salisbury, a number of these were exhibited in St. John's House there, but I believe without any notice taken of them in its Proceedings; and another was shown to the Archaeological Society, at their last Chester Congress, by Colonel Biddulph, at Chirk Castle; when more were mentioned by the visitors as in their possession, anxious as your correspondents to know the import of the inscriptions. They are sometimes seen exposed in the shops of Wardour Street, and in other curiosity shops of the metropolis.

On their sunken centres all have religious types: the most common is the temptation of Eve; the next in frequency, the Annunciation; the Spies sent by Joshua returning with an immense bunch of grapes suspended betwixt them, is not unfrequent; but non-scriptural subjects, as the Martyrdom of St. Sebastian, mentioned by L. S. B., is a variety I have not before observed.

The inscriptions vary, and are sometimes double in two concentric rings. The most usual is that alluded to by your correspondents, and though obviously German, neither old nor obsolete; having been viewed even by native decipherers, through the mist of a preconceived hypothesis, have never yet been by them satisfactorily accounted for. It is always repeated four times, evidently from the same slightly curved die; when, however, the enlarged circumference of the circle required more than this fourfold repetition to go round it, the die was set on again for as much of a fifth impression as was necessary. This was seldom more than four or five letters, which, as pleonastic or intercalary, are to be carefully rejected in reading the rest; their introduction has confused many expositors.

The readings of some of your correspondents who understand German is pretty near the truth.

I have before said that the centre type of Eve's Temptation is the most common, and to it the words especially refer, and seem at the place of their manufacture (most probably Nuremburg) to have been used for other centres without any regard to its fitness. The letters, as I can safely aver from some very perfect specimens, are

DER SELEN INFRIED WART;

in modern German "*der Seelen Infried wort.*" To the German scholar the two latter words only require explanation. *Infrid* for Unfried, discord, disturbance, any thing in opposition to Frieden or peace. The Frid-stools at Beverley, Ripon, and Hexham, still bear the old theotisc stamp. *Wart*, or *ward*, may be either the past tense of *werden*, to be (our was), or an old form of *währen*, to endure, to last: our English *wear* is the same word. The sense is pretty much the same in both readings alluding to Eve. In the first:

(By her) the soul's disturbance came (was).

By the second:

(Through her) the soul's disturbance continues.

I may here observe that the words ICH WART are particularly distinct on a helmet, pictured in the Journal of the British Archæological Association, which the Secretary, Mr. Planché, in such matters the highest authority, regards as a tilting helmet. It may there have been in the original ICH WARTE, meaning I bide (my time).

But the centres and this inscription are the least difficulty. A second, frequently met with, is by far more puzzling. I could not give your readers any idea of it without a drawing: however it is found imperfectly depicted on the plates I have before mentioned in Nash's *Worcestershire*, and the *Gentleman's Magazine*, and I think I recollect also a very rude copy in a volume of Hearne's *Miscellaneous Works*, which I examined in the Gottingen Library, but whether belonging to the work or a MS. addition I cannot now call to mind. The fanciful and flowery form of its letters gives great scope to the imagination in assigning them their particular position in the alphabet, and the difficulty of reading them is enhanced [by the doubts of German archæologists whether they are initials or component parts of a sentence. Herr Joseph v. Hammer Purgstall, however, in his version RECORD DE SCI GNSI, or in full *Recordamini de sancta Gnosi*, deduces thence his principal proof of Gnostic heresy amongst the calumniated Templars, in which I am sorry to say he has been too servilely followed in England: e. g. by Mr. Godfrey Higgins, in his posthumous *Anaclypsis* (p. 830 note), as well as by E. G. Addison, *The Temple Church* (p. 57), and by Mr. R. W. Billings more especially, who tacks to his account of this building an "Essay on the symbolical Evidences of the Temple Church, where the Templars are proved Gnostic Idolators, as alleged by Edward

Clarkson, Esq." Had the learnedly hypothetic Austrian seen the engravings of the Crypt at Canterbury Cathedral (*Archæologia*, viii. p. 74.), and Ledwick's remarks on it in conjunction with the carvings at Glendaloch (*History of Ireland*, p. 174.), or those of Grymbald's Crypt at Oxford, he might have been expected to have attributed their monstrosities to his order, with as little hesitation and as thorough a contempt of chronology, or proved connection, as he has the curious and innocent sculptures of the church at Schöngrabern in Bohemia (vide *Curiositäten*, vol. viii. p. 501.).

WILLIAM BELL, Phil. Dr.

#### MINOR NOTES.

*Prince Modoc.*—At p. 57., "ANGLO-CAMBRIAN" refers to the report of the Proceedings of the British Association at Swansea, in Aug. 1848, extracted from the *Athenæum* newspaper. In the course of a discussion which took place on Prof. Elton's address, it was observed (if I recollect rightly) by the learned Dr. Latham, that a vocabulary of the so-called Welsh-Indian dialect has been formed, and that it contains *no trace* of any Celtic root.

J. M. T.

December 10. 1849.

*St. Barnabas.*—About the time of the Reformation, it was strongly debated whether the festival days of St. Paul and St. Barnabas should be admitted into the calendar; and, in the 2d Book of K. Edward, the conversion of St. Paul is put down in *black*, and St. Barnabas is *omitted altogether*! No wonder, therefore, if, in Suffolk, liberties were taken with the name of St. Barnabas, and it was transferred to doggerel rhyme, to be repeated by children.

J. I.

*Register of Cromwell's Baptism.*—The communication of your correspondent C. W. G. at p. 103. of your last number, induces me to offer you the inclosed copy from the *Register* of All Saints' Church, Huntingdon, of the birth and baptism of Oliver Cromwell:—

"Anno Domini 1599 Oliverus filius Roberti Cromwell generosi et Elisabethæ huxoris ejus Natus vicesimo quinto die Aprilis et Baptisatus vicesimo nono ejusdem mensis."

Then follow the words "England's plague for many years," written in a different hand. R. O.

*The Times.*—A correspondent (Naso) informs us of the following fact in the history of this widely circulated and influential journal; namely, that it is stated in that paper of the 12th of March, 1788, that it was printed "Logographically!" We wish our correspondent had furnished us with the precise words of this very curious statement.

**Roland Monoux.**—I have in my possession a brass monumental plate, said to have been taken from some church in Middlesex, and bearing the following lines, engraved in *black letter*:—

“ Behold what droupinge Dethe maye doe, consume  
y<sup>e</sup> corse to duste,  
What Dethe maie not shall lyue for aye, in spite of  
Dethe his luste;  
Thoughe Rouland Monoux shrowdeth here, yet  
Rouland Monoux lives,  
His helpynge hand to nedys want, a fame for ever  
geves;  
Hys worde and dede was ever one, his credyth never  
quaylde,  
His zeall' to Christ was stronge, tyll' dethe w<sup>th</sup> latest  
pang<sup>e</sup> assaylde.  
Twyse thre and one he Children had, two sones, one  
kepes his name,  
And dowghters fyve for home he carde, y<sup>t</sup> lyve in  
honest fame.  
What booteth more, as he be kynde dyd come of  
Jentyll race,  
So Rouland Monoux good Deserth<sup>e</sup> this grave can  
not Deface.”

(N. B. *ℓ* is the contraction for *es*.)

I should be obliged to any of your readers for some account of this Rouland Monoux, and when he died. I may also add, that I should be very willing to restore the brass to its original site, did I know the spot from whence it has been sacrilegiously torn. M.

**Wessel Cup Hymn.**—The following Wassail Song is taken from a little chap-book printed at Manchester, called *A Selection of Christmas Hymns*. It is obviously a corrupted version of a much older song:—

“ Here we come a wesseling,  
Among the leaves so green,  
Here we come a wandering,  
So fair to be seen.

“ *Cho.*— Love and joy come to you,  
And to your wessel too,  
And God send you a happy new year,  
A new year,  
And God send you a happy new year.  
Our wessel cup is made of the rosemary tree,  
So is your beer of the best barley.

“ We are not daily beggars,  
That beg from door to door,  
But we are neighbours' children,  
Whom you have seen before.

“ Call up the butler of this house,  
Put on his golden ring,  
Let him bring us up a glass of beer,  
And the better we shall sing.

“ We have got a little purse,  
Made of stretching leather skin,  
We want a little of your money,  
To line it well within.

“ Bring us out a table,  
And spread it with a cloth,  
Bring us out a mouldy cheese,  
And some of your Christmas loaf.

“ God bless the master of this house,  
Likewise the mistress too,  
And all the little children,  
That round the table go.

“ Good master and mistress,  
While you'r sitting by the fire,  
Pray think of us poor children,  
Who are wand'ring in the mire.

“ *Cho.*— Love and joy come to you,  
And to your wessel to,  
And God send you a happy new year,  
A new year,  
And God send you a happy new year.  
Our wessel cup is made of the rosemary tree,  
So is your beer of the best barley.”

It is a song of the season which well deserves to be preserved. Its insertion will at least have that effect, and may be the means of our discovering an earlier and purer text.

AMBROSE MERTON.

**Portrait of Charles I.**—In Sir Henry Ellis's *Original Letters*, 2d series, vol. iii. p. 254., amongst the prefatory matter to the reign of Charles I., there is a notice of a sermon, entitled “The Subject's Sorrow, or Lamentations upon the Death of Britaine's Josiah, King Charles.”

Sir Henry Ellis says it is expressly stated, in this Sermon, that the King himself desired “that unto his Golden Manual might be prefixed his representation, kneeling; contemning a temporal crown, holding our blessed Saviour's crown of thorns, and aspiring unto an eternal crown of happiness.”

Note *b.* upon this passage is as follows:—

“This very portrait of King Charles the First, engraved by Marshall, adorned the original edition of the *Εἰκὼν Βασιλική*. 8vo. 1648. The same portrait, as large as life, in oil painting, was afterwards put up in many of our churches.”

When I was a boy, such a portrait, in oil painting, hung upon the south wall of the body of St. Michael's Church, Cambridge, between the pulpit and a small door to the west, leading into the south aisle.

Out of the window of the chamber in which the King was kneeling was represented a storm at sea, and the ship being driven by it upon some rocks.

A few years ago, upon visiting Cambridge, I went purposely to St. Michael's Church to see this picture, which had been so familiar to me in my boyhood. The clerk told me it had been taken down, and was in the vestry. In the vestry I found it, on its side, on the floor against the wall.

You are probably aware that this St. Michael's Church was nearly destroyed by fire not many weeks since; that a committee is established to arrange its restoration.

Would it not be worth while that some inquiry should be made about the fate of this picture?

Dec. 17. 1849.

R. O.

P. S.—I may add, that there was affixed to the bottom of the frame of the picture a board, on which was painted, in conformably large letters—

"Lord, remember David and all his trouble."

*Psalms cxxxii. 1.*

The italics in part of the Note above quoted are mine.

*Autograph Mottoes of Richard Duke of Gloucester, and Henry Duke of Buckingham.*—In the volume of the Cottonian MSS. marked Vespasian F. xiii., at fol. 53., is a slip of parchment, upon which is written by the hands of Richard Duke of Gloucester, and Henry Duke of Buckingham, the following couplet:—

|                              |   |
|------------------------------|---|
| "Loyaulte me lie             | } |
| Richard Gloucestre           |   |
| "Souente me souéne           | } |
| Harre Bokinh <sup>m</sup> ." |   |

A fac-simile is engraved in *Autographs of Royal, Noble, Learned, and Remarkable Personages in English History*, engraved by C. J. Smith, and edited by Mr. John Gough Nichols, 1829, 4to., where the editor suggests that this slip of parchment was "perhaps a deceitful toy," or it may have been attached to some present offered by the Duke of Gloucester to his royal nephew Edward the Fifth. The meaning of Gloucester's motto is perfectly free from misapprehension; but he asserts his fidelity to the crown, which he soon so flagrantly outraged—"Loyalty binds me." In the work above mentioned, the motto of Buckingham is interpreted by these words, in modern French:—"Souvent me souviens." This does not appear to me perfectly satisfactory; and I have to request the opinions of such as are conversant with old manuscripts, whether the true meaning, or even the true reading, of the Duke of Buckingham's motto has as yet been ascertained? H.

#### NOTES IN ANSWER TO QUERIES.

*Lord Erskine's Brooms.*—"G. B." informs us, that the anecdote about Lord Erskine's brooms, and the apprehension of his servant for selling them without a licence, will be found in his *Life* by Lord Campbell (*Lives of the Chancellors*, vol. vi. p. 618.). Erskine himself attended the sessions to plead the man's cause, and contended that the brooms were agricultural produce, or, as he

jocosely observed, "came under the sweeping clause." The *when* is about 1807, and the *where* an estate in Sussex, which proved rather an unprofitable speculation to its owner, as it produced nothing but birch trees, and those but stunted ones. To which information "W. J." adds, that about the same period Lord Erskine printed, for private circulation, *An Appeal in favour of the agricultural Services of Rooks*; a production probably scarce now, but full of humanity, and very characteristic.

*Scarborough Warning.*—In a postscript to a letter written from court on the 19th January, 1603, by Toby Matthew, Bishop of Durham, to Hutton, Archbishop of York, I find the term *Scarborough warning*. Can any of the correspondents of your valuable paper inform me of the origin and prevalence of this saying? The postscript is—

"When I was in the midst of this discourse, I received a message from my lord chamberlain, that it was his majesty's pleasure that I should preach before him upon Sunday next; which *Scarborough warning* did not only perplex me, but so puzzled me, as no marvel if somewhat be pretermitted, which otherwise I might have better remembered."

Quoted in Cardwell's *Conferences*, p. 166.  
W. M. C.

[Nares tells us, that Ray, on the authority of Fuller, states that this saying took its origin from "Thomas Stafford, who, in the reign of Mary, A. D. 1557, with a small company, seized on Scarborough Castle (utterly destitute of provision for resistance), before the townsmen had the least notice of their approach;" but shows that it was probably much older, as, in a ballad written by J. Heywood on the taking of that place by Stafford, the following more probable origin is given to the proverb:—

"This term *Scarborow warning* grew (some say),  
By hasty hanging for rank robbery the care.  
Who that was met, but suspect in that way,  
Straight he was trust up, whatever he were."

This implies that Scarborough imitated the Halifax gibbet law. Is any thing known of such a privilege being claimed or exercised by the men of Scarborough? We should be glad to hear from any local antiquary upon this point.]

*Gray's Elegy.*—In answer to your correspondent, J. F. M. (p. 101.), who asks for information respecting the competition for the best translation of Gray's *Elegy*, in which Dr. Sparke was a candidate, I would beg to refer him to the satirical poem attributed to Mr. T. J. Mathias, formerly Fellow of Trinity College, Cambridge, entitled *The Pursuits of Literature*, in which a ludicrous account is given of the affair. It does not appear who offered the prize, but Mr. Nares, the editor of *The British Critic*, was the judge, and the place of meeting "The Musical Room in



Hanover Square," which was decorated for the occasion with appropriate scenery—at least so says *The Critic*. He thus describes the solemnity (p. 174. 8th edit. 1798):—

"Lo, learned clerks in sable stole,  
Graceful in years, pant eager for the goal.  
Old Norbury starts, and, with the *seventh-form* boys,  
In weeds of Greck the church-yard's peace annoys,  
With classic Weston, Charley Cooté and Tew,  
In dismal dance about the mournful yew.  
But first in notes Sicilian placed on high,  
Bates sounds the soft preluding symphony;  
And in sad cadence, as the bands condense,  
The curfew tolls the knell of *parting sense*."

The distribution of prizes is thus recorded, Dr. Norbury being apparently the "conqueror":—

"Nares rising paused; then gave, the contest done,  
To Weston, Taylor's Hymns and Alciphron,  
And Rochester's Address to lemans loose;  
To Tew, Parr's Sermon and the game of goose;  
To Cooté the foolscap, as the best relief  
A dean could hope; last to the hoary chief  
He filled a cup; then placed on Norbury's back  
The Sunday suit of customary black.  
The gabbling ceased; with fixed and serious look  
Gray glanced from high, and owned his rival, Cook."

W.

Lincoln's Inn, Dec. 17.

*Coffee, the Lacedæmonian Black Broth.*—Your correspondent "R. O." inquires what modern author suggests the probability of coffee being the black broth of the Lacedæmonians? The suggestion, I think, originated with George Sandys, the translator of Ovid's *Metamorphoses*. Sandys travelled in the Turkish empire in 1610. He first published his *Notes* in 1615. The following is from the 6th edit. 1652, p. 52.:—

"Although they be destitute of taverns, yet have they their coffa-houses, which something resemble them. Their sit they, chatting most of the day, and sip of a drink called coffa (of the berry that it is made of), in little *China* dishes, as hot as they can suffer it; black as soot, and tasting not much unlike it (why not that black broth which was in use among the Lacedæmonians?) which helpeth, as they say, digestion, and procureth alacrity," &c.

Burton also (*Anatomy of Melancholy*) describes it as "like that black drink which was in use among the Lacedæmonians, and perhaps the same."

E. B. PRICE.

#### QUERIES.

##### THE LAST OF THE VILLAINS.

It would be an interesting fact if we could ascertain the last bondsman by blood—*naticus de sanguine*—who lived in this country. The beginning of the seventeenth century is the period usually referred to as the date of the extinction of

personal villenage. In the celebrated argument in the case of the negro Somerset (*State Trials*, vol. xx. p. 41.), an instance as late as 1617-18 is cited as the latest in our law books. (See Noy's *Reports*, p. 27.) It is probably the latest recorded claim, but it is observable that the claim failed, and that the supposed villain was adjudged to be a free man. I can supply the names of three who were living near Brighton in the year 1617, and whose thralldom does not appear to have been disputed. Norden, from whose unpublished *Survey of certain Crown Manors* I have extracted the following notice, adverts to the fact, but seems to think that the times were rather unfavourable to any attempt by the lord of the manor to put his rights in force.

"There are three bondmen of bloude belonging unto this manor, never known to be anie way manumitted, namely, Thomas Goringe, William and John Goringe. Thomas Goringe dwells at Amberley, William at Piddinghow, and John Goringe at Rottingdean. What goods they have the Jurie know not. All poor men. Thomas hath the reversion of a cotage now in the tenure of William Jefferye. But mee thinks this kinde of advantage is nowe out of season; yet, were they men of ability, they might be, upon some consideration, infraunchized." (*Survey of the Manor of Fulmer, Sussex*.)

I shall be glad to know whether any more recent instance can be pointed out. E. SMIRKE.

#### THE DORE OF HOLY SCRIPTURE.

In Herbert's edition of Ames's *Typographical Antiquities*, 1785, vol. i. p. 492., is noticed *The Dore of Holy Scripture*, 12mo., printed by John Gowghe in 1536; and, at p. 494., a reprint of the same work is mentioned in 1540, by the same printer, and a description of a copy given from one then in the possession of Herbert himself. In the preface prefixed by the printer, he calls the work "the prologue of the fyrste translature of the byble out of latyn in to Englyshe;" and at the end of the work is this note:—"Perused by doctor Taylor and doctor Barons, Master Ceton and Master Tornor." As I am much interested in the subject to which this publication refers, may I ask for information on three points?—1. What evidence is there of this edition of 1536, beyond the statement in Ames? 2. What has become of the copy of the edition of 1540, formerly belonging to Herbert? and, 3. Who are the persons who *peruse* and revise the latter edition? There is no copy of either edition, as far as I can trace, in the British Museum, in the Bodleian, or at Lambeth.

I may add to these queries the following remarks:—

1. Ames asserted that *The Dore of Holy Scripture* was among the books prohibited to be read

by the injunctions of Henry the Eighth, and refers, as his authority, to Foxe's *Acts and Monuments*, ed. 1562, p. 574. Herbert, in a note, questions the fact, and raises a doubt as to the existence of the passage in Foxe, since it is not in the edition of 1641. I have, however, the first edition now before me of 1563 (*not* 1562), and at p. 574., among "the names of certen bokes whiche after this injunction [namely, of 1539], or some other in the said kinges dayes were prohybited," occurs, "Item, the doore of holy scripture, made by Jhon. Gowghe."

2. This work was again printed by Crowley in 1550, 12mo., under a different title, namely, *The Pathway to Perfect Knowledge*; and, in a preface, he falsely ascribes it to John Wycliffe, and adds, "the original whereof is in an olde English Bible, betwixt the Olde Testament and the Newe, which Bible remaineth now in the Kyng his Maiesties chamber." This Bible appears to be the identical manuscript copy of the later Wycliffite version of the Scriptures, now preserved in the University Library, Cambridge, and marked Mm 2. 15. A copy of Crowley's edition is in the British Museum, but the orthography and language of the tract are modernised.

F. M.

B. M., Dec. 19.

#### TURNER'S MS. HISTORY OF WESTMINSTER — CRUCIFIX OF EDWARD THE CONFESSOR.

On April 6. 1708, Mr. Henry Turner was elected, by the vestry, organist of St. Margaret's, Westminster, in the room of the famous "Father Smith" (Bernard Schmidt). As regards his musical capabilities, Hawkins does not assign him a niche in his *Temple of Worthies*, although he names some of his predecessors and successors in that office. One merit we must accord him, that of true antiquarian love and zeal in all matters regarding "this renowned city." "Great materials are said to have been collected for a full description (of Westminster), by a parish-clerk of St. Margaret's. I presume this is Henry Turner, mentioned in Widmore's *Account of the Writers of the History of Westminster Abbey*. . . . His book was only a survey of the city of Westminster, purposely omitting the history of the (collegiate) church." — Gough, *Brit. Top.* vol. i. p: 761. Lond. 1780. "The man's natural parts were very good; he was also very diligent in making enquiries relating to his subject, and he had collected a great deal." — Widmore's *Acc. of Writers of the Hist. of Westm. Abbey*, pp. 6, 7. Lond. 1751. As regards his personal history, I alighted on some curious notes on a fly-leaf of a transcript of a register: "Henry Turner, borne at Yearely, Derbyshire, 12. July, 1679: married Eliz. Sabin, of S. Clement Danes, in St. Marg<sup>ts</sup>. Westm<sup>r</sup>. Feb. 26. 1701. by Dr. Onley."

In 1697 it was discovered that some valuable MS. records belonging to the parish, and taken out of the Tower of London, had been lost by their keeper. This history in its time appears to have suffered the same fate. However, there is this entry in the *Harleian MSS.* 7045. fol. 361.: "From the learned Dr. Kennet, Dean of Peterborough's Collection. MSS. MS. H. On Aug. 2. 1708, at Windsor, I read over the *History of the Parish of St. Margaret's, Westminster*, drawn up in MS. by one of the parish clerks." Some interesting extracts follow. Compare *Aysc. Add. MSS. Brit. Mus.* 4163. fol. 5. Bishop Kennet resided in St. James's Street, in this parish, and died there on Dec. 19. 1728. I have applied in vain for any account of this MS. to the librarians of Windsor Castle and Eton College.

Can any of your readers give a clue to its recovery? Are any aware that this survey, which would be valuable now, still exists? There is an instance, as early as the fifteenth century, of the union of the offices of lay-clerk and organist in St. Margaret's, in the person of one Metyngham, and H. Turner also held them at the same time; since, on July 28th, 1713, he was elected parish-clerk by the vestry, in "consideration of the experience they had of his fitness and diligence in executing the office of deputy-clerk of this parish for several years last past;" and he did not resign the place of organist until 2nd October, 1718.

May I make another Query?—The gold chain and crucifix, laid in the grave of K. Edward the Confessor, were removed by Charles Taylor, and given into the hands of King James II. On the reverse of the same cross was pictured a Benedictine monk, in his habit, and on each side of him these capital Roman letters,—

On the right limb thus: | and on the left thus:

|     |      |       |
|-----|------|-------|
| (A) |      | P.    |
| Z.  | A. X | A. C. |
| A   |      | H.    |

*Antiq. of St. Peter's*, vol. ii. App. n. iij, Ed. 1722.

What does this inscription mean? Is the former portion to be understood "A. Ω. Ζωή αἰών Χριστός?" What is the import of the latter?

MACKENZIE WALCOTT, M.A.

#### THE TALISMAN OF CHARLEMAGNE.

Many years back, "Prince" Louis Napoleon was stated to be in possession of the talisman of Charlemagne;—"a small nut, in a gold filigree envelopment, found round the neck of that monarch on the opening of his tomb, and given by the town of Aachen (Aix-la-Chapelle) to Buona-parte, and by him to his favourite Hortense, *ci-devant* Queen of Holland, at whose death it descended to her son," the present President of the French Republic.

The Germans have a curious legend connected with this talisman. It was framed by some of the magi in the train of the ambassadors of Aaroun-al-Raschid to the mighty Emperor of the West, at the instance of his spouse Fastrada, with the virtue that her husband should be always fascinated towards the person-or thing on which it was. The constant love of Charles to this his spouse was the consequence; but, as it was not taken from her finger after death, the affection of the emperor was continued unchanging to the corpse, which he would on no account allow to be interred, even when it became offensive. His confessor, having some knowledge of the occult sciences, at last drew off the amulet from the inanimate body, which was then permitted to be buried; but he retained possession of it himself, and thence became Charles's chief favourite and prime minister, till he had been promoted to the highest ecclesiastical dignity, as Archbishop of Mainz and Chancellor of the Empire. At this pitch of power, whether he thought he could rise no higher, or scruples of conscience were awakened by the hierarchical vows, he would hold the heathen charm no longer, and he threw it into a lake not far from his metropolitan seat, where the town of Ingethüm now stands. The regard and affection of the monarch were immediately diverted from the monk, and all men, to the country surrounding the lake; and he determined on building there a magnificent palace for his constant residence, and robbed all the ancient royal and imperial residences, even to the distance of Ravenna, in Italy, to adorn it. Here he subsequently resided and died: but it seems the charm had a passive as well as an active power; his throes of death were long and violent; and though dissolution seemed every moment impending, still he lingered in ceaseless agony, till the Archbishop, who was called to his bed-side to administer the last sacred rites, perceiving the cause, caused the lake to be dragged, and, silently restoring the talisman to the person of the dying monarch, his struggling soul parted quietly away. The grave was opened by the third Otto in 997, and possibly the town of Aachen may have been thought the proper depository of the powerful drug, to be by them surrendered to one who was believed by many, as he believed himself to be, a second Charlemagne.

So much for the introduction to the following Queries:—1. Can any of your readers say whether this amulet is still in possession of the President of the French Republic? 2. If so, might not the believers in the doctrines of Sympathy attribute the votes of the six millions who, in Dec. 1848, voted in favour of his election, to the sympathetic influence of his "nut in gold filigree," and be justified in looking upon those who voted for his rivals as no true Franks? It was originally concocted for a Frankish monarch of pure blood, and

may be supposed to exercise its potency only on those of genuine descent and untainted lineage.

WILLIAM BELL, Phil. Dr.

#### DICK SHORE—ISLE OF DOGS—KATHERINE PEGG.

I entirely concur in the opinion of your able correspondent, Mr. P. Cunningham, that Pepys's *Diary* is well deserving all the illustrative light which may be reflected upon it from your useful pages. In submitting the following Query, however, my object is to glean a scrap of information on a point connected with the neglected topography of the east end of London, taking Pepys for my text. In the *Diary*, the entry for January 15th, 1660-61, contains this passage:—

"We took barge and went to Blackwall, and viewed the Dock and the new west Dock which is newly made there, and a brave new merchantman which is to be launched shortly, and they say to be called the Royal Oake. Hence we walked to *Dick Shoare*, and thence to the Towre, and so home."—Vol. i. p. 178. new Ed.

I shall be glad to learn from any of your readers what part of the northern bank of the river, between Blackwall and the Tower, was called *Dick Shore*. It is not marked on any of the old maps of London I have been able to consult; but it was probably beyond the most easterly point generally shown within their limits. The modern maps present no trace of the locality in question.

The dock-yard visited by Pepys was long one of the most considerable private ship-building establishments in England. For many years it was conducted by Mr. Perry, and subsequently, under the firm of Wigrams and Green, the property having been purchased by the late Sir Robert Wigram, Bart. The extensive premises are still applied to the same use; but they have been divided to form two distinct yards, conducted by separate firms.

The origin of the name (Isle of Dogs), given to the marshy tract of land lying within the bold curve of the Thames between Blackwall and Limehouse, is still undetermined. The common story is, that it receives its name from the king's hounds having been kept there during the residence of the royal family at Greenwich. This tradition is wholly unsupported; nor is it very probable that the king's hounds would be kennelled in this ungenial and inconvenient place, while they could be kept on the Kentish side of the river, in the vicinity of Greenwich Castle, then occupying the site of the present Observatory.

The denominations "isle" and "island" appear to have been bestowed on many places not geographically entitled to them. The Isle of Dogs, before the construction of the canal which now crosses its isthmus, was in fact a peninsula. Pepys

spent a night in the "Isle of Doggs," as appears by his entry for July 24th, 1665, and again, on the 31st of the same month, he was compelled to wait in the "unlucky Isle of Doggs, in a chill place, the morning cool and wind fresh, above two if not three hours, to his great discontent."

To the account of Katherine Pegg, given by your correspondents, pp. 90, 91, may be added, that, besides Charles Fitz-Charles, Earl of Plymouth, she had, by Charles II., a daughter, who died in her infancy. Mrs. Pegg was one of the three wives of Sir Edward Greene, of Sampford (not Samford), near Thaxted, Essex, created a baronet 26th July, 1660 (within two months of the Restoration), to whom she seems to have been not unfittedly matched; for it is recorded of him that, "by his extravagancy and love of gambling, he entirely ruined his estate, and his large inheritance passed from his family." He had issue two daughters, who married. — See Burke's *Extinct Baronetage*.

I do not think that Katherine Pegg, whose son by the King was born in 1657, was "the pretty woman newly come called Pegg," saluted by Pepys, 7th May, 1668, as Mr. Cunningham surmises.

J. T. HAMMACK.

December.

#### MINOR QUERIES.

*The Strand Maypole*. — "E. F. R." inquires what was the ultimate fate of the "tall Maypole" which "once o'erlooked the Strand"? It was taken down about the year 1717, when it was found to measure a hundred feet. It was obtained by Sir Isaac Newton, and borne on a carriage, for timber, to Wanstead, in Essex, the seat of the Earl of Tynney, where, under the direction of the Reverend Mr. Pound Breton, it was placed in the Park, for the erection of a telescope, the largest then in the world, presented by a French gentleman to the Royal Society.

*To Fettle*. — What is the derivation of the verb "to fettle"? In the North it means to amend — to repair — to put a thing, which is out of order, into such a state as to effectuate, or to be effectual for, its original, or a given purpose; e. g. a cart out of order is sent to the wheelwright's to be fettled. It has been suggested that the word is a verbalised corruption of the word "effectual." Bailey, in his *Dictionary*, has designated it as a north country word: but it is evident that he misunderstood its entire meaning; for he has merely "to fettle to," and seems to have been ignorant of the use of the word "fettle" as a verb active. To revert to my former example of its use — An injured cart is fettled by the wheelwright; the wheelwright fettles the injured cart.

L. C. R.

*Greek Verse*. — Can any of your readers inform me who is the author of the line —

"Πολλὰ μὲν θνητοῖς γλῶτται, μὴ δ' ἀθανάτοισι"?

C.

*Dr. Dee's Petition to James I.* — "E. F. R." states that he has lately discovered, in the lining of an ancient trunk, two or three curious broadsides, one of which purports to be Dr. Dee's petition to James I., 1604, against the report raised against him, namely, "That he is or hath bin a Conjurer and Caller, or Invocator of Divels." He would be glad to know whether this curious broadside has been printed in any memoir of Dr. Dee.

*Vondel's Lucifer*. — "F." desires to be informed whether the tragedy or dramatic poem *Lucifer*, of the Dutch poet Vondel, which has been said to bear some analogy to *Paradise Lost*, has ever been translated? and if not, why not? The French writer, Alfred de Vigny, in *Stella*, calls Vondel (Wundel in his spelling) "ce vieux Shakspeare de la Hollande."

*Discurs Modest*. — In Bishop Andrewes' *Reply to the Apology of Bellarmine*, chap. i. p. 7, ed. 4to. London, 1610, certain Jesuits in prison are reported to have confessed, *Rem transubstantiationis patres ne attigisse quidem*; as authority for which is quoted *Discurs Modest*, p. 13. From this work apparently the passage is copied by Jeremy Taylor, *Real Presence*, sect. 12. § 16; *Dissuasive*, part i. chap. 1. § 5. and part 2. book 2. sect. 3. § 3; also by Cosin on *Transubstantiation*, chap. 6. § 17. Can any of your readers favour me with a clue to the *Modest Discourse*?

A. T.

*Ptolemy of Alexandria*. — "QUERY" wishes to be informed what works of Ptolemy of Alexandria are to be met with in an English translation.

*Vanbrugh's London Improvements*. — In the *London Journal* of March 16th, 1722-23, there is the following paragraph: —

"We are informed that Sir John Vanbrugh, in his scheme for new paving the cities of London and Westminster, among other things, proposes a tax on all gentlemen's coaches, to stop all channels in the streets, and to carry all the water off by drains and common sewers under ground."

Sir John Vanbrugh was chiefly known as an architect of noblemen's and gentlemen's mansions. Can any of your readers supply me with a reference to any detailed plan, from Sir John, for the general improvement of the metropolis? B. M.

*Becket's Grace-Cup*. — The inscription round the neck of this so-called cup, of which a representation is given in No. I. of Mr. Scott's *Antiquarian Gleanings*, is thus printed by him — GOD\*FERRARE —: to which he adds, in explanation, "probably the name of the goldsmith." —



At the foot of an earlier print of this relic, the inscription is given thus—**FERARE** GOD—and till the appearance of Mr. Scott's version, I had considered the former word as an accidental error of the engraver, instead of **FEARE**; which would present a moral motto, suiting the **SOBRII ESTOTE** round the lid.—As Mr. Nichols, in his recent interesting work on *Pilgrimages to Walsingham and Canterbury*, noticing the misnomer of the cup (p. 229, n.), indicates its date to be of "the early part of the sixteenth century," perhaps some one of your well-informed readers could state if any artist-goldsmith of that era, and of that name, be known. ALICUI.

*Sir Henry Herbert's Office-Book.*—I should be glad to know if any of your readers can tell me the "whereabouts" of Sir Henry Herbert's Office-Book, a MS. frequently referred to by Malone, Chalmers, and Collier. Sir Henry Herbert was Master of the Revels to King James the First, and the two succeeding kings, and the said MS. contains an account of almost every piece exhibited at any of the theatres from August, 1623, to the commencement of the rebellion in 1641. Malone, in his *Historical Account of the English Stage* (edit. Boswell, iii. 57.), says, in a note—

"For the use of this very curious and valuable manuscript I am indebted to Francis Ingram, of Ribbissford, near Bewdley, in Worcestershire, Esq., Deputy Remembrancer in the Court of Exchequer. It has lately been found in the same old chest which contained the manuscript *Memoirs of Lord Herbert of Cherbury*, from which Mr. Walpole, about twenty years ago, printed the life of that nobleman, who was elder brother to Sir Henry Herbert."

In another place, Malone adds:—

"This valuable manuscript, having lain for a considerable time in a damp place, is unfortunately damaged, and in a very mouldering condition: however, no material part of it appears to have perished."

Such being the case, it becomes more than ever desirable that this interesting volume should be sought after, and the whole of its contents put on record before its total decay. Surely, if its depository is known, and accessible, it is well worth the attention of the *Shakspeare Society*, or some other learned body instituted for the preservation of documents of this nature.

A biographical account of the various persons that have held the appointment of "Master of the Revels," with such particulars of the stage as would necessarily fall in, would form a valuable *Prolegomena* to the publication of Sir Henry's Office-Book. We have, it is true, much information upon this subject, but in a very scattered form.

I have now before me a list of the "Masters of the Revells," with the dates of their patents, which I beg to transcribe. It is of more than

ordinary value, being in the handwriting of Sir Henry Herbert himself, and copied at the back of the worthy knight's "Petition to Charles the Second against the Grant to Killegrew and Davenant to form Two Companies of Players."

"Masters of y<sup>e</sup> Revells.

|                                                  |                           |
|--------------------------------------------------|---------------------------|
| " Sir Richard Guilford -                         | not on record.            |
| Sir Thomas Cawerden -                            | [1544] 36 Henry VIII.     |
| Sir Thomas Beneger -                             | not on record.            |
| Sir John Fortescue -                             | not on record.            |
| Edmund Tilney, Esq. -                            | July 24 [1578] 21 Eliz.   |
| Sir George Buck -                                | June 23 [1603] 1 Jac.     |
| Sir John Astley -                                | [1612] 10 Jac. I.         |
| Benjamin Johnson -                               | [1617] 15 Jac. I.         |
| Sir Henry Herbert, and<br>Simon Thelwall, Esq. } | Aug. 21 [1629] 5 Car. I." |

EDWARD F. RIMBAULT.

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Our correspondent who inquired respecting the Life and Diary of Haydon the Painter, is informed that its publication is suspended for the present.

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## TRAVELLING OF OLD IN ENGLAND.

I do not know any where a more distinct account of the commencement and progress of a journey in England, two centuries ago, than is given in Taylor's (the Water-poet) narrative, in prose and verse, of his travels from London to the Isle of Wight, while Charles I. was there. It is short, as well as clear, and the stages, and the time it took to perform them, are one after another pointed out. Moreover, he states that the journey was performed in a public coach drawn by four horses, and conducted by two coachmen. There were four passengers besides Taylor, and they started from the Rose, near Holborn Bridge, in the Southampton coach (which came weekly to that inn), on Thursday, 19th October, 1647, and arrived on the same evening, at 5 o'clock, at Staines. They remained all night at the Bush, and next morning proceeded by Bagshot to Alton, where they put up at the White Hart, and again slept. On Saturday they again set off early, and

by dint of "fiery speed" and "foaming bits," they reached the Dolphin at Southampton that day. The Rose, at the foot of Holborn Hill, which I can remember forty years ago, and from which the party set out, has disappeared; but the Bush, at Staines, and the Dolphin, at Southampton, still remain. A small part of Taylor's information is given in marginal notes, but his text, which, in fact, contains all that illustrates the point at issue, is the following:—

"We took one coach, two coachmen, and four horses, And merrily from London made our courses. We wheel'd the top of the heavy hill call'd Holborn, (Up which hath been full many a sinful soul borne,) And so along we jolted past St. Giles's, Which place from Brentford six, or near seven, miles is. To Staines that night at five o'clock we coasted, Where, at the Bush, we had bak'd, boild, and roasted. Bright Sol's illustrious rays the day adorning, We past Bagshot and Bawwaw Friday morning, That night we lodg'd at the White Hart at Alton, And had good meat—a table with a salt on. Next morn we rose with blushing-cheek'd Aurora; The ways were fair, but not so fair as Flora, For Flora was a goddess and a woman, And, like the highways, to all men was common. Our horses, with the coach which we went into, Did hurry us amain, through thick and thin too, With fiery speed, the foaming bits they champ'd on, And brought us to the Dolphin at Southampton."

The tract from which I quote was printed in 1648 for the author, who was paid for it, as appears by his title-page, in the following manner:—

"When John Taylor hath been from London to the Isle of Wight and returned again, and at his return he do give, or cause to be given, to me a book or pamphlet of true news, and relations of passages, at the Island, and to and fro in his journey, I do promise to give him, or his assignes, the sum of what I please in lawful money of England, provided that the said sum be not under six pence."

This, as many are aware, was a usual mode with Taylor and some others to pay themselves for their expeditions: the Water-poet made many journeys of the kind, as may be seen by the list of his works in the folio of 1630, in which, of course, his *Travels from London to the Isle of Wight*, in 1647,

and various others subsequently printed, could not be included. There is no English author who gives us such minute and curious information respecting old customs, edifices, and peculiarities, as Taylor, the Water-poet, the contemporary and friend of Shakespeare, Ben Jonson, and of nearly all our poets and dramatists from the close of the reign of Elizabeth to the Restoration.

SARTORIUS.

As your correspondent G. G. seems fond of inquiring into the *modus itinerandi* of bygone days, and thinks a series of travelling hand-bills would be interesting, I send you two, copied from an original news-book almost two centuries old, and which I believe have never been reprinted. They are interesting, as showing not only the snail-like pace at which our ancestors were content to travel, but also how much they were willing to give for the tardy infliction.

G. M.

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"To Salisbury in two days for *xxs.* To Blandford and Dorchester in two days and half for *xxxs.* To Burput in three days for *xxxs.* To Exmaster, Hunnington, and Exeter, in four days for *xls.* To Stamford in two days for *xxs.* To Newark in two days and a half for *xxvs.* To Bawtrej in three days for *xxxs.* To Doncaster and Ferribridge for *xxvvs.* To York in four days for *xls.*

"Mondays and Wednesdays to Ockinton and Plimouth for *ls.* Every Monday to Helperby and Northallerton for *xlvs.* To Darneton Ferryhil for *ls.* To Durham for *lvs.* To Newcastle for *iii.* Once every fortnight to Edinburgh for *iv.* a peece, Mondays. Every Friday to Wakefield in four days for *xls.*

"All persons who desire to travel unto the cities, towns, and roads, herein hercafter mentioned and expressed, namely, to Coventry, Litchfield, Stone, Namptwich, Chester, Warrington, Wiggan, Chorley, Preston, Gastang, Lancaster, and Kendal; and also to Stamford, Grantham, Newark, Tuxford, Bawtrej, Doncaster, Ferribridge, York, Helperby, Northallerton, Darneton, Ferryhill, Durham, and Newcastle, Wakefield, Leeds, and Hallifax; and also to Salisbury, Blandford, Dorchester, Barput, Exmaster, Hunnington and Exeter, Ockinton, Plimouth and Cornwall; let them repair to the George Inn at Holborn Bridge, London, and thence they shall be in good coaches with good horses, upon every Monday, Wednesday, and Friday, at and for reasonable rates." — From *Mercurius Politicus* for Thursday, April 8th, 1658.

"The post-masters on Chester road petitioning, have received orders, and do accordingly publish the following Advertisement: —

"All gentlemen, merchants, and others, who have occasion to travel between London and Westchester, Manchester and Warrington, or any other town upon the road, for the accommodation of trade, despatch of business, and ease of purse, upon every Monday, Wednesday, and Friday morning, between six and ten of the clock at the house of Mr. Christopher Charteris, at the sign of the Harts Horns in West Smithfield, and post-master there, and at the post-master of Chester, at the post-master of Manchester, and at the post-master of Warrington, may have a good and able single horse or more, furnished, at threepence the mile, without charge of a guide; and so likewise at the house of Mr. Thomas Challenor, post-master at Stone in Staffordshire upon every Tuesday, and Thursday, and Saturday mornings to go into London; and so likewise at all the several post-masters upon the road, who will have all such set days so many horses with furniture in readiness to furnish the riders without any stay, to carry them to or from any the places aforesaid in four days, as well to London, as from thence, and to places nearer in less time, according as their occasions shall require, they ingaging at first stage where they take horse, for the safe delivery of the same to the next intermediate stage, and not to ride that horse any further, without consent of the post-master by whom he rides, and so from stage to stage on their journey's end.

"All those who intend to ride this way, are desired to give a little notice beforehand, if conveniently they can, to the several post-masters where they first take horse, whereby they may be furnished with so many horses as the riders shall require with expedition.

"This undertaking began the 28th of June, 1658, at all the places abovesaid, and so continues by the several post-masters." — From *Mercurius Politicus* for Thursday, 24th June, 1658.

SONG IN FLETCHER'S PLAY OF "THE NICE VALOUR"  
—THE EX-ALE-TATION OF ALE, A POEM ATTRIBUTED TO BEAUMONT.

Many of your readers will remember the beautiful song in Fletcher's play of *The Nice Valour*, act iii. scene 3., beginning —

"Hence, all you vain delights,  
As short as are the nights  
Wherein you spend your folly!  
There's nought in this life sweet,  
If man were wise to see 't,  
But only melancholy,  
Oh, sweetest melancholy!"

Milton was indebted to it for the idea of his *N Penseroso*; and Hazlitt calls it "the perfection of this kind of writing."

My object in now calling your attention to it, is to point out a copy, hitherto, I believe, unnoticed, among Malone's MSS. in the Bodleian Library. It is entitled, *A Song in ye praise of Melancholy*, and has appended to it, in the handwriting of Malone, the following note: —

"Dr. Strobe, the author of this beautiful little piece, part of which has been ascribed unjustly to Fletcher,

between it is sung in his *Nice Valour*, was born about the year 1600, and died canon of Christchurch in 1644. Milton evidently took the hint of his *L'Allegro* and *Penseroso* from it."

The same MS. (marked No. 21. in the Malone Catalogue) contains *A Song against Melancholy*, beginning—

"Returns my joyes and hither bring."

which I do not remember to have seen in print. It is also ascribed to Dr. Strode by Malone. I have now before me a curious musical MS. in the hand-writing of the celebrated Henry Lawes, containing the music to Dr. Strode's play of *The Floating Island*, performed by the students of Christ Church, Oxford, on the 29th of August, 1636. It is followed by the two songs in question; and, although the name of the author is not given, the fact of their being written in at the end of Dr. Strode's "tragi-comedy," in some measure confirms Malone's statement.

To turn to a different subject, although in some degree connected with it, I have great doubts as to the authorship of the clever poem entitled *Exaltation of Ale*, generally attributed to Fletcher's "brother in letters," Beaumont. The poem, I am aware, is to be found in Beaumont's *Poems*, and may, on that authority, be assigned to him as its author; but about one third of the pieces there printed as Beaumont's, are referable to other writers, though left undesignated by the editor. I have in my library a copy of the poem in question, which may be thus described:—"The Exaltation of Ale, the ancient Lickquor of this Realme; or a cleare definition of its efficacious operation in severall pates, arts, and professions. London, printed by T. Badger, 1646. Small 8vo. 7 leaves." It begins as follows, and contains many variations from the copy given in Ritson's *English Songs*:—

"Not drunken, nor sober, but neighbour to both,  
I met with a friend in Ales-bury Vale;  
Hee saw by my face that I was in the case  
To speake no great harme of a pot of good ale."

A MS. note on the title-page of this little tract assigns it to Bishop Andrews, but on what authority does not appear. Lord Bacon, indeed, tells us, "The press hath been injurious to the memory of Bishop Andrews, to whom it owed a deep and solemn reverence. It hath sent forth a pamphlet upon an idle subject, under the venerable name of that great man, who was born grave and sober; and still farther to aggravate the injury, it hath given to that idle subject the idler title of *The Exaltation of Ale*."—Bacon's *Works*, vol. i. p. 180. edit. 1780. Perhaps some of your readers can throw light upon this obscure subject.

EDWARD F. RIMEBAULT.

#### THE SCRIBE OTLOH.

In the note respecting Otloh, on the first page of your eighth number, the name of the well-known Abbot Hilduinus is twice erroneously printed Hilderinus, probably in consequence of my indistinct writing. I will take occasion to add, that Graff, in his *Diuturna*, does not give the whole of the interesting old German version of Otloh's prayer, but merely corrections of that given by Pez.

It seems that Otloh, in correcting and enlarging Willibald's *Life of S. Boniface*, gave a large portion of the Saint's letters; and therefore the editors of the *Monumenta Germaniae Historica* (vol. ii.) reprinted Willibald's *Life*, subjoining only Otloh's preface, it being their intention to print the whole of S. Boniface's letters in a subsequent volume. Your readers will have observed that our scribe is not remarkable for the elegance or correctness of his Latinity, and in this preface he adverts to the *nodosa et perplexa oratio* which his task imposed on him; but he has this Christian consolation: "Habeant amatores sapientiae secularis Tullium; nos imperiti et ignobiles, despecti et contemptibiles, sequamur Christum, qui non philosophos, sed piscatores elegit discipulos."

S. W. S.

[The foregoing furnishes, we trust, a satisfactory explanation to the kind remonstrances of our correspondent, "A SINCERE WELL-WISHER," on the subject of Otloh's incorrect Latinity.]

#### WIVES OF ECCLESIASTICS.

The following extract will tend to throw some light upon the customs formerly prevailing in this country as to the marriage of priests.

In Parkin's continuation of Blomesfield's *History of Norfolk*, vol. xi. p. 114. (edit. 1810), the following passage occurs:—

"Parish of Randworth. It appears from the register of Langley Abbey, that there was a contest about the church of Pankford's being a chapel belonging to the church of Randworth. One of the witnesses deposed that he had heard it said from more ancient times, that there were two powerful sisters, who enjoyed Randworth and Pankford, and they quarrelled who should take place in Randworth church, that being the church for both townships. Upon which one of the sisters built a wooden oratory in Pankford (where there is now a stone church) but the rector of Randworth had all the profit thereof. At length (as the neighbours said) a woman named Elawyd, having the right of the said church and oratory, married Ralph, chaplain or curate of Stokesby, to whom she gave the said church and oratory. By Elawyd he had a son, Hermer, who enjoyed it."

This Ralph de Stokesby was instituted in the reign of Henry I., and Hermer his son was instituted by William Turbe (or Turbus), Bishop of Norwich. Parkin remarks,—



"The history above-mentioned of Ralph, the chaplain's marriage, and his wife's presenting him to the rectory, is a piece of antiquity highly valuable, as it fully and plainly proves, that in the year 1174, when Turbus, the Bishop of Norwich, died, the church of Rome allowed of the marriage of the clergy, and their sons succeeding them in their church preferments, and that there was no positive law, either canon or civil, to hinder it, as their own records and the register of Langley testify. And it is further to be observed that one of the witnesses in this cause deposed, that he knew Ringolf the grandfather, Ralph the son, and Hermerus the grandson, all rectors successively of the church of Randworth with Pankford chapel annexed, and the same thing was also deposed by Ralph, chaplain of Randworth, son of Hermer."

I take the following passage from Henry's *History of England*, vol. viii. p. 36. (edit. 1814):—

"What were called *ipso facto* or *ipso jure* suspensions and deprivations (by which those priests who were guilty of certain irregularities and vices were declared to be suspended from their offices, or deprived of their benefices), came first into use in this period (13th century). The first example we meet with of suspension and deprivation of this kind is in the constitutions of Otho, the Pope's legate, in the synod of London, A.D. 1237. By the 15th of these constitutions it is decreed, that all married priests be *ipso jure* deprived of their benefices, that all their goods, even those which they had gotten with their wives, be applied to the use of the church, and that their children be incapable of church-preferments. But this was an obstinate plague (as they called it) which for several centuries baffled all the power and cunning of the court of Rome, and required extraordinary methods to drive it out of the church."

C. W. G.

Instances of married priests are by no means of uncommon occurrence in ancient charters, at least down to the end of Edward III.; were it necessary, I could furnish your correspondent with several examples from charters in my possession. The following passage from Sir Roger Twysden's *Defence of the Church* will, I think, supply a satisfactory answer to your correspondent. It occurs chap. ix. p. 204—5. of Professor Corrie's edition:—

"For permitting of matrimony to the clergy, it is undoubted all here had the liberty of marrying before Lanfranc, in a council held at Worcester (Winchester—note), 1076, did rather advise than command the contrary, which Huntindon (who was himself the son of one in holy orders) says was first prohibited by Anselm, 1102. But 'multi presbyterorum statuta concilii Londoniensis . . . postponentes, suas feminas retinebant, aut certe duxerant quas prius non habebant,' &c.; so that his constitutions came quickly neglected—priests both marrying and retaining their wives. . . . Divers constitutions were afterwards made by several legates in the point, as by Stephen Langton at Oxford, 1222, registered by Lyndewode; yet it is manifest they did secretly contract marriage, which some are

of opinion they continued till towards the end of Edward the Third's reign. This I am the rather induced to believe out of that in Knyghton, that John de Athilwerl, clerk, was slain by his wife and servant in his own house, at Leicester, 1344, for which fact she was burnt and he hanged. Now I conceive, had she been only his concubine, or his servant, she had not suffered by the judgment of burning for the murder, but hanging only; neither can I interpret the word 'clericus' for other than one in holy orders prohibited marriage by the canons of Rome; though I know 'large loquendo,' as our Lyndewode hath it, 'omnes in ecclesia ad divinum officium ordinati,' are sometimes so styled; of which, such as were 'infra subdiaconatum' might retain their wives, but those who were in 'subdiaconatu,' or above, were to quit them. But the canons yet remaining, made at sundry times from Lanfranc even to Chichele, by the space of more than three hundred years, enough assure us this point of celibate was not easily imposed on the English clergy, and that such as laid it might take it off again."

From the above historical statement we might be prepared for the instances of priests' wives which every now and then occur in old charters.

Ryarrsh Vicarage.

LAMBERT B. LARKING.

If you do not think that enough already has been said upon this subject, I should be glad to direct your attention to a passage from Chaucer cited in Campbell's valuable and most interesting *Lives of the Lord Chancellors* (vol. i. p. 259.). The noble and learned author gives a conclusive answer to your correspondent's difficulty, when, writing of William of Wickham, he says—

"It has been supposed that he had early taken deacon's orders, because in 1352 he was styled 'clericus,' or *clerk*; but this designation was given to men in civil employments, although not in the Church, and hitherto he had no ecclesiastical function or benefice. On the 6th of December, 1361, he was admitted to the order of 'acolyte;' he was ordained subdeacon on 12th March, 1362, and priest on 12th June following."

D. of L. O.

WM. HARDY.

On the floor of the chancel of Nutfield church, Surrey, are some brass plates representing a man in the ordinary civilian's dress, and a lady in a long gown by his side, neither of them presenting any peculiarities of costume; under them, however, is the following inscription:—

"Orate pro animabus Willielmi Grafton quondam clerici hujus ecclesie et Johanne uxoris ejusdem et Johannis filii eorundem, quorum animabus propitiatur deus. Amen."

The man has no tonsure. Over them are two coats of arms, the one bearing *Or, a chevron*, the other the same impaling *a saltire*. There is no date on the monument, but, from the costume and execution, it may be placed somewhere about the year 1450. The absence of the tonsure and ecclesiastical dress seem to show that William Grafton did



not belong to the higher orders of the clergy; and he most probably either belonged to or discharged the offices of some of the inferior grades, such as clericus, scholaris, or cantor, to whom marriage was permitted. The only objection to this would be in the armorial bearings, which are very good, and would indicate a higher position than that of a mere clerk.

J. W. F.

"*Clericus* is twofold, *ecclesiasticus* . . . and *laicus*, and in this sense is signified a pen-man, who getteth his living in some court or otherwise by the use of his pen." — *Coke upon Littleton*, 120 a.

J. F. M.

## NAT. LEE'S CERTIFICATE.

I have before me a copy of verses regarding which I request some information. The lines are printed upon the two sides of a half sheet of foolscap, and are entitled *The Character of an English-Man*; no date is appended, but at the end is the following, in Italic type, signed with a name so celebrated, that my attention was instantly fixed by it:—

"I have perused these verses, and find them composed according to the rules of poetry, and therefore think them fitting to be printed."—NATH. LEE.

It is clear, therefore, that the verses were printed before 1591 or 1592, when Nat. Lee died in very abject poverty. The first question, therefore, is, whether Lee was the author of them? and this I answer in the negative, because they are not good enough for him in his worst moments. Take a specimen from the opening:—

"By the first principles of Mother Earth  
An Englishman is noble: by his birth  
Hath a fine body, and an aspect rare,  
Shines like the stars in Northern Hemisphere;  
He being of the purest matter made,  
As by the wise Philosopher is said,  
Crowns him in the figure of his manhood high,  
As the sun is the candle of the sky."

This, though intended seriously, is hardly more burlesque than the line—

"Oh Sun! thou farthing candle of the sky!"

which, if I mistake not, is to be found in *Tom Thunb.* The production closes with some lines headed "The Picture," which, in fact, is a piece of clumsy adulation of the king—most likely Charles II. It begins—

"See and behold the English, and draw nigh  
Unto their noble prince in majesty:  
So great he is that Greatness can't him raise,  
Cloath'd with majesty and celestiall rayes," &c.

It is difficult to say by what "rules of poetry," to use Lee's words, such passages were constructed, and I am sure I only do him justice when I honourably acquit him of the authorship. Who was

the guilty party we need not inquire; but what I want to know is, how the distinguished name of Nath. Lee came to be subscribed to the production? Did his poverty and not his will consent, and was he paid some despicable sum for his certificate in favour of such rubbish? On the other hand, did Lee hold any office at any time which rendered his *imprimatur* necessary, like that of the ordinary licenser of the press? I find nothing of the sort in any of the memoirs of Lee. Perhaps some of your readers can answer my "Queries."

INVESTIGATOR.

## THE EXPRESSION "MUTUAL" FRIEND.

Is it too late to make an effectual stand against the solecistic expression "mutual friend," which I see in so many books and periodicals of the present day, and hear from so many mouths, even of persons who must know better?

Mr. Macaulay, in his review of Croker's edition of Boswell's *Life of Johnson* (*Edinburgh Review*, vol. liv. p. 12.), strongly objects to the use of the expression "mutual friend," for "common friend." Yet, in spite of his just censure, it seems likely to establish itself in our language, both literary and conversational.

It appears to be unknown to some, and forgotten by others, that the word "mutual" equals "reciprocal," and can only be used of *that which passes between two, from each to each*. Thus, it is correctly used in such expressions as "mutual love," "mutual hatred," "mutual reproaches," "mutual signs," &c. But, when we speak of a third, as having an equal relation to two others, we properly use the adjective *common*. The difference will be best illustrated by applying the two epithets severally to one *common* substantive. Thus, then, "the mutual demands of England and France" mean "what each demands from the other;" but "the common demands of England and France" mean "what they both demand from some other party or parties." "Our mutual esteem" means "the esteem we feel for each other;" "our common esteem," "the esteem we both feel for some other person or persons."

The impropriety of the term "mutual friend" is therefore obvious. We might possibly say of two persons that they are "mutual friends," that is, "friends to each other;" though it would be more proper to say, "they are mutually friendly."

It may perhaps be urged, why offer this resistance to the deflection of one word in our language from its classical meaning, when we have so many Latin words established in senses which the old Romans never knew; as "intention," "prejudice," "civility," "curiosity," and the like? We answer, for this, if for no other reason: that, supposing the expression "mutual friend" to be sanctioned, we shall have this one word "mutual" used in two

distinct senses, as = common and as = reciprocal; we shall speak confusedly of our "mutual friendship," i. e. "our friendship to each other," and of our "mutual friend," i. e. "a friend to us both." This is to rob language of that metaphysical truth and precision which ought to belong to it.

BENJ. H. KENNEDY.

Shrewsbury, Dec. 22.

#### GRAY'S ELEGY.

*Van Voorst's Polyglot Edition.*—In reply to the communication of J. F. M. in your Number respecting *Gray's Elegy*, I beg to state that there was an edition in 1 vol. 8vo. published by Van Voorst in 1839, on every other page of which there is a neat woodcut and the English version of one verse, and on the page facing it a translation in Greek by Professor Cooke beginning,

Νύξ πέλει, οὐδ' αὖ ἀγρὸς περὰ κελραῖ, οὐδ' ἀνὰ κήπους.

Latin by Rev. W. Hildyard,

Audin' ut occidit sonitum campana diei.

German by Gotter (from the *Deutsches Lesebuch*, Bremen, 1837):

Die Abendglocke ruft den müden Tag zu Grabe.

Italian by Guiseppe Torelli:

Segua la squilla il dì, che già vien manca.

And in French by Le Tourneur:

Le jour fuit; de l'airain les lugubres accens.

H. C. DE ST. CROIX.

*Torri's Polyglot Edition.*—There is a polyglot edition of the *Elegy* published with the following title:—"Elegia di Tommaso Gray sopra un Cimitero di Campagna, tradotta dall' Inglese in più lingue: per cura del dottore Alessandro Torri; royal 8vo., Livorno, 1849."—It contains *Italian* versions severally by G. Torelli, Domenico Trant (prose), Melch. Cesarotti, G. Gennari, M. Lastri, A. Buttura, P. G. Baraldi, M. A. Castellazzi, Elisabetta Sesler Bond (prose), M. Leoni, L. Mancini, and Franc. Cavazzocca; those in *Latin* are by J. Costa, Anstey, G. F. Barbieri, Ben. del Bene, G. Venturi; *Hebrew* by Venturi; *French* by Le Mierre, Kérivalant, J. L. Grénus, P. J. Charrin, M. J. De Chénier, and Chateaubriand; *German* by W. Mason, F. G. Gotter, G. B. Rupprecht, and L. Kosegarten.

Will you allow me to put the following query? Is there not some error, or some obscurity, in the last stanza of the epitaph? If I err in the conjecture, I should be glad to have my mistake corrected; or if the reading as it now stands be faulty, some amendment suggested.

"No farther seek his merits to disclose,  
Or draw his frailties from their dread abode;  
(There they alike in trembling hope repose)  
The bosom of his Father and his God."

If it be said that the abode meant is the bosom of his Father and his God, I ask how can merits and frailties repose in trembling hope *there*—the frailties alike with the merits? Impossible: put in plain prose, the expression is, to say the least, irreverent. The abode meant I take to be the grave; and if it be asked how can merits and frailties repose even *there*, it may be answered that they are qualities or adjuncts of the mind, used poetically for the person. A. GRATAN.

*German Versions of Gray's Elegy.*—I know of three translations into German of *Gray's Elegy* by poets of some note, and I recollect having at different times met with numerous others.

The three are, 1. By Gotter, published in his collected poems, Gotha, 1788. 2. By Seume, in his collected poems, Riga, 1801. 3. By Kosegarten, in his poems, published 1798. All three were, I believe, first published in the *Musen Almanach*.

The first line quoted by your correspondents is not that of any of the above, they are much closer translations; that by Gotter is almost word for word, without losing a particle of its beauty as a poem. S. W.

[C. B. B. informs us that there is a Latin version of a good part of *Gray's Elegy* in the *Anthologia Ozoniensis* (published by Longmans either in 1846 or 1847), by Goldwin Smith, Stowell Fellow of University College, Oxford.]

#### NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.

*Sans Souci Theatre, Leicester Place.*—This theatre was originally built by Dibdin, the celebrated sea-song writer, at the back of his music shop in the Strand. It was opened on the 16th of February, 1793. Park, in his *Musical Memoirs*, i. 175., says, "As a proof of the versatility of Dibdin's genius, it need only be stated that this pretty little theatre was planned, painted, and decorated by himself, and that he wrote the recitations and songs, composed the music to them, and sang and accompanied them on an organised pianoforte of his own invention." Dibdin afterwards rebuilt this theatre in Leicester Place. It was subsequently used for concerts and private performances, and is now the "Hotel de Versailles."

*Tottenham Street, Tottenham Court Road.\**—What is now the theatre in this street was formerly Francis Pasquall's concert-room. It was afterwards purchased by the royal and noble directors of the concerts of ancient music, who enlarged and beautified the building, and erected a splendid box for their Majesties George the Third and his queen. It subsequently became a theatre under the names

\* Not *Rathbone Place*, as it is called by Mr. Cunningham.

of the Tottenham Street, Regency, Royal West London, and Queen's Theatre. The architect was, I believe, Michael Novosielski.

EDWARD F. RIMBAULT.

#### ON AUTHORS AND BOOKS, No. 3.

The poet Cartwright is a remarkable instance of fugitive celebrity. He was esteemed, says Wood, "a fair copy of practic piety, a rare example of heroic worth, and in whom arts, learning, and language made up the true complement of perfection." On the publication of his *Comedies, tragi-comedies, with other poems*, in 1651, they were recommended to the public by more than fifty copies of verses! After all this flourish of trumpets, the volume never reached a second edition.

The peculiarities of certain copies of this volume have been described by the learned editor of the *Athens Oxonienses*, 1815, etc. I shall state those of my own copy. Sig. \*\*7., which contains the verses of H. Davison and R. Watkins, is marked as a *cancel*, but has escaped destruction. The verses, however, re-appear, and those of Watkins are augmented.

In the poems, there are three additional leaves after sheet T, which contain verses on the return of queen Henrietta Maria from Holland in 1643, and on the death of Sir Bevill Grenvill in the same year; both in a mutilated state. Now, the verses on the queen were printed in the Oxford collection on that occasion. The authorship of those lines is certain. The verses on Sir Bevill Grenvill were also printed in the collection of 1643, but without the imprint of Oxford, and with the initials only of the contributor. The name, however, was given in a re-publication of the pamphlet in 1684, which was dedicated to the earl of Bath by Henry Birkhead, the only surviving contributor, with the exception of Peter Mew, successively bishop of Bath and Wells, and of Winchester—who lived till 1706.

The passages in question seem to have been omitted as too applicable to other persons, and to more recent times.

BOLTON CORNEY.

#### CARTWRIGHT'S POEMS.

R. is enabled to inform INVESTIGATOR (p. 108.) that the poems *On the Queen's Return from the Low Countries* and *On the Death of Sir Bevill Grenvill* were certainly written by Cartwright; the former having been originally printed, with his name, in a collection of complimentary verses, in Latin and English, addressed to Henrietta Maria, entitled "*Musarum Oxoniensium ἐπιβατήρια serenissimæ Reginarum Mariæ ex Batavia feliciter reduci publico voto D. D. D. Oxoniæ, excudebat Leonardus Lichfield, Academia typographus. 1643.*"

4°. The contributors are Dr. Samuel Fell, Dean of Christchurch, Jasper Maine, R. Meade, &c. I imagine that the "Crown-Martyr" refers to the

Earl of Strafford. The other poem also made its first appearance in a complete state in the collection published by the Oxford royalist poets as before, the title of which is as follows:—"Verses on the death of the Right Valiant Sr Bevill Grenvill, Knight, who was slaine by the Rebels on Lansdowne Hill, neare Bath, July 5. 1643. Printed [at Oxford] 1643." This work was published on the 12th August, little more than a month after the battle was fought. The initials of each contributor are attached to this performance, but the names are given in full in the reprint of 1684 at London, which has an engraving, by Faithorne, of the brave hero of Lansdowne, who

"Rush'd into the field, and, foremost fighting, fell."

The blank in the line, "Either a — or his Excellence," is here supplied by the word "traitor," a compliment certainly never intended for Cromwell, who was not the "great generall" at this time, but would seem rather to belong to the Earl of Essex or Sir William Waller. The various peculiarities that occur in different copies of Cartwright's Poems, 1651, have been noticed in Bliss's edition of Wood's *Athens*, under the Life of Cartwright. Of four copies in the British Museum, the Grenville copy is the only one which contains both the cancelled and uncanceled leaves.

#### MISCELLANIES.

[Many of our communications assume a form which render them very difficult to be classed under either of our customary divisions. We shall in future throw such papers together under this head.]

*Oliver Cromwell's Birth.*—As a pendant to the certificate of Cromwell's baptism, printed in No. 9, p. 136., it may be as well to lay before our readers the following entry of the time of his birth, which occurs in John Booker's *Astrological Practice Book*, Ashmole MS. 183., p. 373.:—Oliver Cromwell born 25 Apl. 1599, about 3 o'clock A.M., at Huntington."

In another Ashmole MS. 332. 11 b., which is a collection of figures set by Ashmole himself, Oliver Cromwell's birth is assigned to 22nd April, 1599. The figure is designated by Ashmole, in a spirit very different from that of the annotator of the Baptismal Register, "*Nativitas illa magna.*"

Another minute fact in the history of Cromwell is registered in the same MS. 332., fo. 105.: Oliver Cromwell "received the sword in Westminster Hall, 16th December, 1653, 2° 17' P.M."

These facts are mentioned in Mr. Black's recent catalogue of the Ashmole MSS. pp. 142. 222.

*The Lawyers' Patron Saint.*—"And now because I am speaking of Pettyfoggers, give me leave to tell you a story I mett with when I lived in Rome. Goeing with a Romane to see some Antiquities, he showed me a chapell dedicated to one St. Evona, a

lawyer of Brittanie, who he said came to Rome to entreat the Pope to give the Lawyers of Brittanie a Patron, to which the Pope replied, That he knew of no Saint but what was disposed of to other Professions. At which Evona was very sad, and earnestly begd of the Pope to think of one for him. At last the Pope proposed to St. Evona that he should goe round the church of St. John de Latera blindfold, and after he had said so many Ave Marias, that the first Saint he layd hold of should be his Patron, which the good old Lawyer willingly undertook; and at the end of his Ave-Maryes he stopt at Saint Michels altar, where he layd hold of the Divell, under St. Michels feet, and cryd out, This is our Saint, let him be our Patron. So being unblindfolded, and seeing what a Patron he had chosen, he went to his lodgings so dejected, that in few moneths after he die'd, and coming to heaven's gates knockt hard. Whereupon St. Peter asked who it was that knockt so bouldly. He replied, That he was St. Evona the Advocate. Away, away, said St. Peter; here is but one Advocate in heaven; here is no room for you Lawyers. O but, said St. Evona, I am that honest Lawyer who never tooke fees on both sides, or pleaded in a bad cause, nor did I ever set my Naibours together by the Eares, or lived by the sins of the people. Well then, said St. Peter, come in. This news coming down to Rome, a witty Poet writ upon St. Evona's tomb these words:—

\* St. Evona un Briton,  
Advocat non Larron,  
Haleluiah.'

"This story put me in mind of Ben Johnson going throw a church in Surry, seeing poore people weeping over a grave, asked one of the women why they wept. Oh, said shee, we have lost our pretious Lawyer, Justice Randall; he kept us all in peace, and always was so good as to keep us from going to law; the best man ever lived. Well, said Ben Johnson, I will send you an Epitaph to write upon his Tomb, which was—

\* God works wonders now and then,  
Here lyes a Lawyer an honest man.\*"

*Carr's Remarks of the Government of the several Parts of Germanie, Denmark, &c.* 24mo. Amsterdam, 1688, pp. 80—83.

TO DAVID COOK, A VIGILANT AND CIRCUMSPECT  
WATCHMAN OF WESTMINSTER, 1716.

(From the Latin of Vincent Bourne.)

Good friend! for good wishes expressed every day  
Accept a poor poet's retributive lay;  
For though only officially you, perhaps, bawl  
"Good morrow, my masters and mistresses all,"  
Yet while such kind wishes I constantly hear  
For "A Merry Old Christmas and Happy New  
Year,"

I feel as if something was wanting from me,  
So, Good morrow, good David, Good morrow to thee!

Less punctual than thine is "bright chanti-  
cleer's" lay

That divides the night watches, and heralds the day,  
And old Time, of all thieves that are known the  
most sly,

Cannot even in cover of midnight slip by.

No, when darkness o'er all things its mantle has  
spread,

And e'en supperless poets have crept into bed,  
Yourself, and your dog, and your horn-circled light,  
Seem at home, and at ease, in the horrors of night.

Not toppers when frantic they rush to the street  
To discharge their pot-valour on all whom they meet,  
Are a terror to you—you'd esteem it good luck  
To fall in with the Mohocks just running a muck,  
And, whatever your brethren less loyal might do,  
You'd "present the king's person" \* for them to  
run through.

Pale ghosts might assemble to scare you in vain,  
Or hobgoblins come forth from their roost in  
Cock Lane;

Nay, even the footpad, with bludgeon or knife,  
Who demands from all others their "money or life,"  
No sooner sees you than he takes to his heels,  
And from your sacred person himself only steals.†

But when honest labour anticipates day,  
And fruit-bearing rustics are groping their way,  
To "The Garden," through ancle-deep alley or street,  
How urbanely you welcome each swain that you  
meet.

To all and to each you have something to say,  
Sometimes more, never less, than a hearty "Good  
day."

By your oracle, too, one immediately learns  
How moonlight, and starlight, and clouds take  
their turns;

And your kindness most commonly adds to the debt,  
By the news of fair weather, or frosty, or wet;  
And while we lie dozing, well housed, dry, and  
warm,

Secure, and unconscious almost of the storm,  
You endure its whole rage—you would scorn to  
retreat,

And own yourself beaten away from your beat.  
Meantime as you wander through alley or lane  
You enliven your round with some care-killing  
strain;

And if in rude numbers your song you should  
frame,  
With thoughts rather homely, and rhymes some-  
what lame,

\* "You constable are to present the prince's own  
person." — *Dogberry*.

† "Let him show himself what he is, and steal out  
of your company." — *Dogberry*.

You have little to fear—even critical spite  
 Gives some quarter at least to the songsters of night,  
 And when you, or the nightingale, warble your  
     lays,  
 Those who listen at all are most likely to praise.

In the pictures with which your effusions are  
     graced,  
 Each saint in due order of merit is placed;  
 But chiefly St. Crispin—let no honest muse  
 That mark of respect to St. Crispin refuse;  
 And never, oh never, his name be forgot  
 By the watch that hath shoes, or the bard that has  
     not.

Then after your pictures we come to your lines,  
 And here at the outset your loyalty shines.  
 To our monarch, as due, the first place you afford,  
 And for him, and his race, are all blessings im-  
     plored.

Next come your "Good masters and mistresses all,"  
 Good enough, I presume, if they come at this call;  
 And can they do less, when but once in the year  
 (Though you call every hour) you care if they  
     hear?

Then you give good advice to our maids and our  
     men,  
 To be honest, and sober, and cleanly—and then  
 A few rules for the choice of a husband or wife,  
 With some hints for their subsequent conduct in  
     life.

All good things, with abundance of wishes and  
     prayers  
 That whatever we wish for may fall to our shares,  
 You freely wish us—and I'd willingly learn  
 What good things we can wish to yourself in re-  
     turn.

Should you and your dog ever call at my door,  
 You'll be welcome, I promise you, nobody more.  
 May you call at a thousand each year that you live,  
 A shilling at least may each householder give;  
 May the "Merry Old Christmas" you wish us  
     befal,

And yourself, and your dog, be the merriest of all!

RUFUS.

*Ballad Makers and Legislators.*—The aphorism inquired after by C. U. B. E. R. (p. 124.), is from Andrew Fletcher of Saltoun's very curious paper, entitled "An Account of a Conversation concerning a right Regulation of Governments, . . . in a Letter to the Marquiss of Montrose, &c. . . . from London, the first of December, 1703. Edinburgh, printed in the year MDCCIV." But Fletcher does not give it as his own. After reporting a remark by Sir Christopher Musgrave, to the effect that even the poorer sort of both sexes in London were daily tempted to all manner of lewdness by infamous ballads sung in every corner of the streets, to which the Earl of Cromarty is made to reply, "One would think this last were of no great consequence," he adds: "I said, I knew a very wise

man so much of Sir Christopher's sentiment, that he believed, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation. And we find that most of the ancient legislators thought they could not well reform the manners of any city without the help of a lyric, and sometimes of a dramatic, poet. But in this city the dramatic poet, no less than the ballad-maker, has been almost wholly employed to corrupt the people, in which they have had most unspeakable and deplorable success."—Fletcher's *Political Works*, 12mo., p. 266. Glasgow, 1749.

I stated this in the *Penny Cyclopædia*, vol. x. p. 310., some years ago. G. L. C.

Old Brompton, Dec. 21. 1849.

J. S. furnishes us with a similar reference to Fletcher of Saltoun; as does also MELANION, who adds, "to whom does Fletcher allude?" I have, in a note-book, the following notice of Lord Wharton:—

"Lord Wharton used to boast that he effected a revolution which cost a monarch three crowns by a song [Lilliburlero]; but what bard has yet been able to uphold a tottering and decrepit state by the magic of his poesy?"—Note on *Hudibras*, Part I. Canto ii. line 399., in an edition, with notes by Grey and others; published by T. M'Lean. London, 1819.

I cannot say that I envy him the boast. Three crowns and — a song! Why, it's the line-of-battle ship and the teredo! the towering Falcon and the mousing Owl!

*Ogilby's Britannia.*—The frequent references by Macaulay, in his graphic History, to Ogilby's *Britannia*, have awakened public attention to this neglected but "noble description of Britain," as it is deservedly entitled by Bishop Nicholson; and in No. 5. of your invaluable "NOTES AND QUERIES," a desire is expressed for the second volume of the edition of 1675. It will be sufficient to state that the work never proceeded beyond the first volume, although it was the intention of the author to have furnished views of English cities in Vol. II., and a topographical description of the whole kingdom in Vol. III. Bishop Nicholson, in his *Historical Library*, refers to an edition of the *Britannia* of 1612, which is manifestly an error, as the author at that time was barely twelve years of age; and in the *Anecdotes of British Topography*, allusion is made to an edition of 1674, which is doubtless a misquotation of the date. The subject is one of little interest, beyond the fact of correcting an error and satisfying a correspondent that (even in trivial matters) there are those who will gladly communicate information through these pages.

Birmingham.

J. G.

*A Mess.*—Agreeably to the spirit of your motto, I have "made a note" of the following parallel passages:—



*Biron.* Guilty, my lord, guilty ; I confess, I confess.  
*King.* What ?

*Biron.* That you three fools lacked me fool, to make up the mess ;

He, he, and you, and you, my liege, and I,  
Are pick-purses in love, and we deserve to die.  
O! dismiss this audience, and I shall tell you more.

*Dumain.* Now the number is even.

*Biron.* True, true ; we are four.

*Love's Labour's Lost.* Act IV. Scene 3.

"Avarice is the mother ; she bryngs forth bribe-taking, and bribe-taking perverting of judgement : there lackes a forth thinge to make upp the Messe." — *Latimer's Fifth Sermon.* ROBERT SNOW.

[Our correspondent furnishes the earliest instance yet recorded of a proverbial saying which NARES has explained in his *Glossary*, as arising from the custom of arranging the guests at dinners and great feasts in companies of four, which were called *Messes*, and were served together ; from which the word *Mess* came to mean a set of four in a general way, in which sense it occurs in the title-page of a vocabulary published in London in 1617, "*Janna linguarum quadrilinguis*, or a *Messe* of tongues, Latine, English, French, and Spanish : " the editor of which, in his address to the English reader, says, there being already three languages he translated them into French "to make up the Messe."]

*Coffee.*—"1637. There come in my tyme to the College, Oxford, one Nathaniel Conopios, out of Greece. He was the first I ever saw drink coffee, which custom came not into England till thirty years after." — *Evelyn's Diary.*

*To endeavour oneself.*—P. C. S. S. begs leave to observe, in answer to the question of G. P. in the eighth number, that the use of the verb "endeavour" which G. P. cites, is also to be found in Shakspeare's *Twelfth Night*, Act IV. Sc. 2. :—

"Malvolio, Malvolio, thy wits the Heavens restore !  
*endeavour thyself* to sleep, and leave thy vain bibble-babble."

*Countess of Pembroke's Letter.*—With reference to Mr. Cunningham's third query in your second number, I beg to refer him to p. 294. of Nicholson and Burn's *History of Cumberland*, 4to. London, 1727, and to Martin's *History of Thetford*, 4to. 1779, p. 292\*, where he will find some allusion to the Countess Anne and Sir J. Williamson ; and it is possible that the *Original Letter* from the Countess may be amongst the MSS. which Sir J. Williamson gave to the Library of Queen's College, Oxford. The letter is quoted in Collins' *Peerage*, 5th edition, 1779, but *The World* was printed in 1768. J. B.

*Peal of Bells.*—I believe many persons are at a loss to know what is meant by a *Peal* ; but I think, with the kind assistance of a ringing friend, I am able to answer Mr. Gatty's question, published in your eighth number. The term is generally applied to any ringing of bells together,

no matter whether of ten minutes or ten hours duration. Bells are first *raised*, either singly, or in *peal* (that is, in ringing order) ; they may then be set or not, as the ringers please, or rung in changes or round ringing, and then ceased by *setting* or *falling*, and *then* would end a *peal* in common parlance. But the term is known and used by all scientific ringers for a performance of above 5000 changes ; any portion of changes under that number is called either a short or long *touch*, in some places a *piece of ringing*, by others a *flourish on the bells*, &c.

While on the subject of bells, I beg leave to ask your correspondent "CEPHAS" whether the ringing he speaks of in his letter as being so common in his locality in this month of December, is generally known by the name he gives it—*Advent Bells* ? H. T. ELLACOMBE.

Bitton, Dec. 27th. 1849.

*Dowts of Holy Scripture.*—The book of the *Dowts of Holy Scripture*, concerning which BURIENSIS has asked for information, seems to have been a copy of the *Liber Quæstionum Veteris et Novi Testamenti*, formerly ascribed to S. Augustin. R. G.

*Weeping Crosse.*—Can any of your correspondents explain the origin of the figure contained in the following passage, or refer me to a similar use of it ? It occurs in Florio's *Translation of Montaigne*, book iii. ch. 5.

"Few men have wedded their sweethearts, their paramours, or mistresses, but have come home by *Weeping Crosse*, and ere long repented their bargain."

G. H. B.

[NARES tells us, on the authority of Howell's *English Proverbs*, p. 36. —

"He that goes out with often losse,  
At last comes home by *Weeping Crosse*,"

that to return by Weeping Cross was a proverbial expression for deeply lamenting an undertaking, founded on a quibbling allusion to certain places so designated, where penitents are supposed formerly to have more particularly offered their devotions. There remain three places which still bear the name of Weeping Cross ; one between Oxford and Banbury, another very near Stafford, where the road turns off to Walsall, and a third near Shrewsbury.]

#### QUERIES.

##### THE BOOK OF THE MOUSETRAP.

##### *Query for the Curators of the Bodleian.*

In that very singular and caustic book *Il Vocabolario Cateriniano* of Girolamo Gigli (which was suppressed by a papal bull, and the author banished forty miles from Rome by a decree of the pope, dated the 21st August, 1717), at fo. ccij. is the following curious passage :—

"The Florentines have, better than the inhabitants

of the other Tuscan provinces, widely spread their idiom by means of commerce. . . . And to this purpose I remember to have read (but, from the treachery of my memory, for the moment I know not where) that, for the propagation of Florentine writings, the cheese-merchants of Lucardo kept in their pay many writers to copy the best authors of the best age, and with these enveloped their buttery bantlings\*, in order that in the ports of the east and of the north, wherever such merchandize was marketable, the milk of the Florentine cows and that of the Florentine Muses might gain credit together. And this is so true, that at Oxford, in the celebrated Bodleian Library, is still preserved a Dante, correctly copied from the first MS. text, which had been used carefully to envelope a consignment of cheese at the time when the Bardi were merchants in England. It was known as the *Lucardian Dante*. The keepers of the great library, kept always beside it two mousetraps, on account of the persecution of this Cheesy Codex by the mice, so that at length it was called, in English, the *Book of the Mousetrap*."

Now quere? is there any tradition in the Bodleian respecting this *Mousetrap Dante*? and does it still retain its cheesy flavour, so as to require the protection of a trap if still there? I know, to my cost, that hungry mice find unctuous hogskin binding very attractive, and, when hardly pressed for subsistence, will feed upon parchment or vellum, whether cheesy or not. Aretino's profane exclamation, —

"Guardatemi da' topi or che son unto," might have been the invocation of many a well-thumbed greasy volume.

PERIERGUS BIBLIOPHILUS.

#### WAS THE LACEDÆMONIAN BLACK BROTH BLACK?

With reference, rather than in reply to, your correspondent "R. O.'s" speculations upon coffee, permit me to put a Query, which may, perhaps, surprise both him and you — whether the Lacedæmonian black broth was black? because, if this can be shown to be questionable, the notion of its being mixed with coffee falls to the ground of course.

The phrase is ζωμός μέλας; ζωμός being the liquid produced from any meat or edible substance cut in pieces, and boiled or stewed with water over the fire, so that it may signify gravy, as well as broth. We find also that called white, ζωμός λευκός, supposed to be made from or for eels, a favourite dish with the Athenians.

What the Lacedæmonian diet was, we gather from the amusing gossip of Athenæus, and therein something, *en passant*, of the composition of their ζωμός. Whether any better cookery book exists, I know not. The passage is to be found in book iv. chapter xix., and the following translation

\* Bambolini Burrati.

is offered with much diffidence, from some difficulties in the original not affecting the question of the ζωμός: —

"With regard to the meal called pheiditia (spare-meals), Dicæarchus gives the following account, in the work called *Tripoliticus*: — 'In the first place, the meal is laid for each person separately, without reference to the others; he has a cake as large as he will, and a full cup is placed by him, to repeat his draught as often as he pleases; on all occasions the meat given to all is the same — *swine's flesh, boiled*; and sometimes nothing at all but a little bit of meat, weighing as nearly as possible a quarter of a pound; and nothing more at all except the liquor (or gravy) from these rations (ὁ ἀπὸ τούτων ζωμός), which is sufficient in quantity to supply all the company through the whole meal. If there is any thing more than this, it is an olive, a bit of cheese, or a fig, or any thing that may happen to be given to them, as a fish, a hare, a pigeon, or any thing of this sort."

From this passage it would appear that the ζωμός is the liquor in which the meat had been boiled; and this being generally the flesh of swine (a phrase I use advisedly, as there is no hint of its having been *salted*), the produce must have been more than sufficiently disagreeable to those not accustomed to it. Monsieur Soyer himself could hardly have used such stock either for *soupe maigre*, or in his cookery for the poor, though it may have been strong, and therefore dark in colour, whence the epithet. But I am sure your correspondent "R. O." will agree with me, that, if to such a decoction *coffee* were added, it would form a *composition de diable*, against which, in an equal degree, ancient and modern stomachs would rebel, which would resemble nothing ever heard of before but Don Quixote's balsam of Fierabras. There is said to be something on the "black broth" in *Pollux*, lib. vi.; but that book I have not at hand at present.

W.

#### REHETING — REHETOURS — WHAT DO THESE WORDS MEAN?

Dear Sir,—In the Glossary at the end of Tyrwhitt's edit. of the *Canterbury Tales* of Chaucer, there are the following remarks under the words *Rehete* as a verb, and *Reheting* as a noun substantive: —

"REHETE v. Fr. *Rehater*. To revive, to cheer. R." [i. e. Romaunt of the Rose] "6509. REHETING. n. T." [i. e. Troilus and Creseide] "iii. 350. according to several MSS., *And all the reheting of his sides sore*. Some MSS. and most of the printed editions read *Richesse* instead of *Reheting*. Gloss. Ur. *Richesse*, though almost as awkward an expression as the other, is more agreeable to the corresponding passage in the Filostrato: —

'*E sospir che gli avea a gran dovecia*,'

and one can hardly conceive that it could come from any hand but that of the author. I can make no sense

of *rehetung*; but at the same time I must allow that it is not likely to have been inserted by way of a gloss."

I have met with the word *Rehetour* in the following passages of Wycliffe's writings; I quote them in the hope that some of your learned readers may be able to throw light on the origin and meaning of the word. In the treatise *Of the Chirche and hir Membris*, Wycliffe, speaking of the new orders of monks and friars, says:—

"Who may denye that ne this noumbre of thes officeris is now to myche, & so this stiward" [viz. the Pope] "hath chargid this hous" [i. e. the Church] "with newe *rehetours* to harm of it; and sith Poul techith in bileve that thei shulden not be charious to the chirche, it semith bi good reason, that this stiward passith his power, and failith in governaunce of the chirche, agen the reule that Crist hath taugt, & so he is not Cristis stiward, but stiward of anticrist. What man can not se that a stiward of an erthli lorde, whanne many servaunts don amys, holdith hem stille, & bryngith inne new that don worse bi a litil tyme, failith foule in his offiss, & so servauntis upon servauntis weren charious to this hous, & if her first offiss was good, & this is now al, other the chaunging of these *rehetours* shulde do harm to this hous: and thus it stondith in the chirch, of thes new servauntis that ben brout inne, & newe lawes ben made to hem, & newe customs that thei bringen inne," &c.

Again, in another part of the same tract, still alluding to the same subject, he says:—

"Lord what stiward wer he that wolde ordeyne newe *rehetours* to ete mennes mete, & do hem harm azens Crist's ordenaunce."

Here the word *Rehetour* seems to be used in the sense of a person dependent on or chargeable to a great man's house or family. But its exact meaning and origin etymologically I do not know, and would be very thankful to any of your readers who would inform me.

The Complement to the Dictionary of the French has the word *Rehaitier*, which it marks as obsolete, and explains "Encourager, Reprendre de la force, de l'audace." This, however, throws no light on the word as used by Wycliffe and Chaucer.

The word appears to have been in use in Scotland; and Jamieson, in his *Etymological Dictionary of the Scottish Language*, gives the following instances of its use, but throws no additional light on its etymology or real meaning:—

"REHATOUR, REHATOR, s.

'Now lat that ilk rehatoure wend in hy,  
The blak hellis biggingis to vesy,  
Vnder the drery depe flude Acheron.'

Doug. Virgil, 467. 53.

"Improbis, Maffei.

"Rudd conjectures that it signifies, 'mortal enemy,' from *Fr. rehair*, to hate extremely. Dunbar uses the phrase 'hawd rehatour,' *Evergreen*, ii. 60.; and Kennedy, in his reply, 'ranegald rehatour,' *ibid.* p. 68.

"Conjecture might supply various sources of *ceriva*: as *Ital. rihauúta*, revenge; *regattare*, to contend,

to put every thing in disorder; reatura, guilt. But both the determinate sense and etymology are uncertain.

"To REHETE, v. a. To revive, to cheer.

'With kynde countenance the renk couth thame relete.'—*Gawan and Gol.* iv. 13.

"Chaucer, id. *Fr. rehait-er.*"

Mr. Halliwell, in his *Dictionary of Archaic and Provincial Words, &c.*, gives the following explanations of *Rehete* and *Reheting*:—

"REHETE. (1.) To revive; to cheer; to encourage. (A. N.) 'Him would I ccmforte and rehetc.' *Rom. Rose*, 6509.

'Thane the conquerour kyndly carpede to those lordes,

Rehetede the Romaynes with reale speche.'

*Morte Arthure*, MS. Lincoln, f. 55.

"(2.) To persecute. (A. S.)

"REHETING. Burning; smarting." (A. S.)

Without stopping to inquire how the same word can signify revive, cheer, mortal enemy, encourage, persecute, burning, smarting, I think it must be admitted that the passages I have quoted from Wycliffe's *Treatise on the Church* are not explained by any of the foregoing attempts to discover the etymology and meaning of the word in question.

As I hope shortly to bring out the treatise referred to, along with two other tracts by Wycliffe, which have never yet been printed, I shall feel greatly obliged to any of your readers who will kindly supply me with the information I seek for in this communication.

J. H. TODD.

Trinity College, Dublin, Dec. 20. 1849.

#### MINOR QUERIES.

*Ancient Motto.*—Can any one tell me in what author may be found this motto, "Nullis fraus tuta latebris"? B.

*Ordination Pledges.*—Is there any book, either a standard work or a modern manual, which gives a complete list of all the oaths, subscriptions, and declarations, which are required of the clergy at their several ordinations and appointments?

CLERICUS.

[As we presume CLERICUS is acquainted with Hodgson's *Instructions for the Use of Candidates for Holy Orders*, we insert his query in the hopes that some of our correspondents will furnish CLERICUS with the further information he requires.]

*M. Scutter's "Atlas Novus."*—I shall feel obliged by you, or any "to whom these presents shall come," affording me some information respecting a work and its author, of whom no mention is made in any bibliographical or biographical work which I have consulted.

The book is in two enormous folio volumes,

without any printed title, date, place, or publisher's name; but in the elaborately engraved frontispiece, which serves as a title, is inserted "Atlas Novus, sive Tabulæ Geographicae, totius Orbis faciem, partes, imperia, regna et provincias exhibentes, exactissima cura juxta recentissimas observationes aeri incisæ et venum expositæ à Matthæo Scutter, Sac. Cæs. Majest. Geogr. Augustæ Vindelicorum." It contains 385 maps, plans of cities, fortifications, views of buildings, costumes, and genealogical tables, chronological notices of popes, kings, &c., carefully coloured; and apparently published after 1744. It is, in every point of view, a most curious and valuable publication; and I am surprised to find no notice of it in any book to which I have referred. W. B. D. TOWNHILL.

*Miss Warneford and Mr. Cresswell.*—In the reign of Queen Anne or George I. there was living in or about Soho Square a lady of considerable fortune, a Miss Warneford; a Mr. Cresswell sought to make her his wife. A pamphlet was published at the time giving a full account of the affair. Can any gentleman favour me with the correct title and date of it? B.

*Beaufoy's Ringers' True Guide.*—A tract was published in 1804 (12mo. p. 24.), entitled *The Ringers' True Guide*, by S. Beaufoy. Does any reader possess a copy or know where one may be seen, or who was the publisher? B.

*Hordys—Gold Florens—Kilkenny.*—In that most curious volume, published by the Camden Society in 1843, viz., *Proceedings against Dame Alice Kyteler, prosecuted for Sorcery* in 1324, by Richard de Ledrede, Bishop of Ossory, p. 14., the bishop appears in court before Arnald Le Poer, Seneschal of Kilkenny, with the consecrated host in his hands, whereon the seneschal irreverently commands him to be placed at the bar, "cum suo hordys quem portat in manibus." I have not been able to find the word *hordys* in any dictionary or glossary to which I have access. Can you, or any of your correspondents, help me with an explanation of the word? The editor, Mr. Wright, takes no notice of it.

At p. 29. of the same work *florens of gold* are mentioned. Query, was such a coin in circulation in England or Ireland about 1324?

Mr. Wright says, there can be no doubt that this is a contemporary narrative of the affair. Query, if so, why does the writer term Kilkenny a city, "in civitate Kilkennie," page 1.? Kilkenny was not raised to the dignity of a city till the reign of James I., 1609. In all authentic documents previous to that date the style "Villa Kilkennie" is used. J. G.

*Germain's Lips.*—Can any of your correspondents state the origin of the proverb, "As just as Germain's lips"? It occurs in Calphill's *Answer to*

*Martial*, p. 345. ed. Parker Soc. In the *Sermons and Remains of Bishop Latimer*, published by the same society (p. 425.), this phrase is thus extended:—"Even as just as Germain's lips, which came not together by nine mile, *ut vulgo dicunt.*" Is it possible that the following words of Bishop Barlow can be a various reading or corruption of the saying? "Now heere the Censurer makes an *Almaine leape*, skipping 3 whole pages together."—*Answer to a Catholike Englishman*, p. 231., Lond. 1609. R. G.

[Ben Jonson, in his *Devil is an Ass*, speaks of—

"And take his Almain-leap into a custard;"

which is explained by the commentators as a "dancing leap." "Germain's lips" is, as it seems to us, a phrase quite unconnected with it.]

*Sir Walter de Bitton.*—Sir Walter de Bitton is said by Burke in his *Commons*, vol. iv. p. 120., to have been knighted by Henry III. I shall be much obliged to any gentleman who may be able to give a reference to authority for such a fact, or to any notices respecting the said Sir Walter. The date of his death is given 1227. B.

*A Fool or a Physician.*—Can any of your readers inform me who first had the hardihood to enunciate, as his own, the proposition, that "After the age of thirty, a man is either a fool or a physician?" I believe that we owe that saying, as well as the beautiful, though now sadly backneyed, metaphor of "the parasitical adoration of the rising, and contempt of the setting sun," the one to the shrewd observation, the other to the fancy, of the same mind—that of the imperial Macchiavel, Tiberius—"Let us render unto Cæsar the things that are Cæsar's."—See Tacit. Ann. 6. 46.

Temple, Dec. 24. 1849.

C. FORBES.

*Caerphili Castle—The Use of the Samolus and Selago by the Druids.*—Can any Welsh scholar inform me of the derivation of the name of Caerphili Castle, near Cardiff? This is the Welsh spelling of it; in English it is generally spelt Caerphilly. I have seen a derivation of it from Caer-phûli, *the Castle of Haste*; but is there such a word as phûli, or rather pûli, in Welsh? Cliffe, in his *Book of South Wales*, follows a Mr. Clarke, in deriving it from Caer-Pwll, *the Castle of the Pool*; but this does not seem satisfactory. Is any thing known of the early history of this castle? Mr. Cliffe says, "Daines Barrington, in an essay published seventy or eighty years ago, attributed the erection of the present structure to Edward I. merely because it had been recorded that that monarch had passed through South Wales; but there is no reason to doubt, after an examination of authorities, that Gilbert de Clare, the last but one of that name, was the founder,



circa, 1270." What authority has he for saying this?

I should also be glad of any information as to the manner in which the plants *Samolus* and *Selago* were used in the Druidic mysteries.

PWCCA.

*Father*—when did Clergymen cease to be so called? —LAICUS desires to be informed at about what period the clergy of the Church of England discontinued the appellation of *Father*; whether it was done at once, by some resolution, or other measure, or did it gradually fall into disuse?

*Queries in Church History*.—"S. of M." wishes to be informed at what date (as nearly as can be determined) the Bishop of Rome was acknowledged Supreme Head of the Catholic Church; and the most authentic History of the Church from the 1st to the 10th century?

[The Editor has great pleasure in promoting such inquiries as the above, and in inserting queries tending to promote them; but, with a view to the replies, he ventures to suggest that where a question involves the settlement of a good many disputed points, the best answer would be a concise statement of the opinions which have been held by those who have discussed such points at large, and a reference to their works. He would be very glad to have all the disputed facts of history discussed at full length in his columns, but it is obvious that their narrow limits render that impossible.]

*Colinaeus*.—In a copy of Horace (1539), and of Valerius Flaccus (1532), both bearing the name of *Colinaeus*, I find a slight difference in the device and motto on the title-page. In the Valerius Flaccus, the motto is, "Hanc aciem sola retundit virtus," and is written on a scroll coming from the mouth of Time; while in the Horace, the motto is "Virtus sola aciem retundit istam," and is placed on a tablet below the figure.

I wish to inquire if this difference could warrant a doubt as to the authenticity of either; and secondly, whether anything is known of the origin of that motto?

G. H. B.

*Ballad on Jemmy Dawson*.—In the *European Magazine* for January 1801, is a paper on the origin of Shenstone's ballad of *Jemmy Dawson*, in which the writer says,—

"A ballad is said to have been cried about the streets different from Shenstone's, which we should be glad to see, if it is in existence."

Does any of your readers know anything about it?

In the April number of the same volume is a ballad commencing,—

"Blow ye bleak winds around my head,"

which is there said to have been the origin of Shenstone's ballad, but it is not the one cried about the streets. The latter was set to music by Dr.

Arne, and printed in the first part of his *Lyric Harmony*.

EDWARD F. RIMBAULT.

*Defoe's Tour through Great Britain — Etymology of Armagh*.—In your sixth number some extracts are given "from a once popular, but now forgotten work," *A Tour through Great Britain*, by a Gentleman, 1724. I have an edition of it dated 1753, which was sent me by a respectable London bookseller as one of the works of Defoe. Can you or any of your friends inform me whether it is really to be attributed to that writer?

Perhaps also one of your philological correspondents, acquainted with the Gaelic or Celtic language, might favour me with his opinion as to the etymology and meaning, if any, of *Armagh* in Ireland.

D. S. Y.

*Master of the Revels*.—The list of Masters of the Revels, communicated by Dr. Rimbault in your last number, p. 143., does not answer a Query, which I entertained some months ago, with reference to the following passage from the *Common-place Book* of Charles, Duke of Dorset (the poet), printed in the *Gentleman's Magazine* for January, 1849:—

"MASTER OF THE REVELLS. — Sir Henry Herbert, in a tryal he had with my father to prove the antiquity of the Master of the Revels office, produced a very old man, who deposed that a long time since a small company of players represented a cobbler and his daughters upon the stage; the cobbler complained in the Star Chamber; the Master of the Revels, for licencing this, was fined, and put out of his office, and the players whipped. This I had from Mr. C. K. M. R. and T. S."—(Brit. Museum, Harl. MS.)

Of these initials, I imagine M. R. to stand for Master of the Revels. Can any of your correspondents say whether I am right?—explain who Mr. C. K. was?—or continue the catalogue of the Masters of the Revels from Sir Henry Herbert downwards?

J. G. N.

#### NOTES ON BOOKS, CATALOGUES, SALES, ETC.

The Alfred Committee have issued their proposals for a "Jubilee Edition of the complete Works of King Alfred the Great," to be published by subscription, in four volumes, imperial 8vo., price three guineas. They are to be accompanied by introductory essays, notes, illustrations, and an English translation, which will be furnished by the following well-known scholars:—Messrs. Akerman, Britton, Cardale, Kemble, Thorpe, Tupper, Wright, Rev. J. Erle, S. Fox, Rev. Drs. Bosworth, Giles, and Pauli.

We have received from J. Miller, of 43. Chandos Street, his December Catalogue of "Capital Second-hand Books in every Department of



Literature," all recently purchased; and also from Bernard Quaritch, of 16. Castle Street, Leicester Square, his twelfth Catalogue, containing some curious articles in Heraldry, Genealogy, British and Foreign History, and Antiquities, Fine Arts, &c.

Messrs. L. Sotheby and Co., of Wellington Street, commence their bibliopolic campaign on Monday next, with the sale of the valuable library of a gentleman deceased, which contains fine sets of the Chronicles of Holinshed, Grafton, Hall, &c.; the Archæologia, in 34 vols., Grose's Antiquities, and other works of the same character. This sale will occupy three days. On Thursday and the two following days they will be occupied with the sale of the valuable library of the late John Poynder, Esq., of South Lambeth, comprising most of the best editions of English history and theology; the collected works of the English poets and dramatists, including the First Four Editions of Shakspeare. Of these we may remark, that the copy of the Second Edition is the only one seen by Malone or Boudin with the name of Apsley in the imprint. Many of the books are illustrated with autograph letters and notes of distinguished authors. Many contain, also, autographs of learned men, through whose collections the volumes have passed. Among the latter, by far the most interesting is a copy of Aratus, of the edition printed at Paris in 1519, 4to., which formerly belonged to the author of Paradise Lost, who has written on the fly-leaf—

"Jo. MILTON. pre. 2s. 6d. 1631 ;"

and, on the title-page, the pentameter—

"Cum sole et luna semp' Aratus erit."

The volume is also enriched with the poet's autograph corrections and emendations, and a few others by Upton, the learned editor of Epictetus.

There is scarcely a query in literary and political history which has more completely baffled those who have endeavoured to solve it than the authorship of Junius. The subject is one which still excites great curiosity, and Mr. Bohn has no doubt done wisely in including in his Standard Library "Junius's Letters, with all the Notes of Woodfall's Edition, and important Additions." The first volume contains the Original Letters complete; a second will contain the Illustrations, and conclude the work.

Mr. J. G. Bell, of 10. Bedford Street, Covent Garden, has just issued—

"*Bibliotheca Splendidissima*, a Catalogue of Valuable and Interesting Books, mostly enriched with extra Prints, Autographs, Manuscripts, &c., with an amazing gathering of Prints, Newspaper Cuttings, and Collections, and a Choice List of Autographs and Autograph Letters."

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(In continuation of Lists in former Nos.)

ARNOLD'S LIFE. 2 vols.

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Odd Volumes.

ROBERTSON'S WORKS. With Life by Lynam. 8vo. London, 1826. Vol. I.

COOPER'S (C. P.) ACCOUNT OF THE PUBLIC RECORDS. 8vo. 1832. Vol. I.

\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, publisher of "NOTES AND QUERIES," 186. Fleet Street.

## NOTICES TO CORRESPONDENTS.

1, 2, 3, and 4. have been reprinted, so that our Subscribers have now an opportunity of completing their Sets.

COMMUNICATIONS RECEIVED. — D. S. Y. — B. — H. J. M. — One that intends, &c. — J. G. — C. H. C. — Ceredwyn. — Pwcca. — C. P. F. — W. J. Brown. — Naso. — Roydon. — J. H. M. — N D — S. A. M. — A. T. (Bath). — C. B. — A. G. — Q. D. — W. J. (with thanks). — R. J. S. — E. V. — R. H. — Alpha. — H. L. B.

S. L. will no doubt find the information he desires respecting the several London Charities named in his communication in Mr. Sampson Low's valuable little History of the Charitable Institutions of the Metropolis, of which a new edition is, we believe, on the eve of publication.

We have again to explain to correspondents who inquire as to the mode of procuring "NOTES AND QUERIES," that every bookseller and newsman will supply it, if ordered, and that gentlemen residing in the country may be supplied regularly with the Stamped Edition, by giving their orders direct to the publisher, Mr. GEORGE BELL, 186. Fleet Street, accompanied by a Post Office order for a Quarter (4s. 4d.).

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**MESSRS. S. LEIGH SOTHEBY and Co.,** Auctioneers of Literary Property and Works Illustrative of the Fine Arts, will **SELL** by **AUCTION**, by order of the Executor, at their House, Wellington Street, Strand, on Thursday, January 10th, and two following days, the valuable **LIBRARY** of the late John Poynder, Esq., of South Lambeth, in which are the first four editions of the collected Works of Shakespeare, of which the first and excessively rare edition is an unusually tall copy. The Library is rich in the best editions of English History and Theology, Works of the English Poets and Dramatists, and in general English Literature. It also contains a great many volumes rendered remarkable on account of their being illustrated with the autograph annotations of distinguished authors, or having therein the autographs of learned men, through whose collections the volumes have passed. Among these is one of peculiar interest, as bearing the autograph and notes by the illustrious John Milton.

To be viewed **Two Days** prior, and Catalogues had at the place of sale.

### THE CAMDEN SOCIETY FOR THE PUBLICATION OF EARLY HISTORICAL AND LITERARY REMAINS

The following Works are now ready for delivery to Members who have paid their Annual Subscription of *1*l.** due on the 1st of May last (1849):—

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**BOOK CATALOGUES.**—W. BROWN has just published his English Theological Catalogue for January, containing many valuable and scarce books, in good condition. It will be sent post free on receipt of four postage stamps.

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Beside the works contained in these Catalogues, W. Brown begs to inform book-buyers generally, that he has the largest stock of second-hand books on sale in the world, and will be glad to give a "Note" in answer to any "Query" at any time.

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This Work is edited by three of the principal Contributors.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTLER.

No. 11.]

SATURDAY, JANUARY 12. 1850.

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### SIR EDWARD DERING'S\* HOUSEHOLD BOOK, A.D. 1648-52.

About ten years since, I remember seeing, in the hands of a London bookseller, a curious MS. purporting to be the "Household Book of Receipts and Expences of Sir Edward Dering, Bart., of Surrenden Dering, Kent, from Lady-Day, 1648, to April, 1652." It was a thin folio, in the original binding, entirely in the hand-writing of the distinguished baronet.

Sir Edward was the only son of Sir Edward Dering, the first baronet, by his second wife, Anne, daughter of Sir John Ashburnham, of Ashburnham, Sussex, Knt. He succeeded to the baronetcy upon the death of his father, in 1644, and married Mary, daughter of Daniel Harvey, Esq., of Combe, Surrey, who was brother of the famous Dr. Harvey, the discoverer of the circulation of the blood.

\* The successor of the Sir Edward Dering, from whose *Household Book* the Rev. Lambert B. Larking communicated the interesting entries in No. 9. p. 130.

The volume commences at Lady-day, 1648, with the gifts of his grandmother Cramond, and his uncles Dr. Harvey and Eliab Harvey. Nov. 8. 1648, is a memorandum of receipts of "the full remainder of the three thousand pounds he was to pay me on my marriage." The receipts close March 25. 1652, with "a note of what money I have received for rent, wood, &c.; in effect, what I have to live upon, for four years, 1413*l.* 8*s.*" The expenses begin at the same period; and among the earliest is, "given my wife, in gold, 100*l.*" Under the date Aug. 4. 1648, we read, "Item: paid Mr. Edward Gibbes, to the use, and by the appointment of my sister Dorothy, it being her portion, 1200*l.*" Dorothy was probably Sir Edward's only sister, by the same mother, Sir Edward, the first baronet's second wife. Her sun of life soon set; for Feb. 21. 1650, a whole page is occupied with items of mourning "at the death of my deare and only sister, the Lady Darell."

Independently of the frequent notices of relatives, almost serving as a family history, there are entries of high interest to the general historian and the antiquary. The costs of every article of use and virtue are set down in full, and a few of the items (which I find in my *Common-place Book*) will serve as a specimen of the general contents:—

|                   |                                                                                                                                                |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------|
| " 1648. July 31.  | It. for seeing two plaies with my wife, &c., coach hire, &c., 1 <i>l.</i> 6 <i>s.</i>                                                          |
| — Sept. 2.        | It. paid the upholsterer for a counterpayne to the yellow perpetuana bed - 3 <i>l.</i> 10 <i>s.</i>                                            |
| — Sept. 7.        | Paid Mr. Winne, for a tippet of sables for my wife - 14 <i>l.</i>                                                                              |
| — Nov. 23.        | For a copy of Marg. Dering's office - 9 <i>s.</i>                                                                                              |
| — Dec. 23.        | It. paid Mr. Le Neve, in part for my wife's picture - 3 <i>l.</i>                                                                              |
| — Mar. 8.         | It. a velvet saddle furniture for my wife, 13 <i>l.</i> It. black sattin, for a gown for her, 7 <i>l.</i> It. two diamond rings - 13 <i>l.</i> |
| " 1649. April 16. | It. given seeing Rochampton-House - 6 <i>s.</i>                                                                                                |
| — April 28.       | It. paid Mr. Le Neve, the remainder due for my wife's picture,                                                                                 |

- 3*l.* 4*s.* It. paid him for a picture of the king, 2*l.* It. paid him for a new frame to my grandmother's - 6*s.*
- " 1649. May 9. Item, given at John Tredaskin's [Tradesant] - 2*s.* 6*d.*
- June 1. Paid Mr. Lawes, a month's teaching of my wife - 1*l.* 10*s.*
- Sept. 1. It. spent at Tunbridge Welles, in 19 dayes stay - 26*l.* 8*s.*
- " 1650. April 8. It. paid Mr. Lilly [Sir Peter] for my wife's picture - 5*l.*
- " 1651. April 21. It. paid Mr. Lellie for my picture, 5*l.* It. paid him for my wife's picture, being larger, 10*l.* It. given Mr. Lellie's man, 5*s.*
- April 23. It. paid Frank Rower for a frame for my wife's picture 4*l.*
- Aug. 7. Spent in Spring Gardens, and coach hire thither - 17*s.*
- Sept. 3. Bubles at Bartholomew fayre, 4*s.*
- Oct. 5. It. given the Scots prisoners, 8*s.*
- Nov. 13. It. paid for bringing a great cake from Richborow - 3*s.*
- March 9. Twelve paire of gloves given my Valentine, the Lady Palmer - 1*l.* 12*s.*
- March 22. It. paid Mr. Lilly for Mrs. Montagus's picture, the larger size - 10*l.*

The entry concerning the celebrated Henry Lawes, *Milton's Tunesful Harry*, is very interesting, and is well illustrated by the following dedication, prefixed to Lawes' *Second Book of Ayres and Dialogues*, 1655:—

" *To the Honourable the Lady Dering, Wife to Sir Edward Dering, of Sunden Dering, Bart.*

" Madam, — I have consider'd, but could not finde it lay in my power, to offer this Book to any but your Ladiship. Not only in regard of that honour and esteem you have for Musick, but because those Songs which fill this Book have receiv'd much lustre by your excellent performance of them; and (which I confesse I rejoyce to speak of) some, which I esteeme the best of these ayres, were of your own composition, after your noble husband was pleas'd to give the words. For (although your Ladiship resolv'd to keep it private) I beg leave to declare, for my own honour, that you are not only excellent for the time you spent in the practice of what I set, but are yourself so good a composer, that few of any sex have arriv'd to such perfection. So as this Book (at least a part of it) is not Dedicated, but only brought home to your Ladiship. And here I would say (could I do it without sadness), how precious to my thoughts is the memory of your excellent Mother (that great example of prudence and charity), whose pious meditations were often advanc'd by hearing your voice. I wish all prosperity to your Ladiship, and to him who (like yourself) is made up of Harmony; to say nothing of the rest of his high accomplishments of wisdom and learning. May you both live long, happy in each other, when I am become

useless; who, while I am in this world, shall be ever found,

Madame,  
" Your Ladiship's humble Admirer  
" and faithful Servant,  
" HENRY LAWES."

The Derings appear to have been great lovers and patrons of music; and one of their family, Richard, practised the art as his profession. This excellent musician was educated in Italy; and, when his education was completed, he returned to England with great reputation. He resided in his own country for some time, but, upon a very pressing invitation, went to Brussels, and became organist to the convent of English nuns there. From the marriage of Charles I., until the time when that monarch left England, he was organist to the Queen. In 1610 he was admitted to the degree of Bachelor in Music at Oxford, and died in the communion of the Church of Rome, about the year 1657. EDWARD F. RIMBAULT.

#### BAYSWATER AND ITS ORIGIN.

A piece of topographical history was disclosed at the recent trial of a cause at Westminster, which it may be worth while to record among your "Notes." The Dean and Chapter of Westminster are possessed of the manor of Westbourne Green, in the parish of Paddington, parcel of the possessions of the extinct Abbey of Westminster. It must have belonged to the Abbey when *Domesday* was compiled; for, though neither Westbourne nor Knightsbridge (also a manor of the same house) is specially named in that survey, yet we know, from a later record, viz. a *Quo Warranto* in 22 Edward I., that both of those manors were members, or constituent hamlets, of the vill of Westminster, which is mentioned in *Domesday* among the lands of the Abbey. The most considerable tenant under the abbot in this vill was *Bainardus*, probably the same Norman associate of the Conqueror who is called *Baignardus* and *Bainardus* in other parts of the survey, and who gave his name to Baynard's Castle.

The descent of the land held by him of the abbot cannot be clearly traced: but his name long remained attached to part of it; and, as late as the year 1653, a parliamentary grant of the Abbey or Chapter lands to Foxcrafe and another, describes "the common field at Paddington" as being "near to a place commonly called *Baynard's Watering*."

In 1720, the lands of the Dean and Chapter in the same common field are described, in a terrier of the Chapter, to be in the occupation of Alexander Bond, of *Bear's Watering*, in the same parish of Paddington.

The common field referred to, is the well-known piece of garden ground lying between Craven

Hill and the Uxbridge road, called also *Bayswater Field*.

We may therefore fairly conclude, that this portion of ground, always remarkable for its springs of excellent water, once supplied water to Baynard, his household, or his cattle; that the memory of his name was preserved in the neighbourhood for six centuries; and that his watering-place now figures on the outside of certain green omnibuses in the streets of London, under the name of BAYSWATER. E. S.

#### EVA, DAUGHTER OF DERMOT MACMURROUGH.

Being a subscriber to Mr. O'Donovan's new translation of *The Annals of the Four Masters*, I beg to inform your correspondent, "A HAPLESS HUNTER" (No. 6. p. 92.), that the copy which I possess begins with the year 1172; consequently, it is hopeless to refer to the years 1135 and 1169. In 1173 the death of Mulmurry Mac-Murrough is recorded; as also of Dermot O'Kaelly, from whom the family name of Kelly is derived; but I do not find any notice of the daughter of Dermot MacMurrough. J. I.

Oxford.

If some earlier note-maker has not anticipated me, please to inform your correspondent from Malvern Wells that the published portion of the *Annals of the Four Masters*, by O'Donovan, commences with the year 1172. The earlier portion of the *Annals* is in the press, and will shortly appear. When it sees the light, your querist will, it is to be hoped, find an answer. A query, addressed personally to Mr. O'Donovan, Queen's College, Galway, would, no doubt, meet with a ready reply from that learned and obliging Irish scholar and historian. J. G.

Kilkenny.

"A HAPLESS HUNTER" will find, in the *Statute of Kilkenny* (edited by James Hardiman, Esq., M.R.I.A. for the Irish Archaeological Society in 1843), pp. 28, 29. note, two incidental notices of Eva, daughter of Dermot M'Morrough; the first, her witnessing a grant made by Richard Strongbow, Earl of Pembroke, during his lifetime; and the second, a grant made by her to John Comyn, Archbishop of Dublin, in the reign of Richard I. (at least sixteen years after her husband's death), "pro salute anime mee et domini comitis Ricardi," &c. Should he not have an opportunity of consulting the work, I shall have much pleasure in furnishing the entire extract, on receiving a line from him. JOHN POWERS.

10, Dorchester Place, Blandford Square.

Giraldus Cambrensis mentions, that MacMurrough, having, in the year 1167, procured letters

patent from Henry II., repaired to England, and there induced Strongbow, Earl of Pembroke and Strighul, to engage to aid him, on condition of receiving, in return, the hand of his eldest daughter, Eva, and the heirship of his dominions. — *Girald. Camb.* p. 761. And further, that Strongbow did not arrive in Ireland until the eve of St. Bartholomew's day, September 1170; he was joined at Waterford by Eva and her father, and the marriage took place a few days after, and during the sacking of that place. — *Ibid.* p. 773.

"Strongbow left, by his second wife Eva, one daughter, named Isabella, an infant. \* \* \* Richard the First gave Isabella in marriage to William de la Grace, who thus became Earl of Pembroke, and was created First Earl Marshal of England," &c. — Fenton's *Hist. Pembroke*shire. SELEUCUS.

#### PLAGIARISMS, OR PARALLEL PASSAGES.

I have placed under this title in my note-books, more than one instance of similarity of thought, incident, or expression that I have met with during a somewhat desultory course of reading. These instances I shall take the liberty of laying before you from time to time, leaving you and your readers to decide whether such similarity be the effect of accident or design; but I flatter myself that they may be accepted as *parallel passages* and *illustrations*, even by those who may differ from me in the opinion I have formed on the relation which my "loci inter se comparandi" bear to each other.

In Lady Blessington's *Conversations with Lord Byron*, pages 176, 177., the poet is represented as stating that the lines —

"While Memory, with more than Egypt's art,  
Embalming all the sorrows of the heart,  
Sits at the altar which she raised to woe,  
And feeds the source whence tears eternal flow!"

suggested to his mind, "by an unaccountable and incomprehensible power of association," the thought —

"Memory, the mirror which affliction dashes to the earth, and, looking down upon the fragments, only beholds the reflection multiplied:"

afterwards apparently embodied in *Childe Harold*, iii. 33.

"Even as a broken mirror, which the glass  
In every fragment multiplies; and makes  
A thousand images of one that was,  
The same, and still the more, the more it breaks."

Now, Byron was, by his own showing, an ardent admirer of Burton's *Anatomy of Melancholy*. See Moore's *Life of Byron*, vol. i. page 144. Notices of the year 1807.

Turn to Burton, and you will find the following passage: —

"And, as Praxiteles did by his glass, when he saw a scurvy face in it, brake it to pieces, but for that one,



he saw many more as had in a moment."—Part 2. sect. 3. para. 7.

I am uncharitable enough to believe that *Childe Harold* owes far more to Burton, than to "the unaccountable and incomprehensible power of association."  
MELANION.

#### BILLINGSGATE.

I think your correspondent in No. 6. p. 93., starts on wrong premises; he seems to take for granted that such a structure as Belin's Gate really existed. Now the story entirely rests on the assertion of Geoffrey of Monmouth. What amount of credit may be placed on that veracious and most unromantic historian, your correspondent doubtless knows better than myself. Geoffrey says, in the 10th chap. of the 3rd book, that Belin, among other great works, made a wonderful gate on the bank of the Thames, and built over it a large tower, and under it a wharf for ships; and when he died his body was burned, and his ashes put into a golden urn on the top of the tower. Stow seems to doubt it. In Strype's edition, 1720, he says, concerning this gate, "Leaving out the fable thereof fanning it to be builded by King Belin, a Briton, long before the incarnation of Christ." Burton, writing 1722, mentions the legend, but adds, "But whether of that antiquity is doubted." And John Brydall, in 1676, mentions it only as a wharf or quay for ships. Now, as Geoffrey of Monmouth's *Chronicle* is generally allowed by critics to be but a mass of romance and monkish legends, built on a slight foundation of truth, we may suppose this account to partake of the general character of the rest of the work. That some circumstance gave rise to the name is not to be doubted. "Haply," says Stow, "some person of that name lived near." I look on the name as only a corruption or romantic alteration of the word Baal or Bel; and, as we have every reason to suppose he was worshipped by part of the aborigines of this country, I deem it not improbable that on or near this spot might once have existed a temple for his worship, which afterwards gave a name to the place. It is true Baal generally had his temples placed on the summit of lofty mountains or other eminences. But supposing a number of his votaries to have settled near London, and on the banks of the Thames, nothing would be more likely than, to obviate the natural lowness of the ground, they would raise a tower for the better celebration of the ceremonies attendant on his worship. This might have been the foundation upon which Geoffrey built his story. However, I only suggest this. The real origin of the name I am afraid is too far sunk in oblivion to hold out any hopes of its being rescued at the present day.

Vox.

If "WILLIAM WILLIAMS" will examine the map of London in 1543, lately engraved from a drawing in the Bodleian Library, he will perceive the "Water Gate," about which he inquires, defended on the west side by a lofty hexagonal machicolated tower.  
C. S.

#### NOTES FROM FLY-LEAVES, NO. 4.

In order to forward your views as regards the valuable department of "Notes from Fly-Leaves" I have spent some leisure hours in beating the covers of a portion of my library. I send you the produce of my first day's sport, which, you will observe, has been in the fields of poetry. Make what use of it you think fit, selecting such notes only as you think of sufficient interest for publication.

I. Note in the handwriting of Richard Farmer, in a copy of "Canidia, or the Witches; a Rhapsody in five parts, by R. D." 4to. London, printed by S. Roycroft for Robert Clavell, 1683.

"In Mr. Hutton's Catal<sup>g</sup> P. 65. N. 1552 this strange composition is ascribed to one Dixon. There was a Robert Dixon, an author about the time, and D. D. (Wood's *Festi*, v. ii. p. 105.), but it surely must not be given to him! Qu.? This is the only copy I have seen, 1785."

[Lowndes has the work under the name of Robert Dixon, D.D.]

II. Note in the handwriting of James Bindley, in a copy of an English translation of Milton's "Defensio pro Populo Anglicano," printed in the year 1692.

"Translated into English by Richard Washington, Esq., of the Middle Temple."

On another page, however, he has written,

"Mem. in a miscellany called 'Poems on Affairs of State,' 8vo. 5th edit. 1703, at page 273. 'In memory of Joseph Washington, Esq., late of the Middle Temple, an elegy written by N. Tate, Servant to their Majesties.' Though Mr. Warton calls him *Richard*, his name was, I believe, as above, and the translator most likely of this book. — J. B."

To this is added, in the handwriting of the late Mr. Ford, bookseller, formerly of Manchester —

"The note on the opposite side, signed J. B., stands for James Bindley, who may be considered as good authority for what is here asserted. Some curious information will be found relative to the original work in 'Diction. des Livres Condamnés,' &c., par Peignot. tom. ii. p. 319."

III. Note in the handwriting of Mr. Ford, in a copy of Fletcher's "Purple Island," &c. 1633.

"See the lines at the end by Francis Quarles, which are ingenious and poetical. This curious and very rare volume I purchased out of Longman's celebrated catalogue of old English poetry, called 'Bib. Ang. Poet.,' where it will be found marked £3 12s. 6d., which is what it cost me. Mr. Montgomery, the poet, styled

this poem a fantastical allegory describing the body and soul of man, but containing many rich and picturesque passages (v. his 'Christian Poet,' p. 163.) But there is a most excellent critique upon it in the 'Retrospect' for Nov. 1820 (v. p. 351.), but see also Headley, who highly praises it. The name of Fletcher ranks high in the list of our poets. He was born in 1584, and was the son of Dr. Giles Fletcher, who was himself a poet; the brother of Giles Fletcher, the author of 'Christ's Victory;' and the cousin of John Fletcher, the celebrated dramatist."

IV. In a note on a copy of "Iter Boreale, with large additions of several other poems, being an exact collection of all hitherto extant; never before published together. The author R. Wild, D. D., printed for the booksellers in London, 1668,"—the author is described as "of Tatenill, near Burton sup' Trent." The note is apparently of contemporary date, or a little later.

This edition is not noticed by Lowndes, nor is another edition (anonymous), of which I have a copy, the date of which is 1605 (printed for R. J., and are to be sold in St. Paul's Church-yard). Of course this date is a mistake, but query what is the real date? Probably 1665. The volume concludes with the 70th page, being identical with the 72nd page of the edition of 1668.

V. Note in the handwriting of Mr. Ford, in a copy of "Waller's Poems," 1645 (after quoting "Bymer on Tragedy," pp. 2. and 79.):—

"The dedicatory epistle in this first and rare edition 'To my Lady,' is omitted in all the subsequent editions, even in Fenton's of 1729 (see Dibdin).—I find it is inserted in Fenton's edition among the speeches and letters; but he adds, in his observations thereon, that it appears not to have been designed for a public dedication, though why or wherefore he assigns no reason; and he further adds, 'I never met with any tradition to what Lady it was originally directed.' It certainly has as much the appearance of having been intended for a dedication, if we may judge from internal evidence, as such sort of things generally have. This is the first genuine edition and very scarce. It is priced in the 'Bib. Aug. Poet.' at 2 grs. No. 851. The subsequent editions are of no particular value, excepting Fenton's elegant and complete edition in 4to., which is worth about the same sum."

VI. Note in a handwriting of the 17th century, in a copy of Cawood's edition of the "Ship of Fools," opposite to the dedication, which is "Venerandissimo in Christo Patri ac Domino, domino Thome Cornish, Tenenensis pontifici, ac diocesis Badoensis Suffraganeo vigilantissimo," &c.

"Thomas Cornish, in 1421-2, was made Suffragan Bishop to Rich. Fox, Bp of Bath and Wells, under y<sup>e</sup> title of 'Episcopus Tynensis,' by w<sup>h</sup> I suppose is meant Tyne, y<sup>e</sup> last island belonging to y<sup>e</sup> republic of Venice in y<sup>e</sup> Archipelago. See more of him in 'Athens Oxoniensis,' vol. i. p. 555."

VII. Note by T. Park, in a copy of the third edition of an "Essay on Human Life," by the

author of the "Essay on Man," 1736. (Printed for J. Wiltford.)

"By Lord Pagett. 1st ed<sup>o</sup> 1734. 4to. says Lord Orford. An ed<sup>o</sup> in 8vo. was printed in 1736 'for Fletcher Gyles against Grays Inn in Holbourn,' and was called (as this is) the third; but it gave no delusive intimation in the title that Pope was the author, honestly assigning it to the Right Hon. Lord Pagett. To the preface was added a short postscript."

On another page he has written:

"This is perhaps the most successful imitation of Pope's ethic poem which has been produced. Lord Paget has had the credit of composing it."

In another handwriting there is written:

"From Mr. Newton, a valuable present, June 25. 1760."

Under which Mr. Park has added:

"Qu. from Newton to Cowper, whose handwriting resembles the above."

VIII. I have a little book entitled, "The Original History of Old Robin Gray; with the adventures of Jenny and Sandy: a Scotch Tale;" n. d. printed for H. Turpin. A prose narrative, apparently intended for children, but which Mr. Haslewood has enriched with a number of newspaper cuttings and other illustrations, and has added the following note:—

"Auld Robin Gray; a ballad by the Right Honourable Lady Anne Barnard, born Lady Anne Lindsay of Balcarra; Edin. printed by James Ballantyne and Co. 1823, 4to. This is the first authentic edition of this beautiful Scottish ballad, and forms one of the publications by Sir Walter Scott as a member of the Ballantyne Club. The publication gives an interesting account of the authoress—of the origin of the ballad—the ballad—continuation of Auld Robin Gray, all from the same hand; it is to be regretted it is not published for wider circulation. It will, it may be expected, find a vent for the public at some future period, and some of the gatherings in this volume swell a note or two, if not a page.—See 'Cena. Lib.' vol. ix. p. 323. for another ballad called, 'Continuation of Auld Robin Gray.' Auld Robin Gray's Ghost begins 'Right sweetly sang the nightingale,' among his Scotch songs. The sequel to Auld Robin Gray begins, 'Full five long years' in do.'"

J. F. M.

#### OPINIONS ON ENGLISH HISTORIANS.

##### II. Lord Clarendon.

"This great historian is always too free with his judgments. But the piety is more eminent than the superstition in this great man's foibles."—Bishop Warburton, note, last edition, vol. vii. p. 590.

"It is to be hoped no more chancellors will write our story, till they can divest themselves of that habit of their profession, apologising for a bad cause."—H. Walpole, Note in *Historie Doubts*.

"Clarendon was unquestionably a lover of truth."

and a sincere friend to the free constitution of his country. He defended that constitution in Parliament, with zeal and energy, against the encroachments of prerogative, and concurred in the establishment of new securities for its protection."—Lord Grenville, *Notes in Chatham Correspondence*, vol. i. p. 115.

"We suffer ourselves to be delighted by the keenness of Clarendon's observations, and by the sober majesty of his style, till we forget the oppressor and the bigot in the historian."—Macaulay, *Essays*, vol. ii. p. 281.

"There is no historian, ancient or modern, with whose writings it so much behoves an Englishman to be thoroughly conversant, as Lord Clarendon."—Southey, *Life of Cromwell*.

"The genuine text of the history has only been published in 1836," says Mr. Hallam, who speaks of "inaccuracy as habitual to him;" and further, "as no one, who regards with attachment the present system of the English constitution, can look upon Lord Clarendon as an excellent minister, or a friend to the soundest principles of civil and religious liberty, so no man whatever can avoid considering his incessant deviations from the great duties of an historian as a moral blemish in his character. He dares very frequently to say what is not true, and what he must have known to be otherwise; he does not dare to say what is true, and it is almost an aggravation of this reproach, that he aimed to deceive posterity, and poisoned at the fountain a stream from which another generation was to drink. No defence has ever been set up for the fidelity of Clarendon's history; nor can men, who have sifted the authentic material, entertain much difference of judgment in this respect; though, as a monument of powerful ability and impressive eloquence, it will always be read with that delight which we receive from many great historians, especially the ancient, independent of any confidence in their veracity."—Hallam, *Constitutional History*, 8vo. vol. ii. p. 502.

"His style is a little long-winded; but, on the other hand, his characters may match those of the ancient historians; and one thinks they would know the very men if you were to meet them in society. Few English writers have the same precision, either in describing the actors in great scenes, or the deeds which they performed; he was himself deeply engaged in the scenes which he depicts, and therefore colours them with the individual feeling, and sometimes, doubtless, with the partiality, of a partizan. Yet, I think he is, on the whole, a fair writer; for though he always endeavours to excuse King Charles, yet he points out his mistakes and errors, which certainly were neither few nor of slight importance."—Scott, *Life by Lockhart*, vol. v. p. 146.

Other opinions as to the noble writer will be found in the *Life of Calamy*, and in Lord Dover's *Essay*; but I have perhaps already trespassed too much on your space. M.

#### MISCELLANIES.

*Books by the Yard.*—Many of your readers have heard of books bought and sold by weight,—

in fact it is questionable whether the number of books sold in that way is not greater than those sold "over the counter,"—but few have probably heard of books sold "by the yard." Having purchased at St. Petersburg, the library left by an old Russian nobleman of high rank, I was quite astonished to find a copy of *Œuvres de Frederic II.* originally published in 15 vols., divided into 60, to each of which a new title had been printed; and several hundred volumes lettered outside *Œuvres de Miss Burney*, *Œuvres de Swift*, &c., but containing, in fact, all sorts of French waste paper books. These, as well as three editions of *Œuvres de Voltaire*, were all very neatly bound in calf, gilt, and with red morocco backs. My curiosity being roused, I inquired into the origin of these circumstances, and learnt that during the reign of Catherine, every courtier who had hopes of being honoured by a visit from the Empress, was expected to have a library, the greater or smaller extent of which was to be regulated by the fortune of its possessor, and that, after Voltaire had won the favour of the Autocrat by his servile flattery, one or two copies of his works were considered indispensable. Every courtier was thus forced to have a room fitted up with mahogany shelves, and filled with books, by far the greater number of which he never read or even opened. A bookseller of the name of Klostermann, who, being of an athletic stature, was one of the innumerable favourites of the lady "who loved all things save her lord," was usually employed, not to select a library, but to fill a certain given space of so many yards, with books, at so much per volume, and Mr. Klostermann, the "Libraire de la Cour Impériale," died worth a plum, having sold many thousand yards of books (among which I understood there were several hundred copies of Voltaire), at from 50 to 100 roubles a yard, "according to the binding." A. ASHRA.

Berlin, Dec. 1849.

*Thistle of Scotland.*—R. L. will find the thistle first introduced on coins during the reign of James V., although the motto "Nemo me impune lacessit" was not adopted until two reigns later.—See Lindsay's *Coinage of Scotland*, Longman, 1843. R. N.

*Mirry-Land Town.*—In the *Athenæum*, in an article on the tradition respecting Sir Hugh of Lincoln, the Bishop of Dromore's version of the affair is thus given:—

"The rain rains down through Mirry-land tounce,  
See dois it doune the Pa';  
See dois the lads of Mirry-land tounce,  
Quhan they play at the Ba'."

In explanation of part of this stanza, Dr. Percy is stated to have considered "Mirry-land tounce" to be "probably a corruption of Milan (called by the Dutch Meylandt) town," and that the Pa'

was "*evidently* the river Po, though the Adige, not the Po, runs through Milan;" and it is observed that it could not have occasioned Dr. Jamieson *much trouble* to conjecture as he did that "Mirry-land toun" was a corruption of "Merry Lincoln," and that, in fact, in 1783, Pinkerton commenced his version of the ballad thus —

"The bonnie boys o' merry Lincoln;"

and it is added, very truly, that with all his haste and petulance, Pinkerton's critical acumen was far from inconsiderable. Now, there appears to me to have been a very simple solution of the above words, so simple that perhaps it was beneath the critical acumen of the said commentators. My note on the subject is, that Mirry-land toun means nothing more than Miry-, Muddy-land Town, a designation that its situation certainly entitles it to; and Pa' is certainly not the Po, but an abbreviated form of Pall, *i. e.* a place to play Ba' or ball in, of which we have a well-known instance in Pall Mall.

Since writing the above, I recollect that Romsey, in Hampshire, has been designated "Romsey-in-the-Mud." J. R. F.

*Richard Greene of Lichfield.* — H. T. E. is informed that there is a medal or token (not difficult to obtain) of this zealous antiquary. Obv. his bust, in the costume of the period; legend, "Richard Greene, collector of the Lichfield Museum, died June 4. 1793, aged 77." Rev. a Gothic window, apparently; legend, "West Porch of Lichfield Cathedral, 1800." B. N.

*The Lobster in the Medal of the Pretender.* — The "Notes" by your correspondents, Mr. Edward Hawkins and Mr. J. B. Yates, relative to this medal, are very curious and interesting, and render it probable that the device of the Lobster has a religious rather than a political allusion. But it strikes us that the *double* introduction of this remarkable emblem has a more important signification than the mere insidious and creeping characteristics of Jesuitism. The lines beneath the curious print in Brandt's *Stultifera Navis* throw no light on the meaning of the Lobster. We think the difficulty yet remains unsolved. B. N.

*Marescautia.* — Your correspondent "D. S." who asks (in No. 6.) for information upon the word "Marescautia," may consult Du Cange with advantage, *s. v.* "Marescallus;" the "u," which perhaps was your correspondent's difficulty, being often written for "l," upon phonotypic principles. It was anciently the practice to apportion the revenues of royal and great monastic establishments to some specific branch of the expenditure; and as the profits of certain manors, &c., are often described as belonging to the "Infirmaria," the "Camera Abbatis," &c., so, in the instance referred to by "D. S." the lands at Cumpston and Little

Ongar were apportioned to the support of the royal stable and farriery. J. B.

*Macaulay's "Young Levite."* — The following is an additional illustration of Mr. Macaulay's sketch, from Bishop Hall's *Byting Satyres*, 1599:—

"A gentle squire would gladly entertaine  
Into his house some *Trencher-chapelaine*;  
Some willing man, that might instruct his sons,  
And that would stand to good conditions.  
First, that he lie upon the truckle-bed,  
While his young maister lieth o'er his head;  
Second, that he do, upon no default,  
Never to sit above the salt;  
Third, that he never change his trencher twice;  
Fourth, that he use all common courtesies,  
Sit bare at meales, and one half rise and wait;  
Last, that he never his yong maister beat,  
But he must aske his mother to define  
How manie jerks she would his breech should line;  
All these observ'd, he could contented be,  
To give five markes, and winter liverie."

R.

*Travelling in England.* — I forward you a note on this subject, extracted, some years ago, from a very quaintly-written *History of England*, without title-page, but apparently written in the early part of the reign of George the First. It is among the remarkable events of the reign of James the First:—

"A. D. 1621, July the 17th, Bernart Calvart of Andover, rode from St. George's Church in Southwark to Dover, from thence passed by Barge to Callais in France, and from thence returned back to Saint George's Church the same day. This his journey he performed betwixt the hours of three in the morning and eight in the afternoon."

This appears to me such a surprising feat, that I think some of your correspondents may be interested in it; and also may be able to append farther information. DAVID STEVENS.

*Warning to Watchmen.* — The following *Warning*, addressed to the Watchmen of London on the occasion of a great fire, which destroyed nearly 100 houses in the neighbourhood of Exchange Alley, Birchin Lane, the back of George Yard, &c., among which were Garraway's, the Jerusalem Coffee House, George and Vulture, Tom's, &c. &c., is extracted from the *London Magazine* for 1748, and is very characteristic of the then state of the police of the metropolis:—

"Mr. Touchit's *Warning to the Watchmen of London*. From the *Westminster Journal*, April 2nd, No. 331. (1748).

"Whereas it has been represented to me, Thomas Touchit, Watchman Extraordinary of the City of Westminster, that the Watchmen of London were very remiss during the dreadful Fire on Friday morning, March 25, in not giving timely Notice of that Calamity over their several *Beats*, whereby the Friends of many

of the unhappy Sufferers, who would have flown to their Assistance, were ignorant of their Distress till it was too late to do them Service; and also that most of the said Watchmen, on other Occasions, are very negligent, whence it happens that many Robberies, Burglaries, and other Offences, which their Care might prevent, are committed; and that even some of them are in Fee with common Harlots and Streetwalkers, whom they suffer at unseasonable Hours, unmolested to prey on the Virtue, Health and Property of His Majesty's Liege Subjects: Be it known to the said Watchmen, and their Masters, that, having taken the Premises into Consideration, I intend whenever I set out from *Spring Gardens* with my invisible Cap, my irradiating Lanthorn, and my *Oken Staff* of correction, to take the City of London, under Leave of the Right Hon. the Lord Mayor, into my Rounds, and to detect, expose, and punish all Defaulters in the several Stands and Beats: Whereof this fair Warning is given, that none may be surprised in Neglect of Duty, I being determined to shew no Favour to such Offenders."

Euston Square, 12th Dec. 1849.

*Ælfric's Colloquy.*—Permit me to correct a singular error into which the great Anglo-Saxon scholars, Messrs. Lye and B. Thorpe, have been betrayed by some careless transcriber of the curious *Monastic Colloquy* by the celebrated Ælfric. This production of the middle ages is very distinctly written, both in the Saxon and Latin portions, in the Cotton MS. (Tiberius, A 3, fol. 58 b.) Mr. Lye frequently cites it, in his *Saxon Dictionary*, as "*Coll. Mon.*," and Mr. Thorpe gives it entire in his *Analecta Anglo-Saxonica*. The former loosely explains *higdifatu*, which occurs in the reply of the shoewright (*æceowyrhta*), thus—"Calidilla, sc. vasa quædam.—*Coll. Mon.*"—and Mr. Thorpe prints both *higdifatu* and *calidilla*. *Higdifatu* is manifestly vessels of hides, such as skin and leather bottles and buckets. The *ig* is either a clerical error of the monkish scribe for *y*, or the *g* is a silent letter producing the quantity of the vowel. "I buy hides and fells," says the workman, "and with my craft I make of them shoes of different kinds; leathern hose, flasks, and *higdifatu*." The Latin word in this MS. is *caridilla*, written with the long straight *i*. Du Cange explains *capellis* to be a vessel of leather, and quotes Matt. Westmon.: "*Portans cassidile toxicum mellitum.*"—*Gloss.* tom. ii. col. 387. The root *caps*, or *cas*, does not appear to have any Teutonic correspondent, and may merit a philological investigation. R. T. HAMPSON.

*Humble Pie.*—The proverbial expression of "eating humble pie," explained by A. G., will be found also explained in the same manner in the Appendix to Forby's *Vocabulary*, where it is suggested that the correct orthography would be "umble pie," without the aspirate. Bailey, in his valuable old *Dictionary*, traces the word properly to *umbilicus*, the region of the intestines, and

acknowledges in his time the perquisite of the game-keeper. J. I.

Oxford.

*By Hook or by Crook.*—You have noted the origin of Humble Pie. May I add a note of a saying, in my opinion also derived from forest customs, viz. "By hook or by crook?" Persons entitled to fuel wood in the king's forest, were only authorised to take it of the dead wood or branches of trees in the forest, "with a cart, a hook, and a crook."

The answer to the query respecting the meaning of "per serjantiam Marescautiar," is the Serjeantry of Farriery, i. e. shoeing the king's horses. In Maddox, vol. i. p. 43. you will find a very full account of the office of Marescallus. J. R. F.

#### THE ORIGIN OF Grog.

"Written on board the Berwick, a few days before Admiral Parker's engagement with the Dutch fleet, on the 5th of August, 1781. By DR. TROTTER.

- " 'Tis sung on proud Olympus' hill  
The Muses bear record,  
Ere half the gods had drank their fill  
The sacred nectar sour'd.
- " At Neptune's toast the bumper stood,  
Britannia crown'd the cup;  
A thousand Nereids from the flood  
Attend to serve it up.
- " 'This nauseous juice,' the monarch cries,  
'Thou darling child of fame,  
Tho' it each earthly clime denies,  
Shall never bathe thy name.
- " 'Ye azure tribes that rule the sea,  
And rise at my command,  
Bid Vernon mix a draught for me  
To toast his native land.'
- " Swift o'er the waves the Nereids flew,  
Where Vernon's flag appear'd;  
Around the shores they sung 'True Blue,'  
And Britain's hero cheer'd.
- " A mighty bowl on deck he drew,  
And filled it to the brink;  
Such drank the Burford's\* gallant crew,  
And such the gods shall drink.
- " The sacred robe which Vernon wore  
Was drenched within the same;  
And hence his virtues guard our shore,  
And Grog derives its name."

W. H. S.

[The gallant correspondent to whom we are indebted for the foregoing satisfactory, because early and documentary, evidence of the etymology of the now familiar term Grog, informs us that there is a still earlier ballad on the subject. We trust that he will be enabled to recover that also, and put it on record in our columns.]

\* Flag-ship at the taking of Porto-Bello.



**Barnacles.**—In a *Chorographical Description of West, or Il-Jar Connaught*, by Rhoderic O'Flaherty, Esq., 1684, published by the Irish Archæological Society in 1846, the barnacle goose is thus mentioned:—

"There is the bird engendered by the sea out of timber long lying in the sea. Some call them *clakes*, and *soland geese*, and some puffins; others *bernacles*, because they resemble them. We call them *girrinn*.

Martin, in his *Western Isles of Scotland*, says:—

"There are also the *cleek geese*. The shells in which this fowl is said to be produced, are found in several isles sticking to trees by the bill; of this kind I have seen many,—the fowl was covered by a shell, and the head stuck to the tree by the bill,—but never saw any of them with life in them upon the tree; but the natives told me that they had observed them to move with the heat of the sun."—See also Gratianus, Lucius, Ware's *Antiquities*, &c.

Eating sea-birds on fast days is a very ancient custom. Socrates mentions it in the 5th century: "Some along with fish eat also birds, saying, that according to Moses, birds like fish were created out of the waters." Mention is made in Martin's *Western Isles*, of a similar reason for eating *seals* in Lent. *Cormorants*, "as feeding only on fish," were allowable food on fast days, as also were *otters*. CEREDWYN.

**Vondel's Lucifer.**—I cannot inform your correspondent F. (No. 9. p. 142.), whether Vondel's *Lucifer* has ever been translated into English, but he will find reasons for its not being worth translating, in the *Foreign Quarterly Review* for April, 1829, where the following passage occurs:—

"Compare with him Milton, for his *Lucifer* gives the fairest means of comparison. How weak are his highest flights compared with those of the bard of *Paradise*! and how much does Vondel sink beneath him in his failures! Now and then the same thought may be found in both, but the points of resemblance are not in passages which do Milton's reputation the highest honour."

The scene of this strange drama is laid in Heaven, and the *dramatis personæ* are as follows:—

|                                         |                         |
|-----------------------------------------|-------------------------|
| Beelzebub                               | } Disobedient Officers. |
| Belial                                  |                         |
| Apollion                                |                         |
| Gabriel (Interpreter of God's secrets). |                         |
| Troop of Angels.                        |                         |
| Lucifer.                                |                         |
| Luciferists (Rebellious Spirits).       |                         |
| Michael (Commander-in-chief).           |                         |
| Rafael (Guardian Angel).                |                         |
| Uriel (Michael's Esquire).              |                         |

Act I. Scene 1. Beelzebub, Belial, Apollion, &c.

I give this from the original Dutch now before me. HERMES.

**Dutch Version of Dr. Faustus.**—Can any of your correspondents give me information as to the

author of a Dutch *History of Dr. Faustus*, without either author's name or date, and illustrated by very rude engravings? There is no mention of where it was printed, but at the bottom of the title-page is the following notice:—

"Compared with the high Dutch copy, and corrected in many places, and ornamented with beautiful copper plates."\*

There is also a promise of a Latin copy soon to follow. HERMES.

[The first German chap-book upon *Faust* appeared in 1587. A translation of it into Dutch was published as early as 1592, at Emmerich. It was again printed at Delft in 1607; and there have been several editions since that date. The curious history of this romance has been well investigated by H. Düntzer, *Die Sage von Doctor Johannes Faust*, in the 5th volume of *Das Kluster*; and even more fully by the Freiherr v. Reichlien Meldegg, in the 11th volume of the same work.]

**To Fettle.**—Your correspondent L. C. R. (p. 142.) is referred to the late Mr. Roger Wilbraham's *Cheshire Glossary*, or (as he modestly termed it) *An Attempt*, &c. This work, privately printed in 1820, is the republication, but with *very considerable additions*, of a paper in the *Archæologia*, vol. xix.

The explanation of the present word is an instance of this expansion.

Your correspondent and Mr. W. agree as to the meaning of this verb, viz. "to mend, to put in order any thing which is broken or defective." Being used in this sense, Mr. W. differs from Johnson and Todd, and he is inclined to derive Fettle from some deflection of the word *Faire*, which comes from the Latin *Facere*. I must not crowd your columns further, but refer to the *Glossary*.

May I point out rather a ludicrous misprint (doubtless owing to an illegible MS.) at p. 120. For Mr. Pickering's *Lives*, read *Series* of Aldine Poets. J. H. M.

To Fetyl. *r. n.* To join closely. See G. *futil. ligamen.*—Wyntown.

Fettil, Fettle, *s.* Energy, power.—S. B.

To Fettle, *v. a.* To tie up.—S.

Fettle, *adj.* 1. Neat, tight.—S. B. 2. Low in stature, but well-knit.—S. B.

Fetous, *adj.* Neat, trim.

Fetously, *adv.* Featly.

Jamieson's *Dictionary*, abridged 8vo. edition.

Fettle, *v.* To put in order, to repair or mend any thing that is broken or defective.

I am inclined to consider it as from the same root as Feat,—viz. Sue Got. *fatt*, apt, ready. Swed. *fatt*, disposed, inclined; *fattu*, to comprehend.—Brockett's *Glossary*.

\* Uyt den Hoogduitschen Exemplar overgezien, en op veele plaatzen Gecorrigeert, en met schoone Kopere Figuren verciert.

*Ptolemy of Alexandria.*—Your correspondent, "QUART," wishes to be informed what works of Ptolemy have been translated. The following, as far as I can learn, is a list of them, viz.:—

"The Compost of Ptholomeus, Prynce of Astronomie, translated out of French into Englyshe." London, printed by Robert Wyer, no date, 12mo. There is also another edition of the same work, London, printed by T. Colwall, without date, 12mo.

"The Bounding of Greece-Land, according to Ptolomeus; Englished out of the Greek, by Thos. Wilson." London, 1570, 4to.

N.B. This is included in Wilson's Translation of Demosthenes' *Olynthiaks*.

"The Geography of Ptoleray, so far as it relates to Britain; in Greek and English, with observations by J. Horsley." London, 1752, folio.

N.B. This forms a part of the *Britannia Romana*.

"Quadrupartite; or Four Books concerning the Influence of the Stars, faithfully rendered into English, from Leo Alattius; with Notes, explaining the most difficult and obscure Passages, by John Whalley." London, 1701 and 1786, 12mo.

"Tetrabiblos, or Quadrupartite; being Four Books, of the Influence of the Stars, newly translated from the Greek Paraphrase of Proclus; with a Preface, explanatory Notes, and an Appendix containing Extracts from the *Almagest* of Ptolemy, and the whole of his Colloquy, &c. by J. M. Ashmand." London, 1822, 8vo.

I am indebted to Watts' *Bibliotheca Britannica* for the titles of the first three of these works. The others I have in my possession. W. J. BROWN.  
Old Street.

There are several real or pretended translations of the *astrological* work—some certainly pretended—and Ptolemy's name is on many astrological titlepages which do not even pretend to translate. The Geography, as far as Britain is concerned, is said to be in Dr. Henry's *History of Great Britain*, 1788. Some works in harmonics appear in lists as translations or close imitations of Ptolemy, as John Keeble's, 1785, Francis Styles, *Phil. Trans.* vol. li. Various dissertations on minor pieces exist: but there is no English translation of the *Almagest*, &c., though it exists in French (see Smith's *Biograph. Dict.* art. PTOLEMY). If an English reader want to know Ptolemy's astronomical methods and hypotheses, nothing will suit him better than Narrien's *History of Astronomy*. M.

*Accuracy of References.*—In connection with the article on "Misquotations," in No. 3. p. 38., will you impress upon your correspondents the necessity of exact references? It is rather hard when, after a long search, a sought reference has been obtained, to find that the reference itself is, on examination, incorrect. To illustrate my position:—  
—at p. 23., in an article relating to Judge Skipwyth,  
—at p. 42., in an article relating to the Lions in

the Tower, are references to certain "pp." of the Issue Rolls of the Exchequer. Now if any person with these references were to search the Issue Rolls, he would be much surprised to find that the Rolls are rolls, and not books, and that "pp." is not a correct reference. The fact is that neither of your correspondents are quoting from the Rolls themselves, but from a volume, published in 1835, under the direction of the Comptroller General of the Exchequer, by Mr. F. Devon, called *Issue Roll of Thomas de Brantingham, Bishop of Exeter, Lord High Treasurer of England, &c. 44 Edward III.*

And while on the subject, permit me to remark, with reference to the article on the Domestic Expenses of Queen Elizabeth (page 41.), that there are plenty of such documents in existence, and that the only test of their value and authenticity is a reference to where they may be found, which is wanting in the article in question.

J. E.

*A Peal of Bells.*—In No. 8. of your interesting and valuable journal, I find a query, from the Rev. A. GATT, relative to a peal of bells. Now the science of bell-ringing being purely English, we can expect to find the explanation sought for, only in English authors. Dr. Johnson says peal means a "succession of sounds;" and in this way it is used by many old writers, thus:—

"A peal shall rouse their sleep."—MILTON.

And again Addison:—

"Oh for a peal of thunder that would make  
Earth, sea, and air, and heaven, and Cato tremble."

Bacon also hath it:—

"Woods of oranges will smell into the sea perhaps twenty miles; but what is that, since a peal of ordinance will do as much, which moveth in a small compass?"

It is once used by Shakspeare, in *Macbeth*:—

"Ere to black Hecate's summons  
The shard-borne beetle, with his drowsy hums,  
Hath rung night's yawning peal, there shall be done  
A deed of dreadful note."

Will not ringing a peal, then, mean a succession of sweet sounds caused by the ringing of bells in certain keys? Some ringers begin with D flat; others, again, contend they should begin in C sharp.

In your last number is a query about *Scarborough Warning*. Grosse, in his *Provincial Glossary*, gives the meaning as "a word and a blow, and the blow first;" it is a common proverb in Yorkshire. He gives the same account of its origin as does Ray, extracted from Fuller, and gives no notion that any other can be attached to it.  
R. J. S.

QUERIES.

CATACOMBS AND BONE-HOUSES.

I should be very glad to have some distinct information on the above subject, especially in explanation of any repositories of human bones in England? Was the ancient preservation of these skeleton remains always connected with embalming the body?—or drying it, after the manner described by Captain Smythe, R.N., to be still practised in Sicily?—and, in cases in which dry bones only were preserved, by what process was the flesh removed from them? for, as Addison says, in reference to the catacombs at Naples, “they must have been full of stench, if the dead bodies that lay in them were left to rot in open niches.” The catacombs at Paris seem to have been furnished with bones from the emptyings of the metropolitan churchyards. In some soils, however, the bones rot almost as soon as the flesh decays from them.

There are, possibly, many bone-houses in England. I have seen two of considerable extent, one at Ripon Minster, the other at Rothwell Church, in Northamptonshire; and at both places skulls and thigh bones were piled up, in mural recesses, with as much regularity as bottles in the bins of a wine-cellar. At Rothwell there was (twenty years ago) a great number of these relics. The sexton spoke of there being 10,000 skulls, but this, no doubt, was an exaggeration; and he gave, as the local tradition, that they had been gathered from the neighbouring field of Naseby. A similar story prevails at Ripon, viz. that the death-heads and cross-bones, which are arranged in the crypt under the Minster, are the grisly gleanings of some battle-field.

Now, if these, and other like collections, were really made after battles which took place during any of the civil wars of England, some details would not be unworthy of the notice of the picturesque historian; e. g., was it the custom in those unhappy days to disinter, after a time, the slightly-buried corpses, and deposit the bones in the consecrated vault?—or was this the accidental work of some antiquarian sexton of the “Old Mortality” species?—or was the pious attention suggested by the ploughman’s later discoveries—

“Agricola, incurvo terram molitus aratro,” &c.?

Any report from places where there happen to be bone-houses, together with the local tradition assigning their origin, would, I think, throw light on an interesting and rather obscure subject.

Ecclesfield, Dec. 31. 1849.

ALFRED GATTY.

CONTRADICTIONS IN DON QUIXOTE; AND QUERY AS TO THE BUSCAPIÉ.

In answer to the question of “MELANION” (in No. 5. p. 73.), it may be sufficient to refer him to the Spanish editions with notes, viz. that of Pellicer in

1800; the 4th edition of the Spanish Academy in 1819; and that of D. Diego Clemencin in 1833, where he will find the discrepancies he mentions pointed out. In the first edition of 1605 there was another instance in the same chapter, which Cervantes corrected in the edition of 1608, but overlooked the other two. It was one of those lapses, *quas incuria fudit*, which great writers as well as small are subject to. Clemencin laughs at De los Rios for thinking it a characteristic of great geniuses so to mistake; and at the enthusiasm of some one else, who said that he preferred the Don Quixote with the defects to the Don Quixote without them.

Having answered one query, I presume I may be permitted to propose one, in which I feel much interested.

Is the recently published BUSCAPIÉ the work of Cervantes? We have now been favoured with two translations, one by Thomasina Ross, the other by a member of the University of Cambridge, under the title of *The Squib, or Searchfoot*; the latter I have read with some attention, but not having been able to procure the Spanish original, I should be glad to have the opinion of some competent Spanish scholar who has read it, as to its genuineness. My own impression is that it will prove an ingenious (perhaps innocent?) imposture. The story of its discovery in a collection of books sold by auction at Cadiz, and its publication there by Don Adolfo de Castro, in the first place, rather excites suspicion. My impression, however, is formed from the evident artificial structure of the whole. Still, not having seen the original, I confess myself an imperfect judge, and hope that this may meet the eye of one competent to decide.

S. W. SINGER.

ANCIENT ALMS-BASINS.

I have read the various notices in Nos. 3. 5, and 6. on the subject of these dishes. I have an electrotpe copy from such a dish, the original of which is in Manchester. The device is like No. 4. of those of CLERICUS (No. 3. p. 44.); but two circles of inscription extend round the central device (the Grapes of Escol), in characters which are supposed to be Saracenic. The inner inscription is five times, the outer seven times, repeated in the round. I see by the *Archæological Journal*, No. 23., for Sept. 1849 (pp. 295-6.), that at the meeting of the Archæological Institute, on the 1st June last, Mr. Octavius Morgan, M.P., exhibited a collection of ancient salvers or chargers, supposed to be of latten; several ornamented with sacred devices and inscriptions, including some remarkable examples of the curious florid letter, forming legends, which have so long perplexed antiquaries in all parts of Europe. Mr. Morgan arranged the devices in four classes, the first being chargers or large

dishes, supposed by him to have been fabricated at Nuremberg. The northern antiquary, Sjöborg, who has written much on the subject, calls them baptismal or alms dishes. Their most common devices are, Adam and Eve (probably the No. 3. of CLERICUS), St. George, and the Grapes of Eschol (No. 4. of CLERICUS). On one of those exhibited was the Annunciation (No. 2. of CLERICUS). On these facts I wish to put the following queries:—

1. Are Sjöborg's works known to any of your readers?

2. In what language does he suppose the characters to be? MELANDRA.

[While we are very happy to promote the inquiries of our correspondent, we think it right to apprise him that the opinions of the Swedish antiquary whom he has named, are received with great caution by the majority of his archæological brethren.]

#### MINOR QUERIES.

*Cupid Crying.*—I shall be obliged if you, or any of your correspondents, can tell me who was the author of the epigram, or inscription, of which I subjoin the English translation. I am sure I have seen the Latin, but I do not know whose it was or where to find it; I think it belongs to one of the Italian writers of the fifteenth or sixteenth century:—

#### "CUPID CRYING.

"Why is Cupid crying so?—

Because his jealous mother beat him. —

What for? — For giving up his bow

To Cœlia, who contrived to cheat him.

"The child! I could not have believed

He'd give his weapons to another. —

He would not; but he was deceived:

She smiled; he thought it was his mother."

RUFUS.

*Was not Sir George Jackson "Junius?"*—Among the names which have been put forward as claimants to be "Junius," I beg to propose the name of SIR GEORGE JACKSON, who was, I believe, about that time Secretary to the Admiralty. I shall be glad to know what obstacles are opposed to this theory, as I think I have some presumptive evidence (I do not call it strong), which seems to show either that he was "Junius," or a party concerned. P.

[We insert this communication, knowing that our correspondent is likely to possess such evidence as he alludes to, and in the hope that he will be induced to bring it forward.]

*Ballad of Dick and the Devil.*—About the middle of the seventeenth century, occasionally resided, on the large island in Windermere, a member of the ancient but now extinct family of

Philipson, of Crooke Hall. He was a dashing cavalier, and, from his fearless exploits, had acquired among the Parliamentarians the significant, though not very respectable, cognomen of "Robin the Devil."

On one of these characteristic adventures, he rode, heavily armed, into the large old church at Kendal, with the intention of there shooting an individual, from whom he had received a deeply resented injury. His object, however, was unaccomplished, for his enemy was not present; and in the confusion into which the congregation were thrown by such a warlike apparition, the dauntless intruder made his exit, though subjected to a struggle at the church door. His casque, which was captured in the skirmish that there took place, is yet to be seen in the church, and the fame of this redoubtable attempt, which was long held in remembrance through the country side, excited the poetic genius of a rhymmer of the day to embody it in a ballad, entitled "Dick and the Devil," which is now rare and difficult to be met with.

As my endeavours to light on a copy have been unavailing, and my opportunities for research are limited, perhaps some one of your numerous readers who may be versed in the ballad poetry of the age of my hero, will kindly take the trouble to inform me whether he has ever met with the ballad in question, or direct me to where it may most likely be found.

I trust that from the obliging communications of some of your valuable literary correspondents, I may be so fortunate as to meet with the object of my query. H. J. M.

Dec. 27. Ambleside.

*Erasmus' Paraphrase on the Gospels.*—I have in my charge the mutilated remains of an old black-letter copy of *Erasmus' Paraphrase on the Gospels*, not of any great value perhaps, but interesting to me from its having been chained from time immemorial (so to speak) to one of the stalls in our parish church; it is only perfect from Mark, fol. lxiiii. to John fol. cxiii., but I should be glad to know the date, &c. of its publication. Presuming, therefore, that one of the objects of your interesting publication is to aid in solving the *minor* difficulties of persons like myself, who have no means of consulting any large collection of books, I have the less scruple in forwarding the accompanying "Notes" from my copy, for the guidance of any one who will be at the trouble of comparing them with any copy to which he may have access.

The spelling of the word "gospel" varies throughout; thus, in Mark, fols. lxiiii.—lxxii., xci., xciv., xcv., xcvi., and xcvi. it is "ghospel;" on lxxiii.—lxxvi., lxxviii., it is "gospell;" on the rest "gospel." So also throughout St. Luke, which occupies cc. foll., it varies in like manner, "ghos-



pell" being there the more common form. The initial letter to St. Luke represents Jacob's dream; on the first page of fol. vi. of St. Luke the translator's preface ends, "Geven at London the last day of Septembre, in the yere of our Lorde M.D.XLV." On fol. xiii. of the same, Erasmus' own preface ends, "Geven at Basill the xxii. dai of August y<sup>e</sup> yere of our Lord, M.D." (the rest effaced). On the first page of fol. viii. of St. John's Gospel the preface ends, "Geven at Basile the yere of our Lord, M.D.XXIII. the v daye of Januarye." If these notes are sufficient to identify my copy with any particular edition, it will afford a real pleasure to

A YORKSHIRE SUBSCRIBER.

*Iland Chest.*—In some wills of Bristol merchants of the latter part of the 16th century, I have met with the bequest of a chattel called an "Iland Chest:" thus, ex. g. "Item: to Edmond Poyley I give the Iland chest in the great chamber wherein his linen was." Mention is made of the like article in two or three other instances. An explanation of the word and an account of the kind of chest will much oblige.

B. W. G.

*D'Israeli on the Court of Wards.*—D'Israeli, in his article upon "Usurers of the Seventeenth Century" (*Curios. of Lit.* iii. 89. old ed.), which is chiefly upon Hugh Audley, a master of the Court of Wards and Liveries, speaks of that court as "a remarkable institution, on which I purpose to make some researches." Can any of your readers inform me if D'Israeli acted upon this resolve, and, if so, where the results of his labours are to be found?

J. B.

*Ancient Tiles.*—Two birds, back to back, with heads turned to each other, were common on ancient tiles. What are they intended to represent or to emblemise?

B.

*Pilgrimage of Kings, &c.*—*Blind Man's Buff*—*Muffin*—*Hundred Weight, &c.*—1. Can your readers oblige me with the name of the author and the date of a work entitled *The Pilgrimage of Kings and Princes*, of which I possess an imperfect copy—a small quarto?

2. What is the etymology of the game *Blind Man's Buff*? I am led to doubt whether that was the old spelling of it, for in a catalogue now before me I find a quarto work by Martin Parker, entitled *The Poet's Blind Man's Bough, or Have among you my Blind Harpers*, 1641.

3. What is the origin of the word *muffin*? It is not in *Johnson's Dictionary*. Perhaps this sort of tea-cake was not known in his day.

4. By what logic do we call one hundred and twelve pounds merely a hundred weight?

5. I shall feel still more obliged if your readers can inform me of any works on natural history, particularly adapted for a literary man to refer to

at times when poetical, mythological, scriptural, and historical associations connected with animals and plants are in question. I am constantly feeling the want of a work of the kind to comprehend zoological similes and allusions, and also notices of customs and superstitions connected with animals, when reading our old poets and chroniclers. Even the most celebrated zoological works are of no use to me in such inquiries. STEPHEN BEAUCHAMP.

*Anthony Bek, Bishop of Durham.*—Having employed my leisure for many years in collecting materials for the biography of the famous Anthony Bek, Bishop of Durham, I am baffled by the conflicting and contradictory accounts of,—(1.) The title by which he became possessed of the *Vesci* estates; (2.) *When* and by what authority he took upon him the title of "King of the Isle of Man;" and (3.) How he became dispossessed of that title, which it is well known that Edward II. bestowed upon Gaveston; and whether that circumstance did not induce him to take part with the confederate barons who eventually destroyed that favourite.

Other incongruities occur in my researches, but the above are the most difficult of solution.

I am, dear Sir,

ONE THAT INTENDS TO BE A REGULAR SUBSCRIBER TO THE "NOTES AND QUERIES."

*Curious Welsh Custom.*—A custom prevails in Wales of carrying about at Christmas time a horse's skull dressed up with ribbons, and supported on a pole by a man who is concealed under a large white cloth. There is a contrivance for opening and shutting the jaws, and the figure pursues and bites every body it can lay hold of, and does not release them except on payment of a fine. It is generally accompanied by some men dressed up in a grotesque manner, who, on reaching a house, sing some extempore verses requesting admittance, and are in turn answered by those within, until one party or the other is at a loss for a reply. The Welsh are undoubtedly a poetical people, and these verses often display a good deal of cleverness. This horse's head is called *Mari Lwyd*, which I have heard translated "grey mare." *Llwyd* certainly is grey, but *Mari* is not a mare, in Welsh. I think I have heard that there is some connection between it and the camel which often appears in old pictures of the Magi offering their gifts. Can any of your readers inform me of the real meaning of the name, and the origin of the custom, and also whether a similar custom does not prevail in some parts of Oxfordshire?

PWCCA.

*Fall of Rain in England.*—Can you give me any information respecting the fall of rain in England? I mean the quantity of rain that has fallen in various parts of the island, from month



to month, during the last ten, fifteen, or twenty years. If any of your correspondents can do that, or can give me a list of works, periodical or otherwise, in which such information is to be found, they will greatly oblige me.

Can any of your correspondents inform me who is the author of the following lines? —

"Though with forced mirth we oft may soothe a smart,  
What seemeth well, is oft not well, I ween;  
For many a burning breast and bleeding heart,  
Hid under guise of mirth is often seen."

ROYDON.

*Rev. J. Edwards on Metals for Telescopes.* — I shall feel obliged if any of your correspondents can inform me where I can find a paper, called, "Directions for making the best Composition for the Metals of reflecting Telescopes, and the Method of grinding, polishing, and giving the great Speculum the true parabolic figure," by the Rev. John Edwards, B.A.

I saw it some years ago in an old journal or transactions, but Capt. Cuttle's maxim not having been then given to the world, and being now unable to make a search, I avail myself of your valuable publication.

N N

*Colonel Blood's House.* — The notorious Colonel Blood is said to have resided at a house in Peter Street, Westminster. Tradition points out the corner of Tufton Street. Can any of your readers give me information as to the correctness of this statement?

E. F. R.

*John Lucas's MS. Collection of English Songs.* — Ames, the author of the *Typographical Antiquities*, is said to have had in his possession a folio MS. volume of English Songs or Ballads, composed or collected by one John Lucas, about the year 1450. If this MS. is in private hands, the possessor would confer an essential service on the antiquarian public by informing them of its contents.

E. F. R.

*Theophania.* — I send you a copy, *verbatim et literatim*, of the title-page of an old book in my possession, in the hope that some one of your correspondents may be able to furnish me with information respecting its author. I believe the work to be a very scarce one, having never seen or heard of any other copy than my own.

"Theophania: or severall Modern Histories Represented by way of Romance; and Politickly Discours'd upon: by an English Person of Quality.

— "Stat. Theb.

Nec divinam Sydneida tenta

Sed longe sequere, & Vestigia semper adora.

— "London, Printed by T. Newcomb, for Thomas Heath, and are to be sold at his Shop in Russel-street, near the Piazza of Covent Garden, 1655."

HENRY KERSLEY.

*Ancient MS. Account of Britain.* — I find the following note in Cooper's *Thesaurus Lingue Romanæ et Britannicæ*, Impressum Londini, 1573, under the word *Britannia*: —

"About 90 yeares since it happened in Wilshire, at Juy church, about twoo miles from Salisbury, as men digged to make a foundation, they founde an hollowe stone covered with another stone, wherein they founde a booke, having in it little above xx leaves, (as they sayde) of veye thicke velume, wherein was some thing written. But when it was shewed to priestes and chanons, which were there, they would not read it. Wherefore after they had tossed it from one to another (by the meanes whereof it was torne) they did neglect and cast it aside. Long after, a piece thereof happened to come to my handes; which notwithstanding it was al to rent and defaced, I shewed to mayster Richarde Pace, then chiefe Secretarie to the kinges most Royall maiestie, whereof he exceedingly reioysed. But because it was partly rent, partly defaced and bloured with weate which had fallen on it, he could not find any one sentence perfite. Notwithstanding after long beholding, hee showed mee, it seemed that the sayde booke contayned some auncient monument of this Ile, and that he perceyved this word *Prytania* to bee put for *Brytannia*. But at that time he said no more to me."

Cooper's conjecture founded on this is that Britain is derived from the Greek word *Prytania*, which, according to Suidas, "doth," with a circumflexed aspiration, signifie metalles, fayres, and markets." "Calling the place by that which came out of it, as one would say, *hee went to market*, when he goeth to Antwarpe," &c. Has this been noticed elsewhere?

J. G.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The announcement recently made in *The Athenæum* of the intention of the Government to print in a neat and inexpensive form, a series of Calendars or Indices of the valuable historical documents in the State Paper Office, cannot but be very gratifying to all students of our national history — in the first place, as showing an intention of opening those documents to the use of historical inquirers, on a plan very different from that hitherto pursued; and, in the next, it is to be hoped, as indicating that the intention formerly announced of placing the State Paper Office under the same regulation as the *Record Offices*, with the drawback of fees for searches, is not to be persevered in.

To the citizens of London, to its occasional visitants, as well as to the absent friends and relatives of those who dwell within its walls, Mr. Archer's projected work, entitled *Vestiges of Old London, a series of finished Etchings from original Drawings, with Descriptions, Historical Associations, and other References*, will be an object of especial interest. The artistical portion will, we believe, be mainly founded on the collection of

drawings in the possession of William Twopeny, Esq., while the literary illustrations will be derived entirely from original sources, and from the results of careful observation and inquiry.

It is said to have been a rule with Charles Fox to have every work bound in one volume if possible, although published in two or three. The public have long felt the convenience of such an arrangement; and the great booksellers have very wisely gratified their wishes in that respect. The handsome "monotome" edition of *The Doctor* is doubtless well known to our readers. The success of that experiment has, we presume, induced Messrs. Longman to announce the *Complete Works of the Rev. Sydney Smith*, and *Mr. Macaulay's Critical Essays*, in the same cheap and convenient form. We believe, too, that another (the sixth) edition of that gentleman's *History of England from the Accession of James II.*, is on the eve of publication.

Those of our readers who take an interest in that widely spread and popular subject, *The Dance of Death*, will remember that one of the most exquisite works of art in which expression is given to the idea on which this pictorial morality is founded, is the Alphabet Dance of Death — so delicately engraved on wood, (it is sometimes said by Holbein, who designed it,) but really by H. Lutzelburger, that the late Mr. Douce did not believe it could ever be copied so as to afford any adequate impression of the beauty of the original. A German artist, Heinrich Loedel, has, however, disproved the accuracy of this opinion; and the amateur may now, for a few shillings, put himself in possession of most admirable copies of a work which is a masterpiece of design, and a gem in point of execution, and of which the original is of the extremest rarity. There are two editions of this Alphabet; one published at Gottingen, with an accompanying dissertation by Dr. Adolf Ellisson; and the other at Cologne, with corresponding borders by Georg Osterwald.

The revised and much enlarged edition of Dr. Lingard's *History of England*, handsomely printed in ten large octavo volumes, is, we understand, nearly ready for publication.

Mr. M. A. Lower, whose *Curiosities of Heraldry and English Surnames* are no doubt well known to many of our readers, is preparing for publication a Translation, from a MS. in the British Museum, of *The Chronicle of Buttel Abbey from the Vow of its Foundation by William the Conqueror, to the Year 1176, originally compiled in Latin, by a Monk of the Establishment.*

Mr. Thorpe, 13. Henrietta Street, has just issued "A Catalogue of most choice, curious, and excessively rare Books, particularly rich in Early Poetry, Mysteries, Pageants, and Plays, and Romances of Chivalry." This Catalogue is also extremely rich in Madrigals set to Music, by eminent Composers of Queen Elizabeth's reign —

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(In continuation of Lists in former Nos.)

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BORDELION (ABBE) GONGAM, OU L'HOMME PRODIGIEUX. 2 vols. Amsterdam.

LINGUET. PHILOSOPHICAL ESSAYS ON MONACHISM. 1776.

PRIESTS UNMASKED. 6 vols. 1767.

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MACNAB'S THEORY OF THE UNIVERSE. 1818.

\*.\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

### NOTICE TO CORRESPONDENTS.

A. B. will not be surprised at our omitting his quotations from Eugene Aram's curious account of the Mel-supper and Shouting the Churn, when he learns that they are already to be found in Brand's Popular Antiquities (vol. ii. ed. 1849), and in Hampson's Medii Ævi Kalendarium (vol. i.). We have no doubt some of our correspondents will furnish A. B. with a list of Eugene Aram's published writings.

S. T. P. There would be no objection to the course proposed, if a sufficient number of subscribers should desire it, except that it could not take a retrospective effect.

Will MELANDRA enable us to communicate with him by letter?

COMMUNICATIONS RECEIVED. — J. U. G. G. — G. H. B. — J. R. W. — R. V. — M. A. L. — P. C. S. S. — H. W. — B. W. — Hermes. — J. H. T. — Archæus. — J. I. — W. — R. H. — E. V. — Alpha. — Arthur Griffinhoof, jun. — Clericus. — Hibernicus. — G. H. B. — Etoniensis. — J. R. P. — A Bibliopolist. — P. O' C. — C. F. — F. E. — E. V. — S. W. S.

We have again to explain to correspondents who inquire as to the mode of procuring "NOTES AND QUERIES," that every bookseller and newsman will supply it, if ordered, and that gentlemen residing in the country may be supplied regularly with the Stamped Edition, by giving their orders direct to the publisher, Mr. GEORGE BELL, 186. Fleet Street, accompanied by a Post Office order for a Quarter (4s. 4d.).

A neat Case for holding the Numbers of "NOTES AND QUERIES," until the completion of each volume, is now ready, price 1s. 6d., and may be had, by Order, of all Booksellers and Newsmen.

We are again compelled to omit many Notes, Queries, and Answers to Queries, as well as Answers to Correspondents.

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# NOTES AND QUERIES:

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"When found, make a note of." — CAPTAIN CUTTLE.

No. 12.]

SATURDAY, JANUARY 19. 1850.

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### ORIGIN OF A WELL-KNOWN PASSAGE IN HUDIBRAS.

The often-quoted lines —

"For he that fights and runs away  
May live to fight another day,"

generally supposed to form a part of *Hudibras*, are to be found (as Mr. Cunningham points out, at p. 602. of his *Handbook for London*), in the *Musarum Deliciæ*, 12mo. 1656; a clever collection of "witty trifles," by Sir John Mennis and Dr. James Smith.

The passage, as it really stands in *Hudibras* (book iii. canto iii. verse 243.), is as follows:—

"For those that fly may fight again,  
Which he can never do that's slain."

But there is a much earlier authority for these lines than the *Musarum Deliciæ*; a fact which I learn from a volume now open before me, the great rarity of which will excuse my transcribing the title-page in full:—

"Apophthegmes, that is to saie, prompte, quicke, wittie, and sentencious saynges, of certain Emperours,

Kynges, Capitaines, Philosophiers, and Oratours, as well Grekes as Romaines, bothe veraye pleasaunt and profitable to reade, partely for all maner of persones, and especially Gentlemen. First gathered and compiled in Latine by the right famous clerke, Maister Erasmus, of Roteradame. And now translated into Englyshe by Nicolas Udall. *Excusam typis Ricardi Grafton, 1542. 8vo.*"

A second edition was printed by John Kingston, in 1564, with no other variation, I believe, than in the orthography. Haslewood, in a note on the fly-leaf of my copy, says:—

"Notwithstanding the fame of Erasmus, and the reputation of his translator, this volume has not obtained that notice which, either from its date or value, might be justly expected. Were its claim only founded on the colloquial notes of Udall, it is entitled to consideration, as therein may be traced several of the familiar phrases and common-place idioms, which have occasioned many conjectural speculations among the annotators upon our early drama."

The work consists of only two books of the original, comprising the apophthegms of Socrates, Aristippus, Diogenes, Philippus, Alexander, Antigonus, Augustus Cæsar, Julius Cæsar, Pompey, Phocion, Cicero, and Demosthenes.

On folio 239. occurs the following apophthegm, which is the one relating to the subject before us:—

"That same man, that renneth awaie,  
Maie again fight, an other daie.

"¶ Judgeyng that it is more for the benefite of one's countree to renne awaie in battaile, then to lese his life. For a ded man can fight no more; but who hath saved hymself alive, by rennyng awaie, may, in many battailles mo, doe good service to his countree.

"§ At lest wise, if it be a point of good service, to renne awaie at all times, when the countree hath most neede of his helpe to sticke to it."

Thus we are enabled to throw back more than a century these famous Hudibrastic lines, which have occasioned so many inquiries for their origin.

I take this opportunity of noticing a mistake which has frequently been made concerning the *French* translation of Butler's *Hudibras*. Tytler, in his *Essay on Translation*; Nichols, in his *Biographical Anecdotes of Hogarth*; and Ray, in his



*History of the Rebellion*, attribute it to Colonel Francis Towneley; whereas it was the work of John Towneley, uncle to the celebrated Charles Towneley, the collector of the Marbles.

EDWARD F. RIMBAULT.

#### FIELD OF THE BROTHERS' FOOTSTEPS.

I do not think that Mr. Cunningham, in his valuable work, has given any account of a piece of ground of which a strange story is recorded by Southey, in his *Common-Place Book* (Second Series, p. 21.). After quoting a letter received from a friend, recommending him to "take a view of those wonderful marks of the Lord's hatred to duelling, called *The Brothers' Steps*," and giving him the description of the locality, Mr. Southey gives an account of his own visit to the spot (a field supposed to bear ineffaceable marks of the footsteps of two brothers, who fought a fatal duel about a love affair) in these words:—"We sought for near half an hour in vain. We could find no steps at all, within a quarter of a mile, no nor half a mile, of Montague House. We were almost out of hope, when an honest man who was at work directed us to the next ground adjoining to a pond. There we found what we sought, about three quarters of a mile north of Montague House, and about 500 yards east of Tottenham Court Road. The steps answer Mr. Walsh's description. They are of the size of a large human foot, about three inches deep, and lie nearly from north-east to south-west. We counted only seventy-six, but we were not exact in counting. The place where one or both the brothers are supposed to have fallen, is still bare of grass. The labourer also showed us the bank where (the tradition is) the wretched woman sat to see the combat."

Mr. Southey then goes on to speak of his full confidence in the tradition of their indestructibility, even after ploughing up, and of the conclusions to be drawn from the circumstance.

To this long note, I beg to append a query, as to the latest account of these footsteps, previous to the ground being built over, as it evidently now must be.

G. H. B.

#### ON AUTHORS AND BOOKS, NO. 4.

Verse may picture the feelings of the author, or it may only picture his fancy. To assume the former position, is not always safe; and in two memorable instances a series of sonnets has been used to construct a *baseless fabric* of biography.

In the accompanying sonnet, there is no such uncertainty. It was communicated to me by John Adamson, Esq., M.B.S.L., &c., honourably known by a translation of the tragedy of *Dona Inez de Castro*, from the Portuguese of Nicola Luiz, and by a *Memoir of the life and writings*

of Camoens, &c. It was not intended for publication, but now appears, at my request.

Mr. Adamson, it should be stated, is a corresponding member of the Royal Academy of Sciences of Lisbon, and has received diplomas of the orders of Christ and the Tower-and-Sword. The *coming storm* alludes to the menace of invasion by France.

#### "SONNET.

"O Portugal! whene'er I see thy name  
What proud emotions rise within my breast!  
To thee I owe—from thee derive that fame  
Which here may linger when I lie at rest.  
When as a youth I landed on thy shore,  
How little did I think I e'er could be  
Worthy the honours thou hast giv'n to me;  
And when the coming storm I did deplore,  
Drove me far from thee by its hostile threat—  
With feelings which can never be effaced,  
I learn'd to commune with those writers old  
Who had the deeds of thy great chieftains told;  
Departed bards in converse sweet I met,  
I'd seen where they had liv'd—the land Camoens  
grac'd."

I venture to add the titles of two interesting volumes which have been printed subsequently to the publications of Lowndes and Martin. It may be a useful hint to students and collectors:—

"BIBLIOTHECA LUSITANA, or catalogue of books and tracts, relating to the history, literature, and poetry, of Portugal: forming part of the library of John Adamson, M. B. S. L. etc. *Newcastle on Tyne*, 1836. 8vo.

"LUSITANIA ILLUSTRATA; notices on the history, antiquities, literature, etc. of Portugal. Literary department. Part I. Selection of sonnets, with biographical Sketches of the authors, by John Adamson, M. B. S. L. etc. *Newcastle upon Tyne*, 1842. 8vo."

BOLTON CORNEY.

#### RECEIPTS TO THE BEGGAR'S OPERA ON ITS PRODUCTION.

Every body is aware of the prodigious and unexpected success of Gay's *Beggar's Opera* on its first production; it was offered to Colley Cibber at Drury Lane, and refused, and the author took it to Rich, at the Lincoln's-Inn-Fields theatre, by whom it was accepted, but not without hesitation. It ran for 62 nights (not 63 nights, as has been stated in some authorities) in the season of 1727—1728: of these, 32 nights were in succession; and, from the original Account-book of the manager, C. M. Rich, I am enabled to give an exact statement of the money taken at the doors on each night, distinguishing such performances as were for the benefit of the author, viz. the 3rd, 6th, 9th, and 15th nights, which put exactly 693l. 13s. 6d. into Gay's pocket. This is a new circumstance in the biography of one of our most fascinating English writers, whether in prose or verse. Rich records that the king, queen, and



princesses were present on the 21st repetition, but that was by no means one of the fullest houses. The very bill sold at the doors on the occasion has been preserved, and hereafter may be furnished for the amusement of your readers. It appears, that when the run of the *Beggar's Opera* was somewhat abruptly terminated by the advance of the season and the benefits of the actors, the "takings," as they were and still are called, were larger than ever. The performances commenced on 29th January, 1728, and that some striking novelty was required at the Lincoln's-Inn-Fields theatre, to improve the prospects of the manager, may be judged from the fact that the new tragedy of *Seoastria*, brought out on the 17th January, was played for the benefit of its author (John Sturmy) on its 8th night to only 58*l.* 19*s.*, while the house was capable of holding at least 200*l.*

In the following statement of the receipts to the *Beggar's Opera*, I have not thought it necessary to insert the days of the months:—

|          |    |   | £   | s. | d. |
|----------|----|---|-----|----|----|
| Night    | 1  | - | 169 | 12 | 0  |
|          | 2  | - | 160 | 14 | 0  |
| (Author) | 3  | - | 162 | 12 | 6  |
|          | 4  | - | 163 | 5  | 6  |
|          | 5  | - | 175 | 19 | 6  |
| (Author) | 6  | - | 189 | 11 | 0  |
|          | 7  | - | 161 | 19 | 0  |
|          | 8  | - | 157 | 19 | 6  |
| (Author) | 9  | - | 165 | 12 | 0  |
|          | 10 | - | 156 | 8  | 0  |
|          | 11 | - | 171 | 10 | 0  |
|          | 12 | - | 170 | 5  | 6  |
|          | 13 | - | 164 | 8  | 0  |
|          | 14 | - | 171 | 5  | 0  |
| (Author) | 15 | - | 175 | 18 | 0  |
|          | 16 | - | 160 | 11 | 0  |
|          | 17 | - | 171 | 8  | 6  |
|          | 18 | - | 163 | 16 | 6  |
|          | 19 | - | 158 | 19 | 0  |
|          | 20 | - | 170 | 9  | 6  |
|          | 21 | - | 163 | 14 | 6  |
|          | 22 | - | 163 | 17 | 6  |
|          | 23 | - | 179 | 8  | 6  |
|          | 24 | - | 161 | 7  | 0  |
|          | 25 | - | 169 | 3  | 6  |
|          | 26 | - | 163 | 18 | 6  |
|          | 27 | - | 168 | 4  | 6  |
|          | 28 | - | 153 | 3  | 6  |
|          | 29 | - | 165 | 2  | 6  |
|          | 30 | - | 152 | 8  | 6  |
|          | 31 | - | 183 | 4  | 0  |
|          | 32 | - | 185 | 8  | 6  |

Therefore, when the run was interrupted, the attraction of the opera was greater than it had been on any previous night, excepting the 6th, which was one of those set apart for the remuneration of the author, when the receipt was 189*l.* 11*s.* The total sum realised by the

32 successive performances was 5351*l.* 15*s.*, of which, as we have already shown, Gay obtained 693*l.* 13*s.* 6*d.* To him it was all clear profit; but from the sum obtained by Rich are, of course, to be deducted the expenses of the company, lights, house-rent, &c.

The successful career of the piece was checked, as I have said, by the intervention of benefits, and the manager would not allow it to be repeated even for Walker's and Miss Fenton's nights, the Macheath and Polly of the opera; but, in order to connect the latter with it, when Miss Fenton issued her bill for *The Beau's Stratagem*, on 29th April, it was headed that it was "for the benefit of Polly." An exception was, however, made in favour of John Rich, the brother of the manager, for whose benefit the *Beggar's Opera* was played on 26th February, when the receipt was 184*l.* 15*s.* Miss Fenton was allowed a second benefit, on 4th May, in consequence, we may suppose, of her great claims in connection with the *Beggar's Opera*, and then it was performed to a house containing 155*l.* 4*s.* The greatest recorded receipt, in its first season, was on 13th April, when, for some unexplained cause, the audience was so numerous that 198*l.* 17*s.* were taken at the doors.

After this date there appears to have been considerable fluctuation in the profits derived from repetitions of the *Beggar's Opera*. On the 5th May, the day after Polly Fenton's (her real name was Lavinia) second benefit, the proceeds fell to 78*l.* 14*s.*, the 50th night produced 69*l.* 12*s.*, and the 51st only 26*l.* 1*s.* 6*d.* The next night the receipt suddenly rose again to 134*l.* 13*s.* 6*d.*, and it continued to range between 53*l.* and 105*l.* until the 62nd and last night (19th June), when the sum taken was 98*l.* 17*s.* 6*d.*

Miss Fenton left the stage at the end of the season, to be made Duchess of Bolton, and in the next season her place, as regards the *Beggar's Opera*, was taken by Miss Warren, and on 20th September it attracted 75*l.* 7*s.*; at the end of November it drew only 23*l.*, yet, on the 11th December, for some reason not stated by the manager, the takings amounted to 112*l.* 9*s.* 6*d.* On January 1st a new experiment was tried with the opera, for it was represented by children, and the Prince of Wales commanded it on one or more of the eight successive performances it thus underwent. On 5th May we find Miss Cantrell taking Miss Warren's character, and in the whole, the *Beggar's Opera* was acted more than forty times in its second year, 1728-9, including the performances by "Lilliputians" as well as comedians. This is, perhaps, as much of its early history as your readers will care about.

DRAMATICA.

## NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.

*Lady Dacre's Alms-Houses, or Emanuel Hospital.* — "Jan. 8. 1772, died, in Emanuel Hospital, Mrs. Wyndymore, cousin of Mary, queen of William III., as well as of Queen Anne. Strange revolution of fortune, that the cousin of two queens should, for fifty years, be supported by charity." — *MS. Diary*, quoted in Collett's *Relics of Literature*, p. 310.

*Essex Buildings.* — "On Thursday next, the 22nd of this instant, November, at the *Musick-school in Essex Buildings*, over against St. Clement's Church in the Strand, will be continued a concert of vocal and instrumental musick, beginning at five of the clock, every evening. Composed by Mr. Banister." — *Lond. Gazette*, Nov. 18. 1678. "This famous 'musick-room' was afterwards Paterson's auction-room." — Pennant's *Common-place Book*.

*St. Antholin's.* — In Thorpe's Catalogue of MSS. for 1836 appears for sale, Art. 792., "The Churchwardens' Accounts, from 1615 to 1752, of the Parish of *St. Antholin's*, London." Again, in the same Catalogue, Art. 793., "The Churchwardens and Overseers of the Parish of *St. Antholin's*, in London, Accounts from 1638 to 1700 inclusive." Verily these books have been in the hands of "unjust stewards!"

*Clerkenwell.* — Names of eminent persons residing in this parish in 1666: — Earl of Carlisle, Earl of Essex, Earl of Aylesbury, Lord Barkely, Lord Townsend, Lord Dellawar, Lady Crofts, Lady Wordham, Sir John Keeling, Sir John Copley, Sir Edward Bannister, Sir Nicholas Stroude, Sir Gower Barrington, Dr. King, Dr. Sloane. In 1667-8: — Duke of Newcastle, Lord Baltimore, Lady Wright, Lady Mary Dormer, Lady Wyndham, Sir Erasmus Smith, Sir Richard Cliverton, Sir John Burdish, Sir Goddard Nelthorpe, Sir John King, Sir William Bowles, Sir William Boulton. — *Extracted from a MS. in the late Mr. Upcott's Collection.*

*Tyburn Gallows.* — No. 49. Connaught Square, is built on the spot where this celebrated gallows stood; and, in the lease granted by the Bishop of London, this is particularly mentioned.

EDWARD F. RIMBAULT.

## SEWERAGE IN ETRURIA.

I have been particularly struck, in reading *The Cities and Cemeteries of Etruria*, of George Dennis, by the great disparity there appears between the ancient population of the country and the present.

The ancient population appears, moreover, to have been located in circumstances not by any means favourable to the health of the people. *Those cities surrounded by high walls, and en-*

*tered by singularly small gateways, must have been very badly ventilated, and very unfavourable to health; and yet it is not reasonable to suppose they could have been so unhealthy then as the author describes the country at present to be. It is hardly possible to imagine so great a people as the Etruscans, the wretched fever-stricken objects the present inhabitants of the Maremma are described to be.*

To what, then, can this great difference be ascribed? The Etruscans appear to have taken very great pains with the drainage of their cities; on many sites the cloaca are the only remains of their former industry and greatness which remain. They were also careful to bury their dead outside their city walls; and it is, no doubt, to these two circumstances, principally, that their increase and greatness, as a people, are to be ascribed. But why do not the present inhabitants avail themselves of the same means of health? Is it that they are too idle, or are they too broken-spirited and poverty-stricken to unite in any public work? Or has the climate changed?

Perhaps it was owing to some defect in their civil polity that the ancients were comparatively so easily put down by the Roman power, which might have been the superior civilisation. Possibly the great majority of the people may have been dissatisfied with their rulers, and gladly removed to another place and another form of government. It is even possible, and indeed likely, that these great public works may have been carried on by the forced labour of the poorest and, consequently, the most numerous class of the population, and that, consequently, they had no particular tie to their native city, as being only a hardship to them; and they may even have had a dislike to sewers in themselves, as reminding them of their bondage, and which dislike their descendants have inherited, and for which they are now suffering. At any rate, it is an instructive example to our present citizens of the value of drainage and sanitary arrangements, and shows that the importance of these things was recognised and appreciated in the earliest times.

C. P. F.

## ANDREW FRUSIUS — ANDRÉ DES FREUX.

Many of your readers, as well as "ROTERODAMUS," will be ready to acknowledge their obligation to Mr. Bruce for his prompt identification of the author of the epigram against Erasmus (pp. 27, 28.). I have just referred to the catalogue of the library of this university, and I regret to say that we have no copy of any of the works of Frusius. Mr. Bruce says he knows nothing of Frusius as an author. I believe there is no mention of him in any English bibliographical or biographical work. There is, however, a notice

of him in the *Biographie Universelle*, vol. xvi. (Paris), and in the *Biografia Universale*, vol. xxi. (Venezia). As these works have, perhaps, found their way into very few private English libraries, I send you the following sketch, which will probably be acceptable to your readers. It is much to be lamented that sufficient encouragement cannot be given in this country for the production of a *Universal Biography*. Rose's work, which promised to be a giant, dwindled down to a miserable pigmy; and that under "The Society for the Diffusion of Useful Knowledge" was strangled in its birth.

André des Freux, better known by his Latin name, Frusius, was born at Chartres, in the beginning of the sixteenth century. He embraced the life of an ecclesiastic, and obtained the cure of Thiverval, which he held many years with great credit to himself. The high reputation of Ignatius Loyola, who was then at Rome, with authority from the Holy See to found the Society of the Jesuits, led Frusius to that city, where he was admitted a member of the new order in 1541, and shortly after became secretary to Loyola. He contributed to the establishment of the Society at Parma, Venice, and many towns of Italy and Sicily. He was the first Jesuit who taught the Greek language at Messina; he also gave public lectures on the Holy Scriptures in Rome. He was appointed Rector of the German College at Rome, shortly before his death, which occurred on the 25th of October, 1556, three months and six days after the death of Loyola. Frusius had studied, with equal success, theology, medicine, and law: he was a good mathematician, an excellent musician, and made Latin verses with such facility, that he composed them, on the instant, on all sorts of subjects. But these verses were neither so elegant nor so harmonious, as Alegambe asserts\*, since he adds, that it requires close attention to distinguish them from prose. Frusius translated, from Spanish into Latin, the *Spiritual Exercises* of Loyola. He was the author of the following works:—Two small pieces, in verse, *De Verborum et Rerum Copia*, and *Summa Latine Syntaxeos*: these were published in several different places; *Theses Collectæ ex Interpretatione Geneseos*; *Assertiones Theologicæ*, Rome, 1554; *Poemata*, Cologne, 1558—this collection often reprinted at Lyons, Antwerp and Tournon, contains 255† epigrams against the heretics, amongst whom he places Erasmus;—a poem, *De Agno Dei*; and, lastly, another poem, entitled *Echo de Presenti Christianæ Religionis Calamitate*, which has been sometimes cited as an example of a great *difficulté vaincue*. The edition of Tournon contains also a

poem, *De Simplicitate*, of which Alegambe speaks with praise. To Frusius was also owing an edition of Martial's *Epigrams*, divested of their obscenities.

EDW. VENTRIS.

Cambridge, Jan. 10. 1850.

[Our valued correspondent, MR. MACCABE, has also informed us that the "*Epigrams* of Frusius were published at Antwerp, 1582, in 8vo., and at Cologne, 1641, in 12mo. See Feller's *Biographie*."] ]

#### OPINIONS RESPECTING BURNET.

A small *catena patrum* has been given respecting Burnet, as a historian, in No. 3. pp. 40, 41., to which two more *scriptorum judicia* have been appended in No. 8. p. 120., by "I. H. M." As a sadly disparaging opinion had been quoted, at p. 40., from Lord Dartmouth, I hope you will allow the following remarks on the testimony of that nobleman to appear in your columns:—

"No person has contradicted Burnet more frequently, or with more asperity, than Dartmouth. Yet Dartmouth wrote, 'I do not think he designedly published anything he believed to be false.' At a later period, Dartmouth, provoked by some remarks on himself in the second volume of the Bishop's history, retracted this praise; but to such a retraction little importance can be attached. Even Swift has the justice to say, 'After all he was a man of generosity and good nature.'"—*Short Remarks on Bishop Burnet's History*.

"It is usual to censure Burnet as a singularly inaccurate historian; but I believe the charge to be altogether unjust. He appears to be singularly inaccurate only because his narrative has been subjected to a scrutiny singularly severe and unfriendly. If any Whig thought it worth while to subject Reresby's *Memoirs*, North's *Examen*, Mulgrave's *Account of the Revolution*, or the *Life of James the Second*, edited by Clarke, to a similar scrutiny, it would soon appear that Burnet was far indeed from being the most inexact writer of his time."—Macaulay, *Hist. England*, vol. ii. p. 177, 3rd Ed.

T. Bath.

#### QUERIES.

##### SAINT THOMAS OF LANCASTER.

Sir,—I am desirous of information respecting the religious veneration paid to the memory of Thomas, Earl of Lancaster, cousin-german to King Edward the Second. He was taken in open rebellion against the King, on the 16th of March, 1322, condemned by a court-martial, and executed, with circumstances of great indignity, on the rising ground above the castle of Pomfret, which at that time was in his possession. His body was probably given to the monks of the adjacent priory; and soon after his death miracles were said to be performed at his tomb, and at the

\* I presume in his *Bibliotheca Scriptorum Societatis Jesu*.

† Duthillœul, according to Mr. Bruce, says 251.

place of execution; a curious record of which is preserved in the library of Corpus Christi College, at Cambridge, and introduced by Brady into his history of the period. About the same time, a picture or image of him seems to have been exhibited in St. Paul's Church, in London, and to have been the object of many offerings. A special proclamation was issued, denouncing this veneration of the memory of a traitor, and threatening punishment on those who encouraged it; and a statement is given by Brady of the opinions of an ecclesiastic, who thought it very doubtful how far this devotion should be encouraged by the Church, the Earl of Lancaster, besides his political offences, having been a notorious evil-liver.

As soon, however, as the King's party was subdued, and the unhappy sovereign, whose acts and habits had excited so much animosity, cruelly put to death, we find not only the political character of the Earl of Lancaster vindicated, his attainder reversed, his estates restored to his family, and his adherents re-established in all their rights and liberties, but within five weeks of the accession of Edward the Third, a special mission was sent to the Pope from the King, imploring the appointment of a commission to institute the proper canonical investigation for his admission into the family of saints. His character and his cause are described, in florid language, as having been those of a Christian hero; and the numberless miracles wrought in his name, and the confluence of pilgrims to his tomb, are presumed to justify his invocation.

In June of the same year (1327), a "king's letter" is given to Robert de Weryngton, authorising him and his agents to collect alms throughout the kingdom for the purpose of building a chapel on the hill where the Earl was beheaded, and praying all prelates and authorities to give him aid and heed. This sanction gave rise to imposture; and in December a proclamation appeared, ordering the arrest and punishment of unauthorised persons collecting money under this pretence, and taking it for their own use.

In 1330, the same clerical personages were sent again to the Pope, to advance the affair of the canonization of the Earl, and were bearers of letters on the same subject from the King to five of the cardinals, all urging the attention of the Papal court to a subject that so much interested the Church and people of England.

It would seem, however, that some powerful opposition to this request was at work at the Roman see. For in the April of the following year another commission, composed of a professor of theology, a military personage, and a magistrate of the name of John de Newton, was sent with letters to the Pope, to nine cardinals, to the referendary of the Papal court, and to three nephews of his Holiness, entreating them not to give

ear to the invectives of malignant men ("commenta fictitia maliloquorum"), who here asserted that the Earl of Lancaster consented to, or connived at, some injury or insult offered to certain cardinals at Durham in the late king's reign. So far from this being true, the letters assert that the earl defended these prelates to the utmost of his power, protected them from enemies who had designs on their lives, and placed them in security at his own great peril. The main point of the canonization is again urged, and allusion made to former repeated supplications, and the sacred promise, "Knock, and it shall be opened unto you," appealed to. The vindication of the Earl from the malicious charge against him is omitted in the letters to two of the cardinals and the lay personages. Were these the two cardinals who fancied themselves injured?

This, then, is all I can discover in the ordinary historical channels respecting this object of ancient public reverence in England. The chapel was constructed and officiated in till the dissolution of the monasteries; the image in St. Paul's was always regarded with especial affection; and the cognomen of *Saint Thomas of Lancaster* was generally accepted and understood.

Five hundred years after the execution of the Earl of Lancaster, a large stone coffin, massive and roughly hewn, was found in a field that belonged of old to the Priory of Pomfret, but at least a quarter of a mile distant from the hill where the chapel stood. Within was the skeleton of a full-grown man, partially preserved; the skull lay between the thighs. There is no record of the decapitation of any person at Pomfret of sufficient dignity to have been interred in a manner showing so much care for the preservation of the body, except the Earl of Lancaster. The coffin may have been removed here at the time the opposite party forbade its veneration, from motives of precaution for its safety.

Now, I shall be much obliged for information on the following points:—

Is any thing known, beyond what I have stated, as to the communications with Rome on the subject of his canonization, or as to the means by which he was permitted by the English Church to become a fit object for invocation and veneration?

What are the chief historical grounds that endeared his memory to the Church or the people? The compassion for his signal fall can hardly account for this, although a similar motive was sufficient to bring to the tomb of Edward II., in Gloucester Cathedral, an amount of offerings that added considerably to the splendour of the edifice.

Are any anecdotes or circumstances recorded, respecting the worship of this saint in later times, than I have referred to?



What is the historic probability that the stone coffin, discovered in 1822, contained the remains of this remarkable man?

I have no doubt that much curious and valuable matter might be discovered, by pursuing into the remote receptacles of historical knowledge the lives and characters of persons who have become, in Catholic times, the unauthorised objects of popular religious reverence after death.

RICH. MONCKTON MILNES.

26. Pall Mall, Jan. 12th.

[To this interesting communication we may add that "The Office of St. Thomas of Lancaster," which begins,

"Gaude Thoma, ducum decus, lucerna Lancastriæ,"

is printed in the volume of "Political Songs" edited by Mr. Wright for the Camden Society, from a Royal MS. in the British Museum.—MS. Reg. 12.]

#### SHIELD OF THE BLACK PRINCE—SWORD OF CHARLES I.

In Bolton's *Elements of Armories*, 1610, p. 67., is an engraving of a very interesting shield, of the kind called "Pavoise," which at that period hung over the tomb of Edward the Black Prince, at Canterbury, in addition to the shield still remaining there. Bolton says, "The sayd victorious Princes tombe is in the goodly Cathedral Church erected to the honour of Christ, in Canterburie; there (beside his quilted coat-armour, with half-sleeves, Taberd fashion, and his triangular shield, both of them painted with the royall armories of our kings, and differenced with silver labels) hangs this kind of Pavis or Target, curiously (for those times) embost and painted, and the Scutcheon in the bosse being worne out, and the Armes (which, it seemes, were the same with his coate armour, and not any peculiar devise) defaced, and is altogether of the same kinde with that upon which (Froissard reports) the dead body of the Lord Robert of Dvras, and nephew to the Cardinall of Pierregeort, was laid, and sent unto that Cardinale, from the Battell of Poitiers, where the Blacke Prince obtained a Victorie, the renowne whereof is immortale."

Can any of your correspondents inform me when this most interesting relic disappeared? Sandford, whose *Genealogical History* was published some sixty or seventy years later, says, "On an iron barr over the Tombe are placed the Healme and crest, Coat of Maile, and Gantlets. and, on a pillar near thereunto, his shield of Armes, richly diapred with gold, all which he is said to have used in Battel;" but he neither mentions the missing "Pavoise," engraved in Bolton, or the scabbard of the sword which yet remains, the sword itself having been taken away, according to report, by Oliver Cromwell. Did that unscrupulous Protector (?) take away the

"Pavoise" at the same time, or order his Ironsides to "remove that bauble?"—and how came he to spare the helmet, jupon, gauntlets, shield, and scabbard? I have strong doubts of his being the purloiner of the sword. The late Mr. Stothard, who mentions the report, does not quote his authority. I will add another query, on a similar subject:—When did the *real* sword of Charles, the First's time, which, but a few years back, hung at the side of that monarch's equestrian figure at Charing Cross, disappear?—and what has become of it? The question was put, at my suggestion, to the official authorities, by the secretary of the British Archaeological Association; but no information could be obtained on the subject. That the sword *was* a real one of that period, I state upon the authority of my lamented friend, the late Sir Samuel Meyrick, who had ascertained the fact, and pointed out to me its loss.

J. R. PLANCHÉ.

#### FRATERNITY OF VAGABONDES—REV. MR. GENESSE—RED MAIDS.

[We have for some time past been obliged, by want of space, to omit all the kind expressions towards ourselves, in which friendly correspondents are apt to indulge; but there is something so unusual in the way in which the following letter begins, that we have done violence to our modesty, in order to admit the comments of our kind-hearted correspondent. We have no doubt that all his questions will be answered in due course.]

Never, during my life (more than half a century), do I remember hailing the appearance of any new publication with such unfeigned delight. I had hugged myself on having the friendship of a certain "BOOKWORM," possessing a curious library, of some three or four thousand volumes; how much must I have rejoiced, therefore, at finding that, through the medium of your invaluable journal, my literary friends were likely to be increased one hundred-fold; and that, for the small sum of three pence weekly, I could command the cordial co-operation, when at a loss, of all the first scholars, antiquaries, and literary men of the country; that without the trouble of attending meetings, &c., I could freely become a member of the "Society of Societies;" that the four thousand volumes, to which I had, previously, access, were increased more than ten thousand-fold. It is one of the peculiar advantages of literary accumulation, that it is only by diffusing the knowledge of the materials amassed, and the information gained, that their value is felt. Unlike the miser, the scholar and antiquary, by expending, add to the value of their riches.

Permit me to avail myself of the "good the bounteous gods have sent me," and make one or two inquiries through the medium of your columns.



In the first place, can any of your readers inform me by whom a pamphlet, of the Elizabethan period, noticed in the *Censura Literaria*, and entitled *The Fraternity of Vagabondes*, was reprinted, some years since?—Was it by Machelie Stace, of Scotland Yard, who died a brother of the Charter-House?

In the second place, can any of your clerical readers tell me where I can find any account of the late Rev. Mr. Genesse, of Bath, author of a *History of the Stage*, in ten volumes, one of the most elaborate and entertaining works ever published, which must have been a labour of love, and the labour of a life?

And, in the third and last place, I find, in the *Bristol Gazette* of the early part of last month, the following paragraph:—"THE RED MAIDS, 120 in number, enjoyed their annual dinner in honour of the birthday of their great benefactor, Alderman Whitson. The dinner consisted of joints of *veal* (which they only have on this occasion), and some dozens of plum puddings. The mayor and Mayoress attended, and were much pleased to witness the happy faces of the girls, to whom the Mayoress distributed one shilling each."

Can any of your curious contributors give me any account of these *Red Maids*?—why they are so called, &c. &c.?—and, in fact, of the charity in general?

It will not be one of the least of the many benefits of your publication, that, in noticing from time to time the real intention of many ancient charitable bequests, the purposes of the original benevolent founder may be restored to their integrity, and the charity devoted to the use of those for whom it was intended, and who will receive it as a charity, and not, as is too often the case, be swallowed up as a mere place,—or worse, a sinecure.

ARTHUR GRIFFINHOOF, JUN.

#### THE NAME OF SHYLOCK.

Dr. Farmer has stated that Shakspeare took the name which he has given to one of the leading characters in the *Merchant of Venice* from a pamphlet entitled *Caleb Shilloche, or the Jew's Prediction*. The date of the pamphlet, however, being some years posterior to that of the play, renders this origin impossible. Mr. C. Knight, who points out this error, adds—"Sciulac was the name of a Marionite of Mount Libanus."

But "query," Was not *Shylock* a proper name among the Jews, derived from the designation employed by the patriarch Jacob in predicting the advent of the Messiah—"until *Shiloh* come"? (Gen. xlix. 10.) The objection, which might be urged, that so sacred a name would not have been applied by an ancient Jew to his child, has not much weight, when we recollect that some Christians have not shrunk from the blasphemous im-

sition of the name *Emanuel* ("God with us") upon their offspring. St. Jerome manifestly reads *SHILOACH*, for he translates it by *Qui mittendus est*. (*Lond. Encyc.* in voc. "Shiloh.") Now the difference between *Shiloach* and *Shylock* is very trivial indeed. I shall be very glad to have the opinion of some of your numerous and able contributors on this point.

But, after all, *Shylock* may have been a *family name* familiar to the great dramatist. In all my researches on the subject of *English surnames*, however, I have but once met with it as a generic distinction. In the *Battel Abbey Deeds* (penes Sir T. Phillipps, Bart.) occurs a power of attorney from John Pesemershe, Esq., to *Richard Shylok*, of Hoo, co. Sussex, and others, to deliver seizin of all his lands in Sussex to certain persons therein named. The date of this document is July 4. 1435.

MARK ANTONY LOWER.

#### TRANSPOSITION OF LETTERS.

I should be obliged if any of your readers would give me the reason for the transposition of certain letters, chiefly, but not exclusively, in proper names, which has been effected in the course of time.

The name of our Queen Bertha was, in the seventh century, written *Beorhte*.

The Duke Brythnoth's name was frequently written *Byrthnoth*, in the tenth century.

In *Eardweard*, we have dropped the *a*; in *Ealdredesgate*, the *e*. In *Aedwini*, we have dropped the first letter (or have sometimes transposed it), although, I think, we are wrong; for the given name *Adwin* has existed in my own family for several centuries.

John was always written *Jhon* till about the end of the sixteenth century; and in Chaucer's time, the word *third*, as every body knows, was written *thridde*, or *thrydde*. I believe that the *h* in *Jhon* was introduced, as it was in other words in German, to give force to the following vowel. Certain letters were formerly used in old French in like manner, which were dropped upon the introduction of the accents.

B. WILLIAMS.

Hillingdon, Jan. 5.

#### PICTURES OF QUEEN ELIZABETH AND CHARLES I. IN CHURCHES.

Your correspondent "R.O." will find two pictures of Charles I. of the same allegorical character as that described by him in his note (*antè*, p. 137.), one on the wall of the stairs leading to the north gallery of the church of St. Botolph, Bishopsgate, and the other in the hall of the law courts in Guildhall Yard. I know nothing of the history of the first-mentioned picture; the latter, until within a few years, hung on the wall,

above the gallery, in the church of St. Olave, Jewry, when, upon the church undergoing repair, it was taken down, and, by the parishioners, presented to the corporation of London, who placed it in its present position. In the church of St. Olave there were two other pictures hung in the gallery, one representing the tomb of Queen Elizabeth, copied from the original at Westminster, the other of Time on the Wing, inscribed with various texts from Scripture. Both these pictures were presented at the same time with the picture of Charles I. to the corporation, and are now in the hall in Guildhall Yard. The representation of Queen Elizabeth's tomb is to be met with, I believe, in some other of the London churches. The picture in Bishopsgate Church is fully described in the 1st vol. of Malcolm's *Londinium Redivivum*, p. 243., and the St. Olave's pictures are mentioned in the 4th vol. of the same work, p. 563. Malcolm states he was not able to find any account of the Bishopsgate painting in the parish books. Hitherto I have not been able to discover anything connected with the history of the St. Olave's pictures, which, as the old church was destroyed in the great fire of 1666, were doubtless placed there subsequently to that year. I shall be glad if any of your readers can throw any light as to the time when, and the circumstances under which, such pictures as I have mentioned, referring to Queen Elizabeth and Charles I., were placed in our churches.

JAMES CROSBY.

#### FLAYING IN PUNISHMENT OF SACRILEGE.

In the *Journal of the Archæological Institute*, for September, 1848, there are some most interesting notes on the subject of "Flaying in Punishment of Sacrilege," by Mr. Way. Since then I have felt peculiar interest in the facts and traditions recorded by Mr. Way. Can any of your correspondents, or Mr. Way himself, give any further references to authors by whom the subject is mentioned, besides those named in the paper to which I allude? A few weeks ago I received a piece of skin, stated to be human, and taken from the door of the parish church of Hadstock, in Essex. Together with this I received a short written paper, apparently written some fifty years ago, which ascribes the fact of human skin being found on the door of that church, to the punishment, *not* of *sacrilege*, but of a somewhat different crime. The piece of skin has been pronounced to be human by the highest authority. As the above query might lead to some lengthy "notes," I desire only to be informed of the titles of any works, ancient or modern, in which distinct mention, or allusion, is made of the punishment of flaying.

Winchester.

R. V.

#### MINOR QUERIES.

*Pokership or Parkership.* — In Collins' *Peerage*, vol. iv. p. 242., 5th edition, 1779, we are told that Sir Robert Harley, of Wigmores Castle, in 1604, was made Forester of Boringwood, alias Bringwood Forest, in com. Hereford, *with the office of the 'Pokership,'* and custody of the forest or chase of Prestwood for life. The same word occurs in the edition (the 3rd) of 1741, and in that edited by Sir Egerton Brydges in 1812 (vol. iv. p. 57.).

If *Pokership* be not a misprint or misreading of the original authority, viz. *Pat. 2. Jac. I. p. 21.*, for *Parkership*, can any of your readers tell me the meaning of "the *Pokership*," which is not to be found in any book of reference within my reach? I like the "NOTES AND QUERIES" very much.

Audley End, Jan. 9. 1850.

BRAYBROOKE.

*Boduc or Boduoc on British Coins.* — I observe there is a prevailing opinion that the inscription on the British coin, "Boduc or Boduoc," must be intended for the name of our magnanimous Queen Boadicea. I am sorry to cast a cloud over so pleasant a vision, but your little book of *QUERIES* tempts me to throw in a doubt.

Although the name Budic is not met with in the pedigrees of England, commonly given by Welsh heralds, yet it is often found among the families of the Welsh in Brittany, and as they are reported to be early descendants of the Welsh of England, there can be little doubt that the name was once common in England. I beg leave, therefore, to *query*, Whether the inscription is not intended for a Regulus of Britain of that name? P.

*The Origin of the word Snob.* — Can any of your valuable correspondents give me the origin or derivation of the word Snob?

When, and under what peculiar circumstances, was it first introduced into our language?

In the town in which I reside, in the north of England, the word Snob was formerly applied to a *cobbler*, and the phrase was in use, "*Snip the tailor, and Snob the cobbler.*"

I cannot discover how and why the word Snob was enlarged into its present comprehensive meaning.

Explanations of many of the slang phrases met with in the dramatic works of the last century, such as, "Thank you, sir, I owe you one," "A Rowland for an Oliver," "Keep moving, dad," &c. &c. would perhaps give much light upon the manners of the times, and an interesting history might be compiled of the progress of slang phrases to the present day.

ALPHA.

*Mertens, Martins, or Martini, the Printer.* — Can any of your correspondents inform me what was really the surname of Theodoric Mertens, Martins, or Martini, the printer of Louvain, and who

was a friend of Erasmus? In a small volume of his, now before me, printed in 1517, the colophon gives: "Lovanii apud Theodoricum Martinum anno MDXVII mense April;" while, on the reverse of the same leaf, is a wooden block, of his device, occupying the whole page, and beneath it are inscribed the words "Theodoricus Martini." This appears to put *Mertens* out of the question. W.

*Queen's Messengers.*—I should esteem it a favour conferred if any of your readers could give me any memoranda touching the early origin of the corps now termed Queen's Messengers, the former "Knights caligate of Armes." The only mention that I have read of their origin is a brief notice in Knight's *London*, No. 131. p. 91.; but doubtless there exists, did I know what works to consult, many more voluminous a history of their origin and proceedings than the short summary given in the work of Mr. Knight. In whose reign were they first created? and by whom were they appointed? In fact, any data relating to their early history would very much oblige, J. U. G. G.

*Bishop Lesly of Ross' Epitaph.*—*Machoreus* or *Macorovius*, "*De Prælio Aveniniano*."—Would any of your readers be so kind as to favour me with a copy of the Latin epitaph of Bishop Lesly, of Ross, inscribed on his tomb in the abbey church of Gurtenburg, near Brussels?

Can any one furnish the entire title and imprint of a Latin poem, *De Prælio Aveniniano*, said to have been written in 1594, by a Scottish Jesuit named Alexander Macorovius, or Machoreus? Any particulars concerning this author would gratify

LLEWELYN ST. GEORGE.

*The Word "Cannibal."*—When was the word *Cannibal* first used in English books?—To what language does it belong?—and what is its exact meaning? W.

*Sir William Rider.*—"H. F." would feel obliged by a reference to any work containing an account of Sir William Rider and his family. He was Lord Mayor of London in 1600; and his daughter Mary was married to Sir Thomas Lake, of Cannons, Secretary of State temp. James I. He wishes more particularly to ascertain the date of Sir William Rider's death.

*The Word "Poghele."*—What is the etymology and precise meaning of the word "Poghele" (pronounced Poughley), or rather the first part of it, which occurs occasionally as the name of a place in the county of Berks, and perhaps elsewhere? W.

*Duncan Campbell.*—Was the Duncan Campbell, of whom memoirs were written by Defoe, a real or an imaginary person? If the former, where can one find any authentic account of him? L. B.

*Boston de Bury de Bib. Monasteriorum.*—Can any of your correspondents give me a reference to the original MS. of *Boston de Bury de Bibliothecis Monasteriorum*? P.

*Cazena on the Inquisition.*—Can any one tell me what is the public opinion of Cazena's work on the Inquisition? I see Limborch and many others quoted concerning that tribunal, but never Cazena. Is the book scarce?—or is it not esteemed? I never saw but one copy. P.

*The Reconciliation, 1554.*—In 1554 Cardinal Pole directed a register to be kept in every parish of all the parishioners who, on a certain day, were to be reconciled to the Church of Rome and absolved. (Burnet's *Ref.* vol. iii. p. 245.)

The Bishop of London's Declaration thereon (Feb. 19. 1554) runs thus:—

"And they not so reconciled, every one of them shall have processe made agaynst him accordyng to the canons, as the case shall requyre; for which purpose the pastours and curates of every paryshe shall be commanded by their archdeacon to certyfye me in writinge of every man and woman's name that is not so reconciled."

Have any of your readers at any time seen and made a note of such a register?

The most probable place of deposit would be the Bishop's Registry, but I have never yet been fortunate enough to meet with one of these curious returns. J. S. B.

#### MISCELLANIES.

*Darkness at the Crucifixion.*—The following passage, in a volume of Lectures by the Rev. H. Blunt, has fallen under my notice:—

"It was this Dionysius (the Areopagite) of whom the earliest Christian historians relate that, being at Heliopolis, in Egypt, at the time of our Lord's crucifixion, when he beheld the mid-day darkness which attended that awful event, he exclaimed, 'Either the God of Nature suffers, or the frame of the world will be dissolved.'"

Having very limited opportunity of studying the ancient historians, I should be greatly obliged if you would inform me from what work this account is derived; or refer me to any authors, not having embraced Christianity, who give a description of the crucifixion of our Saviour; and especially with reference to the "darkness over all the earth" at the time of that event, mentioned by St. Luke, who also adds, that "the sun was darkened." Your kindly consenting, as you did in your second number, to receive queries respecting references, has induced me to trouble you so far. S. A. M.

[Our correspondent will find much that is to his purpose, both in the way of statements and of reference

to original authorities, in Lardner's *Jewish and Heathen Testimonies*, chap. xiii. of the Heathen Authors; vol. ii. p. 125. of the original 4to. edition; or vol. vii. p. 370. of the 8vo. edition of his works by Kippis, 1788.]

**High-Doctrine.**—In the Cambridgeshire fens there are a great number of Dissenters, and I believe Cromwell's Ironsides were chiefly recruited from those districts. On the higher lands adjoining are the old parish churches; and in conversation it is not uncommon to hear the tenets of the Church of England described as *High land Doctrine*, in contra-distinction to the *Low land*, or Dissenters' doctrine.

The thing is amusing, if nothing else, and I heard it while staying some few years ago with my brother, who lives on the edges of the Cambridgeshire fens. E. H.

**Wife of Robert de Bruce.**—In the Surrenden Collection is an interesting roll, entitled "Liberatio facta Ingelardo de Warlee Custodi Garderobe, 7 E. 2."

It is, as its title imports, the release to the keeper of the wardrobe, for one year's accounts, 2<sup>o</sup>. 7 E. 2.

I shall probably be able to send you therefrom a few "notes" illustrative of the history of that time.

As a commencement, I think that the subjoined "note" will interest your historical readers.

It appears that the unfortunate wife of Robert Bruce was then consigned to the care of the Abbess of Barking, with an allowance of 20s. per week for the same. She was, I believe, the daughter of Henry de Burgh, Earl of Ulster, and died in 1328. In the above roll there is the following entry:—

"C<sup>o</sup> liberati Anne de Veer Abbatisse de Berkyng, per manus domini Roberti de Wakfeld clerici, super expensis domine Elizabeth uxoris Roberti de Brus, percipientis per ebdomadum xx<sup>s</sup>., et ibidem perhendiantis."

"C<sup>o</sup> liberati Johanni de Stystede valletto Abbatisse de Berkyngg, per manus proprias, super expensis Domine de Brus in Abbathia de Berkyng perhendiantis."

It does not appear, in the above roll, how long the hapless queen remained in the abbey.

LAMBERT B. LARKING.

Ryarrh Vicarage. Dec. 14. 1849.

**The Talisman of Charlemagne.**—I beg to refer your correspondent, on the subject of Charlemagne's Talisman, to what professes to be a correct representation of this antique relic, in *The Illustrated London News*, of March 8th, 1845; but it is not there described as "a small nut, in a gold filigree envelopment," and gives the idea of an

ornament much too large for the finger or even wrist of any lady: that paper says,—

"This curious object of vertu is described in the Parisian journals as, 'la plus belle relique de l'Europe;' and it has, certainly, excited considerable interest in the archæological and religious circles of the continent. The talisman is of fine gold, of round form, as our illustration shows, set with gems, and in the centre are two rough sapphires, and a portion of the Holy Cross; besides other relics brought from the Holy Land."

The rest of the description much resembles your correspondent's, and asserts the talisman to be at that time the property of Prince Louis Napoleon, then a prisoner in the château of Ham. S. A. M.

**Sayers the Caricaturist.**—In Wright's *England under the House of Hanover*, vol. ii. p. 83 n., it is stated that James Sayer, the caricaturist, "died in the earlier part of the present century, no long time after his patron, Pitt." In *Sepulchral Reminiscences of a Market Town*, by Mr. Dawson Turner (Yarmouth, 8vo. 1848), p. 73 n., the caricaturist is called Sayers, and is said to have died on the 20th of April, 1823. C. H. COOPER.

Cambridge, Dec. 29. 1849.

**May-Day.**—To what old custom does the following passage allude?

"It is likewise on the first day of this month [May] that we see the ruddy milk-maid exerting herself in a most sprightly manner under a pyramid of silver tankards, and, like the virgin Tarpeia, oppressed by the costly ornaments which her benefactors lay upon her." — *Spectator*, No. 365. MELANION.

[Our correspondent will find much curious illustration of this now obsolete custom in Strutt's *Sports and Pastimes*, p. 357. (ed. Hone), where the preceding passage from the *Spectator* is quoted; and we are told "these decorations of silver cups, tankards, &c. were borrowed for the purpose, and hung round the milk pails (with the addition of flowers and ribands), which the maidens carried upon their heads when they went to the houses of their customers, and danced in order to obtain a small gratuity from each of them." In Tempest's *Cries of London* there is a print of a well-known merry milk-maid, Kate Smith, dancing with the milk pail decorations upon her head. See also Hone's *Every Day Book*, i. p. 576.]

**Dr. Dee's Petition.**—There is no mention of Dr. Dee's petition to King James in the list of his works in Tanner's *Bibliotheca Britannica*; but in Beloe's *Anecdotes*, vol. ii. p. 263., is an account of the preface to a scarce work of his, in which he defends himself from the charge of being a conjurer, or caller of divels, &c.

Tanner mentions his *Supplication to Queen Mary for the Recovery of Ancient Writings and Monuments*.

I fear, however, that your correspondent is ac-



quainted with these more easily obtained accounts of Dr. Dee's works.

The *Dictionary* of M. l'Abbé Ladoocat states that he died in England, A. D. 1607, at the age of 81; so that his petition to James must have been made at the close of his life. HERMES.

*Lines quoted by Goethe.* — I beg to inform your correspondent "TREBOR," that he will find the lines quoted by Goethe in his *Autobiography*, in Rochester's *Satire against Mankind*. J. S.

*Queen Mary's Expectations.* — Most persons have heard of the anxiety of Queen Mary I. for the birth of a child, and of her various disappointments; but many may not be aware that among the Royal Letters in the State Paper Office, are letters in French, prepared in expectation of the event, addressed by Queen Mary, without date, except "Hampton Court, 1555" (probably about May), to her father-in-law, the Emperor Charles V., to Henry II., King of France, to Eleonora, Queen Dowager of France, to Ferdinand I., King of Bohemia, to Mary, the Queen Dowager of Bohemia, to the Doge of Venice, to the King of Hungary, and to the Queen Dowager of Hungary, announcing to each the birth of her child, the word being so written *fil*, as to admit of being made *filz*, or of an easy alteration to the feminine *fille*, if necessary. J. E.

*Ken's Morning and Evening Hymns.* — I saw it mentioned in a review in the *Guardian* some few weeks ago, as one merit of the last edition of the Book of Common Prayer, published by Eyre and Spottiswoode, that it had restored Bishop Ken's Morning and Evening Hymns to their original purity.

I have no means of accurately testing this assertion by reference to any undoubted version of the date of the original publication, but I have no doubt that this might easily be done through the medium of your paper; and I think you will agree with me that, if it should be substantiated, not only is credit due to the Queen's printers, but also that it is an example which ought to be followed, without exception, in all future editions of the Prayer Book.

The variations, which I have noted in the ordinary version of the Hymns, as given in other Prayer Books, are too numerous to be inserted here, not to mention the omission of several stanzas, three in the Morning Hymn, together with the Doxology, and one in the Evening Hymn.

If they be false readings, no doubt they have been allowed to creep in inadvertently, and need only pointing out to be corrected. It occurred to me that this might be done most effectually in your columns, and I venture to hope that you will *not consider it a task unworthy the high aim*

which you have in view in your admirable publication. OXONIENSIS.

[Bishop Ken's Morning and Evening Hymns have been restored in Messrs. Eyre and Spottiswoode's last rubricated edition of the Common Prayer, as far as was practicable; they were carefully collated with the original, and all variations corrected, except those which would materially affect immemorial use. The entire hymns are of great length, but all those verses which have been at all generally sung in churches are to be found in the edition to which we refer.]

We may take this opportunity of noticing that the Queen's printers have lately restored the lesser Saints' Days to the kalendar in their smaller editions of the Common Prayer. We are not aware of any other similar editions in which the kalendar appears thus complete.]

*Etymology of "Daysman."* — What is the etymology of *Daysman*, which, in the Book of Job, and in some of our provincial dialects, means a mediator or arbitrator? MARK ANTONY LOWER.

[NARES defines *Daysman*, an umpire or arbitrator, from his fixing a day for decision; and adds, "Mr. Todd shows that *day* sometimes meant Judgment." Jacob, in his *Law Dictionary*, tells us, "*Days-man* signifies, in the North of England, an arbitrator or person chosen to determine an affair in dispute, who is called a *Dies-man* or *Days-man*." Jacob's definition may be again illustrated from NARES: — "In Switzerland (as we are informed by Simlerus) they had some common arbitrators, or *dayesmen*, in every towne, that made a friendly composition betwixt man and man." — Burton, *Anat.*]

*Roland Monoux.* — In answer to your correspondent "O," p. 137., the monumental brass in his possession is, no doubt, from the church at Edmonton, Middlesex. Lysons (*Environs of London*, vol. ii. p. 263.), in his description of Edmonton Church, says, "Near the door is a brass plate, with some English verses to the memory of ROLAND MONOUX (no date)." He subjoins, in a note, "arms — on a chevron betw. 3 oak-leaves as many bezants, on a chief 2 anchors, a market for difference. On the brass plate are some English verses, nowise remarkable."

These arms (omitting the *chief*) are those borne by the Baronet Monnoux of Sandy in Bedfordshire (extinct in 1814), who was descended from Sir George Monox, of Walthamstow, Lord Mayor of London, who died in 1543, to whom and his lady there are brasses in Walthamstow Church. ROLAND of Edmonton was doubtless of the same family. I am not able to give an opinion of the *date* of the brass in question; but it might be readily conjectured from the style of its execution.

Your readers will, I am sure, all unite with me in commendation of your correspondent "O's" correct feeling in offering to restore this monument to its original site. I hope "O's" example will find many followers. There are hundreds of



these pillaged brasses in the hands of "collectors," and your admirable publication will have effected a great public good, if it shall have been instrumental in promoting their restoration.

Cambridge, Jan. 1. 1850.

E. VENTRIS.

*Ancient Motto.* — In reference to a query (No. 6. p. 93.), and a reply (No. 7. p. 104.), permit me to remark, that St. Augustine, the celebrated Bishop of Hippo, was the person who caused to be engraved on his table the distich against detractors. Possidius, in his Life of that Father (S. Augustini, *Opera Omnia*, Paris, 1690, vol. x. part ii. p. 272.), gives the verses — no doubt an adaptation of Horace — thus: —

"Quisquis amat dictis absentum rodere vitam  
Hanc mensam indignam noverit esse sibi."

The Benedictine editors subjoin two readings of the pentameter: —

"Hac mensa indignam noverit esse suam."

"Hanc mensam vetitam noverit esse sibi."

LLEWELYN ST. GEORGE.

*Mr. Cresswell and Miss Warneford.* — At p. 157. of the "NOTES AND QUERIES," your correspondent "B." inquires about a pamphlet relating to the marriage, many years ago, of Mr. Cresswell and Miss Warneford. "P. C. S. S." cannot give the precise title of the pamphlet in question; but he is enabled to state, on the authority of Watts (*Biblioth. Brit.*), and on that of his old friend Sylvanus Urban (*Gent. Mag.* vol. xvii. p. 543.), that it was published in London, towards the end of the year 1747, and that the very remarkable and very disgraceful transactions to which it refers were afterwards (in 1749) made the subject of a novel, called *Dalinda*, or *The Double Marriage*. Lond. 12mo. Price threepence.

The gentleman who was the hero of this scandalous affair was Mr. Thomas Estcourt Cresswell, of Pinkney Park, Wilts, M.P. for Wootton Bassett. He married Anne, the sole and very wealthy heiress of Edward Warneford, Esq. As it cannot be the object of the "NOTES AND QUERIES" to revive a tale of antiquated scandal, "P. C. S. S." will not place upon its pages the details of this painful affair — the cruel injury inflicted upon Miss Scrope (the lady to whom Mr. Cresswell was said to have been secretly married before his union with Miss Warneford) — and the base and unmanly contrivance by which, it was stated, that he endeavoured to keep possession of both wives at the same time. Miss Scrope appears to have retained, for a considerable time, a deep sense of her injuries; for in 1749 she published a pamphlet, in her own name, called *Miss Scrope's Answer to Mr. Cresswell's Narrative*. (Lond. Baldwin. Price 2s. 6d.)

If "B." should be desirous of further informa-

tion, he is referred, by "P. C. S. S.," to the *General Evening Post* of Oct. 3. and 31. 1747, to the *Gentleman's Magazine* for that month and year, and to the same work, vol. xix. pp. 192. 288. P. C. S. S.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Little as public attention has of late years been devoted to commentating upon Pope, his writings and literary history, there are no doubt many able and zealous illustrators of them among lovers of literature for its own sake: and many a curious note upon the Bard of Twickenham and his works will probably be evoked by the announcement, that now is the moment when they may be produced with most advantage, when Mr. Murray is about to bring forth a new edition of Pope, under the able and experienced editorship of Mr. Croker. Besides numerous original inedited letters, Mr. Croker's edition will have the advantage of some curious books bought at the Brockley Hall sale, including four volumes of Libels upon Pope, and a copy of Ruffhead's Life of him, with Warburton's manuscript notes.

No one has rendered better service to the study of Gothic architecture in this country than Mr. J. H. Parker, of Oxford. The value of his admirable *Glossary of Terms used in Architecture*, is attested by the fact, that it has already reached a fourth edition, and that another will soon be called for. But we doubt whether he has done any thing better calculated to promote this interesting branch of Archæology than by the production of his *Introduction to the Study of Gothic Architecture*, which — originally written as part of a series of elementary lectures recommended by the Committee of the Oxford Architectural Society to be delivered to the junior members, and considered useful and interesting by those who heard them — is now published at the request of the Society. A more interesting volume on the subject, or one better calculated to give such a knowledge of it, as is essential to any thing like a just appreciation of the peculiar characteristics of our church architecture, could scarcely have been produced, while its compact size and numerous illustrations fit it to become a tourist's travelling companion.

We have great pleasure in directing attention to the advertisement inserted in another column respecting some improvements about to be introduced into the GENTLEMAN'S MAGAZINE. This venerable periodical has maintained its station uninterruptedly in our literature from the year 1731. From the times of Johnson and Cowper it has been the medium by which many men of the greatest eminence have communicated with the public. At all times it has been the sole depository of much valuable information of a great variety of kinds. We are confident that under the new management

it will put forth fresh claims to the favour of the public. Many writers of high reputation in historical and antiquarian literature are henceforth to be enlisted in its service. We shall look for the forthcoming number with great interest.

Schöible, of Stuttgart, who is doubtless known to our readers as the publisher of some very curious works illustrative of the popular literature of Germany of the sixteenth and seventeenth centuries, has just commenced a new Library of Magic, &c., or *Bibliothek der Zauber-Geheimnisse und Offenbarungs-Bücher*. The first volume of it is devoted to a work ascribed to that prince of magicians, our old familiar, Dr. Faustus, and bears the imposing title *Doktor Johannes Faust's Magia Naturalis et Innaturalis, oder Dreifacher Hölle-zwang, letztes Testament und Siegelkunst*. It is taken from a MS. of the last century, filled with magical drawings and devices enough to summon back again from the Red Sea all the spirits that ever were laid in it. It is certainly a curious book to publish in the middle of the nineteenth century.

Messrs. Sotheby and Co. will sell the extensive and valuable Collection of MSS. in all languages formed by the late Mr. Rodd, on Monday the 4th of February, and five following days. The catalogue deserves the attention of all collectors of manuscripts, as it is, as far as circumstances will admit, a classified one. There are upwards of one thousand lots in the sale—many of a very curious and interesting character. There are Greek and Latin versions of the Scriptures, manuscripts of the 13th century, Ruding's original collections for his *History of the Coinage of Great Britain*; which work, it is stated, contains only a very small portion of the materials he had brought together. One lot consists of a mass of documents and papers contained in eight large packing cases, and weighing from ten to fifteen hundred weight, of the families of Eyre, of Derbyshire and Berkshire, and their intermarriages from the reign of Henry II. to the present time. Well may Mr. Sotheby talk of their proving a source of amusement to any person having room to sort them, and time to devote to their arrangement.

Messrs. Puttick and Simpson, of Piccadilly, commence their sales on Monday next, with a four days' miscellaneous sale of works on theology, history, classics, voyages and travels, and standard works in foreign and English general literature. They have some important sales coming on, of which our readers shall have due notice.

We have received the following new Catalogues:—

"Catalogue of valuable second-hand Books in Divinity, the Classics, Law, and Miscellaneous, on sale by William Heath, 29½, Lincoln's Inn Fields."

"Catalogue of curious and rare Books, all recently purchased, now on sale by George Bumstead, No. 203, High Holborn."

"Catalogue of Choice, Useful, and Interesting Books, in fine condition, on sale at the low Prices asked, by W. Waller and Son, 188, Fleet Street."

Messrs. Waller have also forwarded to us a Catalogue recently published by them, which contains some curious "Manuscripts, Historical Documents, and Autograph Letters."

## BOOKS AND ODD VOLUMES

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(In continuation of Lists in former Nos.)

PROPOSITIONS GEOMETRICÆ, MORE TERTIUM DEMONSTRATÆ, AUCTORE MATTHEO STEWART, S. T. D. Edinburgi. 1763. HUDDESFORD'S WYCCAMICAL CHAPLET. 8vo. London. 1801.

### Odd Volumes.

NARRATIVE OF LORD HULBURN 4to. Vol. III. (In boards.) DODD'S CHURCH HISTORY. Small folio, 1730. Vol. II. (Or Vol. III. would be given for it.)

KNIGHT'S ILLUSTRATED EDITION OF ARABIAN NIGHTS. (Last part.)

LEYBOURN'S MATHEMATICAL REPOSITORY. New Series. Vols. IV. V. VI. London. 1819, 1820, 1825.

THE LIVERPOOL APOLLONIUS. No. 1. By J. H. SWALE. 1828.

\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186, Fleet Street.

### NOTICES TO CORRESPONDENTS.

T. will find every information upon the Bibliography of Proverbs in M. G. Duplessis' *Bibliographie Parémiologique*, 8vo. Paris, 1847.

Mrs. Hickson's interesting Paper upon "Marlowe," in our next number.

The Sale Catalogue of Dr. Graham's Library reached us too late for notice.

COMMUNICATIONS RECEIVED.—K. M. P. — P. H. F. — Gomer. — B. — A. D. M. — E. L. N. — D. — A. Templar. — D. Stevens. — L. R. — J. E. B. M. — S. D. — Archæus. — Norris. — F. D. — Melanion. — A. Cornishman. — R. J. S. — J. S. — V. — A. F. H. — Seleucus. — B. — M. — R. G. — Nathan. — J. M. — W. D. B.

We have again to explain to correspondents who inquire as to the mode of procuring "NOTES AND QUERIES," that every bookseller and newsman will supply it, if ordered, and that gentlemen residing in the country may be supplied regularly with the Stamped Edition, by giving their orders direct to the publisher, Mr. GEORGE BELL, 186, Fleet Street, accompanied by a Post-Office order, for a Quarter (4s. 4d.).

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We are again compelled to omit many Notes, Queries, and answers to Queries, as well as Answers to Correspondents.

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THE

## GENTLEMAN'S MAGAZINE

AND

### HISTORICAL REVIEW.

The next number of the "Gentleman's Magazine" (which will be published on the 1st February, 1850), will exhibit several alterations in the character and arrangement of its contents, which have been determined upon after due consideration of the present state of our literature.

Time was when the whole field of English literature was before us, and we were its only reapers. At that time the harvest was scarcely rich enough to supply materials for our monthly comment. One hundred and twenty years have produced a marvellous revolution. Our literature has grown and expanded, and been divided and subdivided, and has still gone on growing and increasing, until—such is its wonderful extent and fertility—every separate branch maintains its independent organ, and we ourselves, overpowered by a growth which we were the first to foster, have gradually been compelled, by our limited space, to allow one subject after another to drop from under our notice.

Still, amidst many minor alterations, we have kept an unweakened hold upon certain main subjects. HISTORY, BIOGRAPHY, and ARCHEOLOGY have never been neglected, and our OBITUARY has grown into a record which, even we ourselves may say, has become a permanent and important portion of the literature of our country.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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No. 13.]

SATURDAY, JANUARY 26. 1850.

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### DOMINGO LOMELYN, JESTER TO HENRY VIII.

Shakespeare, in the *Second Part of Henry IV.* act v. sc. 3. makes Silence sing the following scrap:—

"Do me right,  
And dub me knight:  
Samingo."

And Nash, in his *Summer's Last Will and Testament*, 1600 (reprinted in the last edition of Dodsley's *Old Plays*, vol. xi. p. 47.), has

"Monsieur Mingo for quaffing doth surpass,  
In cup, in can, or glass;  
God Bacchus, do me right,  
And dub me knight,  
Domingo."

T. Warton, in a note in vol. xvii. of the *Variorum Shakespeare*, says, "*Samingo*, that is *San Domingo*, as some of the commentators have observed. But what is the meaning and propriety of the name here, has not yet been shown. Justice Silence is here introduced as in the midst of his cups; and I

remember a black-letter ballad, in which either a *San Domingo* or a *Signior Domingo*, is celebrated for his miraculous feats in drinking. Silence, in the abundance of his festivity, touches upon some old song, in which this convivial *saint*, or *signior*, was the burden. Perhaps, too, the pronunciation is here suited to the character." I must own that I cannot see what San Domingo has to do with a drinking song. May it not be an allusion to a ballad or song on *Domingo*, one of King Henry the Eighth's jesters?

"—— *Domyngo Lomelyn*,  
That was wont to wyn  
Moche money of the kyng,  
At the cardys and haserdyng.  
Skelton's *Why come ye not to Courte*,  
ed. Dyce, ii. p. 63.

None of the commentators have noticed this, but I think my suggestion carries with it some weight.

In the *Privy Purse Expenses of King Henry the Eighth* (published by Sir H. Nicolas, in 1827), are many entries concerning this *Domingo*, most of which relate to payments of money that he had won from the king at cards and dice. He was evidently, as Sir Harris Nicolas observes, one of King Henry's "diverting vagabonds," and seems to have accompanied his majesty wherever he went, for we find that he was with him at Calais in 1532. In all these entries he is only mentioned as Domingo; his surname, and the fact of his being a Lombard, we learn from Skelton's poem, mentioned above.

The following story, told of *Domingo*, occurs in Mr. (afterwards Sir John) Harington's *Treatise on Playe*, 1597, printed in the *Nugæ Antiquæ*, edit. Park, vol. i. p. 222.:—

"The other tale I wold tell of a willinge and wise loss I have hearde dyversly tolde. Some tell it of Kyng Phillip and a favoryte of his; some of our worthy King Henry VIII. and *Domingo*; and I may call it a tale; becausse perhappes it is but a tale, but thus they tell it:—The kinge, 55 eldest hand, set up all restes, and discarded flush; *Domingo* or *Dundego* (call him how you will), helde it upon 49, or som such game; when all restes were up and they had discarded, the kinge threw his 55 on the boord open, with great lafter, supposing the game (as it was) in a



manner ~~sewer~~. *Domingo* was at his last ende in-cownterd flush, as the standers by saw, and tolde the day after; but seeing the king so mery, would not for a reste at primero, put him owt of that pleasawnt conceyt, and put up his cardes quietly, yielding it lost."

Park was not acquainted with any particulars of this *Domingo Lomelyn*, for he says, in a note, "Query, jester to the king?"

The first epigram in Samuel Rowland's entertaining tract, *The Letting of Humours Blood in the Head-vaine*, &c. 1600, is upon "Monsieur Domingo;" but whether it relates to King Henry's jester is a matter of some question.

EDWARD F. RIMBAULT.

#### MARLOWE AND THE OLD "TAMING OF A SHREW."

Having only just observed an announcement of a new edition of the works of Marlowe, I take the earliest opportunity of calling the attention of the editor to a circumstance which it is important that he should know, and the knowledge of which, — should it have escaped his notice, as it has that of all other writers on the subject, — I trust may not be too late for his present purpose. Without farther preface, I will introduce the subject, by asking Mr. Dyce to compare two passages which I shall shortly point out; and, having done so, I think he will agree with me in the opinion that the internal evidence, relating to our old dramatic literature, cannot have been very much studied, while such a discovery as he will then make still remained to be made. The first passage is from the so-called old "*Taming of a Shrew*" (six old plays, 1779, p. 161.), and runs as follows: —

"Now that the gloomy shadow of the night,  
Longing to view Orion's drisling looks,  
Leaps from th' Antaretic world unto the sky,  
And dims the welkin with her pitchy breath;"

the second is from *Doctor Faustus* (Marlowe's Works, vol. ii. p. 127.), which, however, I shall save myself the trouble of transcribing; as, with the exception of "look" for "looks," in the second line, and "his" for "her," in the fourth, the two passages will be found identical. Being, some years ago, engaged, in connection with the first of these plays, in the pursuit of a very different object, — in which I cannot say that I altogether failed, and the result of which I may take an opportunity of communicating, — I made a note of the above; and at the same time followed it up by a general examination of the style of Marlowe. And, to make a long matter short, I may say that in this examination, besides meeting with a dozen instances of the identity of the writer of passages in the *Taming of a Shrew* and of passages in Marlowe's two plays, *Doctor Faustus* and *Tamburlaine*, I found such general resemblance in style as

left no doubt upon my mind that, if one of these plays be his acknowledged work, as indisputable will be his claim to the other two. I was not aware at that time of the evidence, in Henslow's *Diary*, of Marlowe's authorship of *Tamburlaine*; but, so far from considering it inferior, I was inclined to place it, in some important respects, at the very head of his plays.

I will not take up your space now with the parallel passages which I noted; but, should you wish it, and be able to make room for them, I will furnish you with a list. It is, of course, obvious that the one I have quoted proves nothing by itself; accumulated instances, in connection with the general question of style, alone become important. I will conclude, by giving a list which I have made out of Marlowe's plays, in favour of which I conceive there to be either internal or external evidence: —

"Lochrine.

Tamburlaine the Great (two parts).

Jew of Malta.

Doctor Faustus.

Edward the Second.

Massacre of Paris.

Taming of a Shrew.

Dido, Queen of Carthage (with Nash)."

SAMUEL HICKSON.

St. John's Wood, Jan. 12. 1850.

[We trust our correspondent will favour us with the further communications he proposes on this very interesting point.]

#### BEEBLE MYTHOLOGY.

Mr. Editor, — I never thought of asking my Low-Norman fellow-rustics whether the lady-bird had a name and a legend in the best preserved of the northern Romance dialects: on the score of a long absence (eight-and-twenty years), might not a veteran wanderer plead forgiveness? Depend upon it, Sir, nevertheless, that should any reminiscences exist among my chosen friends, the stout-hearted and industrious tenants of a soil where every croft and paddock is the leaf of a chronicle, it will be communicated without delay. There is more than usual attractiveness in the astronomical German titles of this tiny "red chafer," or *rother kafer*, *SONNEN KAEFER* and *VESER FRAWEN KUEHLIN*, the Sun-chafer, and our Lady's little cow. (*Isis* or *Io*?)

With regard to its provincial English name, *Barnabee*, the correct interpretation might be found in *Barn-bie*, the burning, or fire-fly, a compound word of Low-Dutch origin.

We have a small black beetle, common enough in summer, called *RÂN*, nearly hemispherical: you must recollect that the *â* is as broad as you can afford to make it, and the final *a* nasal. Children never forgot, whenever they caught this beetle, to

place it in the palm of their left hand, when it was invoked as follows:—

"Pân, Pân, montre-mé ton sang,  
Et j' te doirai de bouan vin bliape!"

which means, being interpreted,

"Pân, Pân, show me thy blood,  
And I will give thee good white wine!"

As he uttered the charm, the juvenile pontiff spat on poor Thammuz, till a torrent of blood, or what seemed such, "ran purple" over the urohu's fingers.

Paul-Ernest Jablonski's numerous readers need not be told that the said beetle is an Egyptian emblem of the everlasting and universal soul, and that its temple is the equinoctial circle, the upper hemisphere.

As a solar emblem, it offers an instructive object of inquiry to the judicious gleaners of the old world's fascinating nursery traditions. Sicilian Diodorus tells us that the earth's lover, Attis (or Adonis), after his resurrection, acquired the divine title of PAPAN.† To hazard the inoffensive query, why one of our commonest great beetles is still allowed to figure under so distinguished a name, will therefore reflect no discredit upon a cautious student of nearly threescore years. The very Welsh talked, in William Baxter's time, of "Heaven, as *bugarth* PAPAN," the sun's ox-stall or resting-place; and here you likewise find his beetle-majesty, in a Low-Norman collection of insular rhymes:—

"Sus l'bord piâsottalent, côte-à-côte,  
Les équerbets et les PAPANs,  
Et ratte et rat laissent leux crotte  
Sus les viellies coasse et même dedans."‡

By the help of Horapollo, Chiflet's gnostic gems, and other repertoires of the same class, one might, peradventure, make a tolerable case in favour of the mythological identity of the legend of Lady-bird—that is, the *sun-chaser*, or *barn-bie*, the *fire-fly*, "whose house is burnt, and whose bairns are ten," of course the first ten days of the Egyptian year§—with the mythical stories of the said black or dark blue lords of radiance, *Pân* and *Papân*.

The Egyptians revere the beetle as a living and breathing image of the sun, quoth Porphyry.¶ That will account for this restless deliver's extraordinary talismanic renown. I think the lady-bird is "the speckled beetle" which was flung in hot water to avert storms.¶ Pignorius gives us the figure of a beetle, crowned with the sun, and en-

circled with the serpent of eternity; while another, an onyx in the collection of Abraham Gorlaeus, threatens to gnaw at a thunderbolt.\*

Reuven's book on the Egyptian Museum, which I have not seen, notices an invocation to "the winged beetle, the monarch (*rapawec*) of mid-heaven," concluding with a devout wish that some poor creature "may be dashed to pieces."

Can any of your readers inform me what is meant by "the blood of the Pâuda?"

Yours truly, ?

St. Martin's, Guernsey, Jan. 9. 1850.

#### EXTRACTS FROM CHURCHWARDENS' ACCOUNTS OF ST. MARGARET'S, WESTMINSTER—WEIGHT OF BELLS IN ANCIENT TIMES—HISTORY OF A ROOD-LOFT.

I send you a few Notes, collected out of the Churchwardens' Accounts of St. Margaret's, Westminster.

1stly. Some regarding the weight of bells in ancient days:—

"1526. The first bell weith - - - - - ccccviib.  
The second bell weith - - - - - ccccxxvjfb.  
The third bell weith - - - - - ixC vjib.  
The fourth bell weith - - - - - x xib.  
The fyfthe belonging to our grete Lady Bre-  
therhed - - - - - xvjC xiiijb.  
The sume of all the weight - - - - - mmmviiC liib.  
"1592. The broken Tennor waied - - - - - xvjC xxjib.  
The new tennor ys - - - - - xiiijC di  
The greatist bell ys - - - - - xxiijC and di at lvjs the C,  
The iij bell ys - - - - - xvijC and di and xliijb.  
The xiiij bell taken awaie was - - - - - xiiijC di  
The ij bell carried awaie was - - - - - viijC liij qters.  
The new bell - - - - - viijC di.  
Som totall of the bells, yron, tymber, and work-  
manship - - - - - lxxvi. vs. vii."

This appears to have been a sorry bargain, for soon after occur sad complaints of these bells, "very falsly and deceytfully made by Valentyne Trever." Perhaps your correspondent "CERNAS" may explain the following entry:—

"1486. Item, paid for making of a newe slapper to Judas bell - - - - - xd."

2ndly. Some entries, which make up a little history of a rood-loft:—

"1460. Item, sol' pro le skoryng de la bellas sup' le Rode lofte - - - - - liijd.  
"1480. Item, paide for a doore in the rude lofte to save and kepe the peple from the Orgayns xijd.  
Item, paide to a carpynter for making of the Crucifix and the beme he standeth upon xls.

\* Pantheon Egypt, tom. i. p. 63.  
† Diodor. Sic. Biblioth. p. 134.  
‡ Rimes Guernesaises, p. 4.  
§ Or the dog-days. Each sign has three Decans, or captains of ten.  
¶ Porphyry, apud Euseb. Præp. iii. 4.  
¶ Plin. Nat. Hist. lib. 27. cap. 10.

\* Chiflet, p. 139. A genuine cockroach, and a formidable one. I think the English word of Spanish origin.

Item, paide for kervyng of Mary and John and  
the makyng newe - - - xxxiijs. iiijd.  
Item, for gilding of the same Mary and John  
and the Crosse and iiij<sup>or</sup> Evangelysts  
vj<sup>l</sup>. vjs. viijd.

"1530. Item, payd to a laborer for helpyng up the  
Roode Loft into the stepull - - - viijd.

"1534. Payd for a present for Mr. Alford and Mr.  
Herytage for ther good wyll for tymber for  
the newe Rode lofte - - - iijs. ijd."

The fickle tyrant Henry VIII. dies; a more con-  
sistent reign happily ensues.

"1548. Item, for the takyng downe of the Roode, the  
Tabernacle, and the Images - iijs. vjd.  
Also payd to Thomas Stokedale for xxxv ells  
of clothe for the frunte of the Rode Lofte  
whereas the x Commandements be wrytten,  
price of the ell vjd. - - - xxiijs. iiijd.  
Also payd to hym that dyd wryght the said  
x Commaundements and for ther drynkyng  
lxvjs. ix<sup>d</sup>."

Queen Mary succeeds the boy-king Edward VI.,  
and restores the Ritual of her Church.

"1556. Item, payd for the Roode, Mary and John xl.

"1557. Item, for peyntyng the Roode, Mary and John  
xls.

For makyng xvij candilsticks for the roode-  
light - - - - - xjs. iiij<sup>d</sup>."

Upon the accession of Queen Elizabeth once more,  
and this time for ever, the rood was destroyed,  
and the loft, though "reformed," did not long  
survive it.

"1559. Payde to John Rialle for his iij dayse work  
to take downe the Roode, Mary and John  
ijs. viij<sup>d</sup>.

For clevyng and sawyng of the Roode, Mary  
and John - - - - - xijd.

"1560. Rec<sup>d</sup> for the beame the Roode stood on, for  
boords and other tymber parcell of the  
Roode loft - - - - - xlijs.

For the rest of the stuf belongyng to the Roode  
lofte - - - - - ix<sup>l</sup>.

For the great clothe that hong before the  
Rode - - - - - xxs.

Item, paide to joyners and labowrers abowt  
the takyng downe and new reformyng of the  
Roode Loft, &c. - - - xxxviij<sup>l</sup>. xs. ijd.

Item, paide for boordes, glew, nayles, and  
other necessaries belonging to the saide loft  
xiiiij<sup>l</sup>. xiijs. ix<sup>d</sup>.

Item, paide to a paynter for payntyng the  
same - - - - - xijd.

"1562. For bearyng stones for the muringe up of the  
dore of the late rood lofte - - - viij<sup>d</sup>."

The rapacious Puritans, of course, did not suffer  
any portion of the church-goods to escape their  
sacrilegious and itching palms, if convertible into  
money, so we read —

"1645. Received of Arthur Condall in part of 5li for  
the screen and Organ-loft - - - ls."

MACKENZIE WALCOTT, M. A.

S M. W., Dec. 22. 1849.

#### NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.

*The Bagnio in Long Acre.* — Mr. Cunningham  
mentions the Queen's Bagnio in Long Acre.  
Query, was this the same as the Duke of York's  
Bagnio? S. Haworth published, in a small 12mo.  
volume, without date, "A Description of the  
Duke of York's Bagnio, in Long Acre, and of the  
Mineral Bath and New Spaw thereunto belong-  
ing."

*Tavistock Street, Covent Garden.* — Richard  
Leveridge, the celebrated singer, after his retire-  
ment from the stage, kept a tavern in this street.  
Here he brought out "A Collection of Songs,  
with the Musick, by Mr. Leveridge. In two  
volumes. London, Engrav'd and Printed for the  
Author in Tavistock Street, Covent Garden, 1727."  
The frontispiece was designed and engraved by  
Hogarth.

*Duke Street, Westminster.* — Miss Hawkins, in  
her *Anecdotes*, p. 186., speaking of Lady Lucy  
Meyrick, says, "On quitting her husband's family,  
she came to reside in Duke Street, Westminster,  
and lived in that house which had been *Prior's*,  
and which *exactly faces Charles Street*."

*Richmond Buildings, Soho.* — Horne Tooke re-  
sided here in 1775. He afterwards removed to  
Frith Street.

*Clare Market*, originally called *New Market*,  
was established about the year 1660, by Lord  
Clare.

"The city and my lord had a great lawsuit, which  
lasted many years, to the great expence of the city;  
but from the inequity of the times the city and my  
lord agreed, and gave it up to the lord; and now it is  
become one of the greatest markets in the adjacent  
parts; and from the success of this noble lord, they  
have got several charters for the erecting of several  
others since the year 1660; as that of St. James, by  
the Earl of St. Alban's; Bloomsbury, by the Earl of  
Southampton; Brook Market, by the Lord Brook;  
Hungerford Market; Newport Market; besides the  
Hay Market, New Charingcross, and that at Petty  
France at Westminster, with their Mayfair in the fields  
behind Piccadilly." — *Harl. MS.* 5900.

*London House Yard.* — Here was formerly the  
town house of the Bishop of London, which, being  
consumed in the great fire, the house in Alders-  
gate Street, formerly called *Petre House*, was  
rented for the town residence of the bishop, since  
which it obtained the title of *London House*.

EDWARD F. RIMBAULT.

## OLD PAINTED GLASS.

For poor ignorant people like myself pray insert the following, as perhaps some of your heraldic correspondents may afford some information for the benefit of your very humble servant,  
F. E.

Newington, June 17. 1751.

*To take an account of what Coats of Arms or other Paintings are in the windows of the House Mercer lives of Mr. Filmer.*

Painted Glass in y' windows at Mr. Mercer House is As foloweth 5 Coote of armse in 3 windowse in y' Kichen 2 Surkelor Coats of armse 6 Lians traveling 6 flours of Luse all Rede & a Holfe Surkel a top With 2 flours of luce y' Glass painted Rede Blew yoler & of a Green Shaye.

In y' Hall one ouel Pease of Painted Glass In Chakers of yoler & Green & blew 10 yong Hedge frougs

Two Pikse of Armse on Each Side W. B. there was in this Rote on y' Glass Lyfford but there is only now *ford* y' 3 fust Leters ar Broken & Lost oute One Pees of y' Painted Glass in y' frount Chamber window as foloweth

In a Surkel 6 flours of Luse 6 Red Lyans Traveling 4 Rede Roses 2 Purpul Roses With a Croune a tope with 2 flours of Luse & A Crass and Beedse all Round y' Crowne

In y' same window one more Cootse of arms In a Surkel Devidet is as foloweth 3 yoler Lyans *passant*\* Set in a Silver Coler 6 flours of Luse

blew Sete in Green, y' Scoch Coote of arms on Each Side y' thisel & Crown & y' 3 flours coming out of the thistle

y' Croun yoler & y' flours y\* thisal of a silver Coler 3 *Leopards*\* Hedse Silver & Set in Silver 2 Roses of a purpul Couler one on Each Side 2 Spred Eaguls one on Each Side & 2 Wingse of a Goos in y' midel of y' arms of a Goold culer & a vessel like a decanter between y<sup>m</sup>

A croun a toupe with 2 flours of Luse on Each side of y\* Croun one Crass in y\* middel & 2 holfe

Crasses on Each Side with white Beadse all Round y\* Crounde a toupe.

## ÆLFRIC'S COLLOQUY.

The singular error into which Messrs. Lye and Thorpe have fallen in the passage pointed out by Mr. Hampson in Ælfric's very interesting *Collo-*

\* Corrections in the original.

*quy*, is the more remarkable as Ælfric himself afforded a complete illustration of the passage, in his *Glossary*, where we have "BULGA, *hýdig-fæt*." It is possible, therefore, that *higdifatu* is a mere error of the scribe. Now Du Cange, v. *Bulga*, cites this very passage from Ælfric's *Glossary*, and adds, "i. e. *vas ex corio confectum*," but his whole article is worth consulting. That the Latin word in the *Colloquy* should be *Cassidilia* is quite clear. Thus in an old MS. English Gloss on the Bible (penes me), the passage in Tobit, viii. 2., "Protulit de *Cassidili* suo," is rendered, "brouzt forth of his *Scrippe*." Coverdale has it, "take out of his *bagge*," and Luther, "langte aus seinem *Säcklein*," which word is exchanged for *büdel* in the Saxon version. In two old Teutonic Glosses on the Bible published by Graff (*Diutiska*, ii. 178.), we have the following variations:—

*de cassidi burssa, de sacello t. sacciperio kiula*  
*de cassili burissa, de sacello t. sacciperio kiulla.*

Another Gloss in Graff's 1st vol. p. 192., on the word *Cadus*, may perhaps throw some light on the subject. The philological student need not be reminded of the wide application of the words *vas*, Lat., *fazz*, O. G., and *fæt*, A. S.: but for my own part, I conclude that the shoewright intended to designate by *higdifatu* all sorts of *leathern budgets*. Every Anglo-Saxon student must be so sensible of the great obligation he is under to our distinguished scholar Mr. Thorpe, that I trust it will not be deemed invidious or ungracious to point out another passage in this *Colloquy* which seems to have hitherto baffled him, but which it appears to me may be elucidated.

To the question, "Hwílce fixas gefeþst thu?" the fisherman answers, "Ælas and hacodas, mynas, and ælputan, sceotan and lampredan, and swa hwylce swa on wætere swymath, *sprote*."

Mr. Thorpe, in the 1st edition of his *Analecta*, says, "What is intended to be meant by this word [*sprote*], as well as by *salu* [the correspondent word in the Latin], I am at a loss to conjecture." In his second edition, Mr. Thorpe repeats, "I am unable to explain *salu* otherwise than by supposing it may be an error for *salice*." In his *Glossary* he has "spro't, ii. 2. ? sprout, rod ?" with a reference to his note. I must confess I cannot see how the substitution of *salice* for *salu* would make the passage more intelligible, and the explanation of *spro'te* in the *Glossary* does not help us. The sense required appears to me to be, *quickly, swiftly*, and this will, I think, be found to be the meaning of *sprote*. In the Mæso-Gothic Gospels the word *sprauto* occurs several times and always in the sense of *cito, subito*; and though we have hitherto, I believe, no other example in Anglo-Saxon of this adverbial use of the word, we are warranted, I think, in concluding, from the analogy of a cognate language, that it did exist. In regard to the evidently

corrupt Latin word *sultu*, I have nothing better to offer than the forlorn conjecture that, in monkish Latin, "*sultu*" may have been contractedly written for *saltuatum*.

Dr. Leo, in his *Angelsächsische Sprachproben*, has reprinted the *Colloquy*, but without the Latin. And, among many other capricious deviations from Mr. Thorpe's text, in the answer of the shoewright has printed *hygefata!* but does not notice the word in his *Glossary*. Herr Leo has entirely omitted the word *sprote*. S. W. SINGER.

Jan. 14. 1850.

#### LOGOGRAPHIC PRINTING.

[Naso has, in compliance with our request, furnished us with a facsimile of the heading of his early number of *The Times*, which is as follows. — "THE (here an engraving of the King's Arms) TIMES, OR DAILY UNIVERSAL REGISTER, PRINTED LOGOGRAPHICALLY, WEDNESDAY, MARCH 12. 1786," and informs us that it was printed "By R. Nutkins, at the Logographic Press, Printing House Square, near Apothecaries' Hall, Blackfriars," and the height to which the Mr. Walter of that day had brought his invention, by the same energy by which his successor has raised THE TIMES to its present position, is shown by the following note from a kind and most able correspondent.]

A much more remarkable specimen of Logographic Printing than the number of the *Times* newspaper mentioned by Naso, No. 9., p. 136., is an edition of Anderson's *History of Commerce*, with a continuation, in 4 vols. 4to., printed by that method, in 1787—1789, "at the Logographic Press, by J. Walter, Printing-House Square, Blackfriars." The work, which makes in all not much short of 4000 pages, is very well printed in all respects; and the following interesting note on the subject of Logographic Printing is attached to the preface heading the Continuation, or fourth volume.

"Mr. Walter cannot here omit suggesting to the Public a few observations on his improved mode of printing LOGOGRAPHICALLY. Is all projects for the general benefit, the individual who conceives that the trade in which he is engaged diminishes in its emoluments from any improvement which another may produce in it, is too much disposed to become its enemy; and, perhaps, the interest of individuals never exerted itself with more inveteracy than has been experienced by Mr. Walter from many concerned in the trade into which he had entered.

"The invention which he brought forward, promised to be of essential service to the public, by expediting the process and lessening the expense of printing. Dr. Franklin sanctioned it with his approbation, and Sir Joseph Banks encouraged him with the most decided and animated opinion of the great advantages which would arise to literature from the LOGOGRAPHIC PRESS. Nevertheless Mr. Walter was left to struggle with the interest of some, and the prejudice of others, and,

though he was hampered by the protection of several persons of high rank, it happened in his predicament, as it generally happens in predicaments of a similar nature, that his foes were more active than his friends, and he still continued to struggle with every difficulty that could arise from a very determined opposition to, and the most illiberal misrepresentations of, the LOGOGRAPHIC IMPROVEMENT.

"Mr. Walter has, however, at length triumphed over the falsehood and malignity of his opponents; LOGOGRAPHIC PRINTING, after having produced such a work as this, which he now presents to the public, with many excellent publications that he has already printed, can no longer be considered as an idle speculation: on the contrary, it is proved to be a practical improvement, that promises, under a due encouragement, to produce a great national benefit. To advance it to the perfection of which it is capable, Mr. Walter engages to employ his utmost exertions, and he takes the liberty of expressing his confidence, that he shall not be disappointed in the enjoyment of that public favour which now promises to reward his labours."

Old Brompton, Jan. 3. 1850. C.

[We may mention another work printed in this manner — an edition of *Robinson Crusoe*, in 3 vols. 8vo. 1790 — "printed at the Logographic Press, and sold by J. Walter, No. 169. Piccadilly, opposite Old Bond Street."]

#### MEMORIALS OF THE DUKE OF MONMOUTH'S LAST DAYS.\*

At a recent meeting of the Royal Irish Academy in Dublin, Dr. Anster exhibited a manuscript volume of 167 pages, which he declared to be the identical "album filled with songs, recipes, prayers, and charms," found in the Duke of Monmouth's pocket when he was seized. It was purchased at a book-stall in Paris in 1827 by an Irish divinity student, was given by him to a priest in the county of Kerry, and, on the priest's death, became the property of the present possessor. Respecting its identity and history, from its removal from the rebel duke's pocket down to its production at the Royal Irish Academy, Dr. Anster showed that after Monmouth was beheaded — which he was on Tower Hill, by the too-celebrated John Ketch, on the 15th July, 1685 — the articles found on his person were given to the king. At James's deposition, three years afterwards, all his manuscripts, including those that had belonged to Monmouth, were carried into France, where they remained till the Revolution in that country a century after-

\* We are indebted to the last number of *Chambers' Edinburgh Journal* for this interesting supplement to the various particulars respecting the capture of the Duke of Monmouth which have already appeared in our columns. It there forms the conclusion of an article on the last days of this unfortunate nobleman, founded on the communications which have been made to the "*Notes and Queries*," and kindly adduced to show the utility of our paper.



wards. Dr. Anster, in exhibiting the book, showed that the remains of silver clasps had been destroyed, and a part of the leather of the covers at each side was torn away, seemingly for the purpose of removing some name on a coat of arms with which it had been once marked; and this he accounted for by the belief that at the period of the French Revolution the persons in whose custody they were, being fearful of the suspicions likely to arise from their possession of books with royal arms on them, tore off the covers, and sent the books to St. Omer's. The after-fate of the larger books was, that they were burned; some small ones, we are distinctly told, were saved from this fate, but seem to have been disregarded, and all trace of them lost. The Abbé Waters—a collateral descendant of Lucy Waters, the Duke of Monmouth's mother—was the person with whom George IV. negotiated for the Stuart papers, and from whom the volumes which have since appeared as Clarke's *Life of James the Second* were obtained; and it is from the Abbé Waters we have the account of the destruction of King James's autograph papers. Dr. Anster showed, written on the inner cover of this volume, the words, "Baron Waters" or "Waters."

As to the identity of the book, Dr. Anster quoted several passages from contemporary authors to test their account of the contents of the "album" with those of the book he was describing. In the *Harleian Miscellany*, vol. vi. p. 323, it is stated in Sir John Reresby's memoirs, that "out of his [Monmouth's] pocket were taken books, in his own handwriting, containing charms or spells to open the doors of a prison, to obviate the danger of being wounded in battle, together with songs and prayers." Barillon describes the book in what is nearly a translation of this—"Il y avoit des secrets de magie et d'enchantement, avec des chansons des recettes pour des maladies et des prières." Again, in a note by Lord Dartmouth to the modern editions of *Burnet's Own Times*, we have the following statement:—

"My uncle, Colonel William Legge, who went in the coach with him [Monmouth] to London as a guard, with orders to risk him if there were any disorders on the road, showed me several charms that were tied about him when he was taken, and his table-book, which was full of astrological figures that nobody could understand; but he told my uncle that they had been given to him some years before in Scotland, and he now found they were but foolish conceits."

The actual contents of the manuscript volume show a great resemblance to those descriptions. The most curious passages which it contains are the duke's memorandums of his journeys on two visits to the Prince of Orange, in the year previous to his last rash adventure. His movements up to the 14th of March, 1684-85, are given. The entries do not seem to be of much moment; but

they may accidentally confirm or disprove some disputed points of history. There is an entry without a date, describing the stages of a journey in England, commencing with London and Hampstead: it ends with Toddington. This forms a strong link in the chain of identity; for Toddington is a place remarkable in the history of the duke. Near it was the residence of Lady Henrietta Maria Wentworth, baroness (in her own right) of Nettlestead, only daughter and heir of Thomas Lord Wentworth, grandchild and heir of the Earl of Cleveland. Five years before the execution, her mother observed that, despite the duke being a married man, her daughter had, while at court, attracted his admiration, and she hurried her away to Toddington. In 1683, after the failure of the Rye-House Plot, Monmouth was banished from the royal presence, and it was to Toddington he retired. When, on retracting the confession which he had made on the occasion, he was banished the kingdom, the companion of his exile was Lady Henrietta Wentworth.

"I dwell on this," said Dr. Anster, "because the accidental mention of Toddington seems to authenticate the book: the name of Lady Henrietta Wentworth does not occur in it, and the persons in whose hands the book has been since it was purchased in Paris do not seem to have noticed the name of Toddington, or to have known that it had any peculiar relation to the duke's history. It occurs twice in the book—once in the itinerary, and again in a trifling and unmetrical song which is probably the duke's own composition; written probably on the eve of his flight with his romantic but guilty companion to Holland:—

"With joy we leave thee,  
False world, and do forgive  
All thy false treachery,  
For now we'll happy live.  
We'll to our bowers,  
And there spend our hours;  
Happy there we'll be,  
We no strife can see;  
No quarrelling for crowns,  
Nor fear the great one's frowns;  
Nor slavery of state,  
Nor changes in our fate.  
From plots this place is free,  
There we'll ever be;  
We'll sit and bless our stars  
That from the noise of wars  
Did this glorious place give  
(Or did us Toddington give)  
That thus we happy live."

In Macaulay's history we find that the latest act of the duke on the scaffold, before submitting to the stroke of the executioner, was to call his servant, and put into the man's hand a toothpick-case, the last token of ill-starred love. "Give it," he said, "to that person!" After the description of Monmouth's burial occurs the following affecting passage:—

"Yet a few months, and the quiet village of Toddington, in Bedfordshire, witnessed a yet sadder funeral. Near that village stood an ancient and stately hall, the seat of the Wentworths. The transept of the parish church had long been their burial-place. To that burial-place, in the spring which followed the death of Monmouth, was borne the coffin of the young Baroness Wentworth of Nettlestead. Her family reared a sumptuous mausoleum over her remains; but a less costly memorial of her was long contemplated with far deeper interest: her name, carved by the hand of him she loved too well, was, a few years ago, still discernible on a tree in the adjoining park."

In further proof of identity, Dr. Anster pointed out several charms and recipes which the manuscript volume contains. The conjurations are in general for the purpose of learning the results of sickness in any particular case, and of determining whether friends will be in certain circumstances faithful. There are also incantations for the use of several maladies, and one to make gray hair grow black. No "charms against being wounded in battle," such as Sir John Reresby mentions, are to be found in the volume; but there are some prayers against violent death, which have the appearance of having been transcribed from some devotional book. There is evidently a mistake in supposing that this book contains any charm for breaking open prison doors, and it is likely that Sir John Reresby was misled in this way:—There is in page 7. a charm in French to procure repose of body and mind, and deliverance from pains; and the word for "pains" is written in a contracted form; it might as well stand for prisons; but, examining the context, it is plainly the former word which is meant.

The rest of the entries consist of extracts from old recipe-books, mixed in the oddest way with abridgments of English history, and the most trifling memorandums, chiefly of a private and personal kind. Altogether, this commonplace work is highly indicative of the weakness, vanity, and superstition which stood forward so prominently in the character of the rash but unfortunate Duke of Monmouth.

#### QUERIES.

##### CATHERINE PEGGE.

Mr. Cunningham was mistaken in supposing that I had overlooked Catherine Pegge, for I was well aware that she could not have been Pepys's "pretty Lady." She must, in fact, have attained her fortieth year, and there is no record of her being on the stage; whereas Margaret Hughes had, when Pepys saluted her, recently joined the Theatre Royal, and she is expressly styled "Peg Hughes" by Tom Browne, in one of his "Letters from the Dead to the Living." Having disposed of this question, I am tempted to add that Morant

does not confirm the statement that Catherine Pegge married Sir Edward Green, for he says that

"Sir Edward Greene, created a Baronet, 26 July, 1660, was seated at Little Sampford in Essex; he had 3 wives, the first was Jeronyma, daughter and coheir of William Everard, of Linsted, Esq., and by her he had 6 daughters; by Mary, daughter of—Tasborough, he had a son; and by the third lady—, daughter of—Simonds, he had a daughter. He was the last of the Greens that enjoyed this estate, having lost it by gaming."—Morant's *Essex*, vol. ii. p. 525.

This account of the Greene family is stated in a note to have been taken from a fine pedigree on vellum, penes T. Wotton, Gent.

If Catherine Pegge was one of the three ladies mentioned above, she must have changed her name previously to her marriage, in hopes of concealing her former history; but the circumstance of the baronetcy being conferred upon Sir Edward is very suspicious. Probably some of your correspondents can settle the question.

Audley End, Jan. 19. 1850.

BRAYBROOKE.

##### WILLIAM BASSE, AND HIS POEMS.

Can any of your readers inform me where a perfect or imperfect copy is to be found of a poem, of which I possess only a single half sheet, under the following title:—

"*Great Brittaines Sonnes-set, bewailed with a Shower of Teares.* By William Basse. At Oxford, Printed by Ioseph Barnes. 1613"?

It is one of the many poems published on the death of Prince Henry; and although I have been in search of it, or of a fragment of it, for more than twenty years, I have never been able to obtain tidings of more than of that small portion in my possession; nor am I aware of the mention of it in any bibliographical authority. I have not at hand Sir H. Nicolas's edition of Walton's *Angler*, in which Basse is spoken of, but I remember looking at that beautiful and costly work a long time ago, and, as far as I recollect, not finding in it anything to my purpose. I observe that a William Basse (or *Bas*, as the name is there spelt) printed in 1602, 4to., a tract called *Sword and Buckler, or Serving Man's Defence*; but I know no more of it than that it was sold in Steevens's sale; and among the MSS. of the late Mr. Heber was a volume of poems called *Polyhymnia*, apparently prepared for the press, and dedicated by William Basse to Lady Lindsey, which contained an "Elegie on a rare Singing Bull-finch," dated 19th June, 1648; so that he was still living nearly half a century after he had printed his earliest known performance.

The production that Izaak Walton refers to must be the ballad preserved in the Pepys Collection at Cambridge, under the heading "Maister

Basse his Careere, or the new Hunting of the Hare. To a new Court tune;" and beginning—

"Long ere the morne expects the returne."

It was "Printed at London by E. A.," i. e. Edward Allde, without date; and it may have been duly noticed by the last editor of *The Complete Angler*. However, neither this nor Heber's MS. throw any new light upon the small tract (in 8vo., and of perhaps not more than two sheets) with the title of which I commenced, and regarding which I request information. It is a poem in eight-line stanzas, and it is dedicated, at the back of the title-page, "To his honourable Master, Sir Richard Wenman, Knight," without another word addressed to his patron.

My fragment of four leaves, or half an 8vo. sheet, contains stanzas (one on each page), numbered 5, 6, 7, 8. 13, 14.; and the earliest of them is this:—

"To you I therefore weepe: To you alone  
I shew the image of your teares, in mine;  
That mine (by shewing your teares) may be show'n  
To be like yours, so faithfull so divine:  
Such, as more make the publique woe their owne,  
Then their woe publique, such as not confine  
Themselves to times, nor yet forms from examples  
borrow:

Where losse is infinit, there boundlesse is the sorrow."

I have preserved even the printer's punctuation, for the sake of more perfect identification, if any of your readers are acquainted with the existence of a copy of the production, or of any portion of it. The above stanza, being numbered "5," of course it was preceded by four others, of which I can give no account. Another stanza, from this literary and bibliographical rarity, may not be unacceptable; it is the eighth:—

"Here then run forth thou River of my woes  
In cease lesse currents of complaining verse:  
Here weepe (young Muse) while elder pens compose  
More solemne Rites unto his sacred Hearse.  
And, as when happy earth did, here, enclose  
His heav'nly minde, his Fame then Heav'n did  
pierce:

Now He in Heav'n doth rest, now let his Fame earth  
fill;

So, both him then posses'd: so both possesse him still."

Therefore, although Basse had written his *Sword and Buckler* in 1602 (if it were the same man), he still called his Muse "young" in 1613. I cannot call to mind any precedent for the form of stanza adopted by him, consisting, as it does, of six ten-syllable lines, rhyming alternately, followed by a twelve-syllable couplet. None of the other stanzas contain personal matter; the grief of the author of *Great Britain's Sun-set* seems as artificial as might be expected; and his tears were probably brought to the surface by the usual pecuniary force-pump.

I have some notion that William Basse was a musical composer, as well as a writer of verses; but here, again, I am at fault, and particularly request the aid of Dr. Rimbault, who has paid special attention to such matters, and who has just published a learned and valuable work on the music of the ballads in Percy's *Reliques*. If the volume were not so indisputably excellent in its kind, there are reasons, connected with its dedication, which might make me hesitate in giving it even a just tribute of praise.

Kensington, Jan. 21. 1850.

J. PAYNE COLLIER.

#### MINOR QUERIES.

*Christmas Hymn.*—Can any of your readers inform me who was the author of the well-known Christmas Hymn, "Hark the Herald Angels sing," which is so often found (of course without the slightest shadow of authority), at the end of our Prayer-Books? In the collection of poems entitled *Christmas Tyde*, published by Pickering, the initials "J. C. W." are appended to it; the same in Bickersteth's *Hymn Book*. In the last number of the *Christian Remembrancer*, it is incorrectly attributed to Doddridge, who was the author of the other Christmas Hymn, "High let us swell our tuneful notes," frequently appended to Tate and Brady; as well as of the Sacramental Hymn, "My God and is Thy table spread?" If the author of this hymn cannot be determined, it would be interesting to know its probable date, and the time when this and the other unauthorised additions were made to our Prayer-Book. The case of Doddridge's hymn is more remarkable, as being the composition of a dissenter. E. V.

*On a Passage in Pope.*—"P. C. S. S.," who is old-fashioned enough to admire and to study Pope, would feel greatly obliged if any of your correspondents could help him to the interpretation of the following lines, in the "Imitation" of Horace's *Epistle to Augustus*:—

"The Hero William, and the Martyr Charles,  
One knighted Blackmore, and one pensioned  
Quarles,  
Which made old Ben, and sturdy Dennis swear,  
No Lord's Anointed, but a Russian bear!"

The passage in Horace, of which this purports to be an "Imitation," is the well-known

"Bæotum in crasso jurares æere natum,"

and it is clear enough that Pope meant to represent kings Charles and William as so devoid of the taste which should guide royal patronage, that, in selecting such objects of their favour as Blackmore and Quarles, they showed themselves to be as uncouth and unpolished as the animal to which he likens them. But the principal motive of this inquiry is to ascertain whether there exist in

their writings any record of the indignation supposed to have been expressed by Jonson and Dennis at the favour shown by majesty to their less worthy rivals.  
P. C. S. S.

*Discovery of the Circulation of the Blood.*—There is a passage in Longinus (ch. xxii.), familiar perhaps to some of the readers of the "NOTES AND QUERIES," which indicates that the fact of the circulation of the blood was well established in the days of Plato. The father of critics, to exemplify, and illustrate the use and value of *trope* in writing, has garbled from the *Timæus*, a number of sentences descriptive of the anatomy of the human body, where the circulation of the blood is pointed at in terms singularly graphic. The exact extent of professional knowledge arrived at in the time of the great philosopher is by no means clearly defined: he speaks of the fact, however, not with a view to prove what was contested or chimerical, but avails himself of it to figure out the surpassing wisdom of the gods in constructing the human frame. Perhaps some of the readers of the "NOTES," who are more thoroughly conversant with the subject, may think it worth while to inquire how much was known on that subject before Harvey wrote his *Exercitationes Anatomicae*. The *Proœmium* of that author seems hardly sufficient to satisfy the desire of every reader, who has looked with some care to the passage in Longinus to which I have taken the liberty of calling public attention.  
A. W.

Brighton.

*The Meaning of "Pallace."*—A lease granted by the corporation of Totness in Devon, in the year 1703, demises premises by this description: "All that cellar and the chambers over the same, and the little *pallace* and landing-place adjoining to the river Dart." Can your readers give an explanation of the term "*pallace*?" J. R. ROGERS.

*Did Oliver Cromwell write "The New Star of the North?"*—Perhaps some of your numerous correspondents, who have perused a curious letter of Count de Tessins, in Clements' *Bibliothèque Curieuse*, tome ix. page 331., can inform me what credit, or if any, is due to the Count's conjecture, that Oliver Cromwell was the author of the book entitled *The New Star of the North, shining upon the victorious King of Sweden*, &c. 4to. London, 1632.  
J. M.

Oxford.

*Meaning of Sævegard and Russells.*—In the will of Elizabeth Coddington, lady of the manor of Ixworth, 1571, mention is made of "the red *russells* quilt," of "a felde bed," and of "my cloke and *sævegard* of *freecadon*." I shall be obliged by any description of the garment known as the *sævegard*, and of the *russells* quilt.  
BURNHAM.

*Pandoxare.*—Having met with an old volume containing the entire household expenses, as well as in some degree a diary, kept by a country gentleman during the reigns of James II., William and Mary, and Anne, I observed that he has made use of a species of hieroglyphics, to facilitate his reference to his book, as it contained all the entries of all kinds, in chronological order. For instance, where mention is made of money spent on behalf of one person in his house, he puts at the side of the page a clay pipe, rudely drawn; an entry of the payment of wages to another servant has a jug of ale; another a quill pen; another a couple of brooms, as the housemaid; a fiddle for the dancing master for his daughter; payment made to the sexton or parish-clerk has a representation of the village church by its side, and the window-tax a small lattice-window; and on the days that they brewed, a small barrel is drawn by the side of the date. And the chief object of my letter is with respect to this last; a barrel is often drawn, and by its side the words, *primò relinitus*, and the date, naturally meaning the day it was tapped; and then shortly after comes another barrel, and to it is written the word *Pandox.*, or sometimes in full *Pandoxavimus*; in some places at the end of the year there is a list to this effect:—

"(1705.)

Memoranda.

- 29. Mar.—*Pandox*°.
- 6. Apr.—*relinit*.
- 28. Apr.—*relinit*.
- 3. May.—*Pandox*°.
- 17. May.—*relinit*.
- 31. May.—*relinit*.
- 5. Jun.—*Pandox*°.

and at the top of the list the figure of a barrel.

I should be glad if any of the readers of your paper could tell me the meaning of the word *Pandoxare*? Whatever it was, it took place about once a month.  
H. B.

[Ducange explains *Pandoxare* "*Cauponam exercere, agere; cerevisiam venum exponere atque adeo conficere.*"]

*Lord Bacon's Metrical Version of the Psalms.*—In old Izaak Walton's *Life of George Herbert*, I find the following passage:—

"He (i. e. Lord Bacon) thought him so worthy of his friendship, that having translated many of the Prophet David's Psalms into English verse, he made George Herbert his patron, by a public dedication of them to him, as the best judge of divine poetry."

Can any one of your numerous readers inform me if these "*Metricals*" are known?—if so it will greatly oblige  
A CORNISHMAN.

*Festival of St. Michael and All Angels.*—Can any of your readers inform me why double second



lessons are appointed in the Book of Common Prayer for the Festival of St. Michael and All Angels? First, among the "lessons proper for Holy-days," we have, at Matins, Acts xii. to v. 20.; and, at Evensong, Jude, v. 6. to v. 16.; and then in the Calendar, coming in ordinary course, we have, at Morning Prayer, Mark ii.; and at evening, 1 Cor. xiv. In every other case, where the second lessons are proper, there are none appointed in the Calendar in ordinary course.

K. M. P.

*Wood-cut Likenesses of Luther and Erasmus.* — Perhaps you will permit me to inquire what are the earliest wood-cut likenesses of Luther and Erasmus. Am I right in supposing that the image of the great Reformer is found for the first time on the verso of the title-page of his treatise *De Captivitate Babylonica Ecclesie*, 4to., s. l. v. a.; and that the wished-for representation of Erasmus may be seen in the small octavo volume, entitled *Bellarminiana Epistolae Erasmi Rot. et Ambrosii Plerique vicissim missarum*, Colon. 1539? Some of your readers will doubtless be acquainted with what seems to be a very accurate and complete performance, the *Vita D. Martini Lutheri Nummis etque Iconibus illustrata*, studio M. Christiani Juncker, 8vo., Francof. 1699. In this work (p. 129.) there is an impression of a medal on which was exhibited the *Imago ad vivam effigiem expressa* of Erasmus, anno 1531.

R. G.

*Anglo-Saxon "Lay of the Phoenix."* — Has any edition of the *Lay of the Phoenix* been published, besides the English version in the *Archæologia*, vol. 30, and that which bears the date, "Copenhagen, Grundtvig, 1840, 8vo"? Can any light be thrown on the doubts respecting the era of the author of this lay? And is there any published edition of the hexameter poem by Lactantius, which is said by Stephens to have suggested the first idea of this beautiful Anglo-Saxon poem?

SELEUCUS.

*C. Agricola, Propugnaculum Anti-Pistorianum.* — Could any of your readers direct me to an accessible library which possesses a copy of Christian Agricola's *Propugnaculum Anti-Pistorianum*, or otherwise give me any account of that treatise?

J. SANSON.

*The Liturgy Version of the Psalms.* — In Beloe's *Anecdotes of Literature* (edition 1807), vol. i. p. 181. and vol. ii. p. 316. are notices of *The Bishops' Bible*, where mention is made of one edition of it containing two different versions of the Psalms. The two statements, however, differ, making it doubtful of what is intended; the first speaking of one edition and the second of another.

Vol. i. p. 181. says —

\* The first edition of this Bible was published in 1568. In this the new translation of the Psalms was

inserted alone. In the second edition the translation of the Great Bible was added in opposite columns, and in a different character."

Vol. ii. p. 316. : —

"Bishops' Bible, first edition, 1568. There is also a double translation of the Psalms, one from what is called the Great Bible, the other entirely a new one."

Will any of your correspondents be so obliging as to state what is the additional version—new or other—there alluded to, other than the present Liturgy version?

X. X.

## MISCELLANIES.

*Sir William Rider.*—"P. C. S. S." is happy to be able to answer one of the questions of "H. F." (at p. 186. No. 12.), by referring him to the *Extracts from the Parish Registers of St. Olave's*, which were published in vol. ii. of the *Collectanea Topographica et Genealogica*. At p. 316., of that volume, he will find the following entry, which pretty nearly determines the date of Sir William Rider's death:—"1611, November 19. Sir William Rider diing at Leyton, had his funerale solemnized in our Church, the hearss being brought from Clothworkers' Hall." In a note to the above entry a further reference is made to Lyson's *Environs*, vol. iv. pp. 160, 161. 165.

## SONNET.

*Written on the opening of the Session, 1847.*

"For him was lever han at his beddes hed  
Twenty bokes clothed in black or red,  
Of Aristotle, and his philosophia,  
Than robes riche, or fidel, or matrie."

CHAUCER.

"Me, poor man! my library  
Was dukedom large enough." — SHAKESPEARE.

Farewell, my trusty leathern-coated friends!  
'Tis fitting, for a while, that we should part;  
For I, as duty points, must shape my ends,  
Obey what reason bids, and not my heart.  
What though 'tis mine to listen in that Hall  
Where England's peers, "grave, rev'rend, po-  
tent," sit,  
To hear the classic words from STANLEY fall,  
BROUGHAM's biting sarcasm, LYNDBURST's po-  
lished wit,  
The measur'd sentence of THE GREAT CALM  
DUKE —

It is not mine to commune with the men.  
Not so when I unfold some favorite book,  
CHAUCER and I grow boon companions then;  
And SHAKESPEARE, deigning at my hearth to sit,  
Charms me with mingled love, philosophy, and wit.

WILLIAM J. THOMS.

*Pilgrimage of Princes — Bernard Calver —  
Passage from Hudibras.* — In reply to Mr. Bern-



champ's query, No. 11. p. 173., *The Pilgrimage of Princes, penned out of Greek and Latine Authors*, London, 1586, 4to., was written by Ludowic Lloyd. See Watt's *Bibliotheca Brit.*, vol. iii. p. 612.

No. 11., p. 167. Mr. Stevens will find some account of "Bernard Calver," in Granger's *Letters*, 8vo., but I have not the book to refer to.

No. 12., p. 177. Menage observes, in speaking of Monsieur Perier's abuse of Horace for running away from the battle of Philippi, "Relictâ non bene parmula," "Mais je le pardonne, parce qu'il ne sait peut-être pas que les Grecs ont dit en faveur des *Fuiars*."

"Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχέσεται."

*Menagiana*, vol. i. p. 248. Amst. 1713.

Perhaps Erasmus translated this "*apophthegme*."

Audley End, Jan. 19. 1850.

BRAYBROOKE.

*Seal of Killigrew, Master of the Revels*. — In the Museum at Sudbury, in the county of Suffolk, is, or was when I made a note of it about three years since, a silver seal with a crystal handle, which is said to have belonged to Killigrew, King Charles's celebrated Master of the Revels. The arms are, argent, an eagle displayed with two heads within a bordure sable bezanty. Crest. A demi-lion sable, charged with three bezants.

BURIENSIS.

*Lacedæmonian Black Broth*. — Your correspondent "W." in No. 11., is amusing as well as instructive; but it does not yet appear that we must reject the notion of coffee as an ingredient of the Lacedæmonian black broth upon the score of *colour* or *taste*.

That it *was* an ingredient has only as yet been mooted as a *probability*.

Pollux, to whom your correspondent refers us, says that ζωμός μελάς was a Lacedæmonian food; and that it was called αιμαρία, translated in Scott and Liddell's *Lexicon*, "*blood-broth*." These lexicographers add, "The Spartan black broth was made with blood," and refer to Manso's *Sparta*, a German work, which I have not the advantage of consulting.

Gesner, in his *Thesaurus*, upon the word "*jus*," quotes the known passage of Cicero, *Tusc. Disp.* v. 34., and thinks the "*jus nigrum*" was probably the αιμαρία, and made with an admixture of blood, as the "*botuli*," the *black* puddings of modern time, were.

Coffee would not be of a much lighter colour than blood. A decoction of senna, though of a red-brown, is sometimes administered in medicine under the common name of a "*black* dose."

As regards the *colour*, then, whether blood or coffee were the ingredient, the mess would be sufficiently dark to be called "*black*."

In respect of *taste*, it is well known, from the story told by Cicero in the passage above referred

to, that the Lacedæmonian black broth was *disagreeable*, at least to Dionysius, and the Lacedæmonians, who observed to him that he wanted that best of sauces, hunger, convey a confession that their broth was not easily relished.

The same story is told with a little variation by Stobæus, *Serm.* xxix., and Plutarch, *Institut. Lacedæmon.*, 2. The latter writer says, that the Syracusan, having tasted the Spartan broth, "spat it out in disgust," δυσχεράναντα ἀποπτύσαι.

It would not have been unlike the Lacedæmonians purposely to have established a disagreeable viand in their system of public feeding. Men that used iron money to prevent the accumulation of wealth, and, as youths, had volunteered to be scourged, scratched, beat about, and kicked about, to inure them to pain, were just the persons to affect a nauseous food to discipline the appetite.

R. O.

*Lacedæmonian Black Broth*. — I should be glad to know in what passages of ancient authors the Lacedæmonian black broth is mentioned, and whether it is alluded to in such terms as to indicate the nature of the food. It has occurred to me that it is much more probable that it was the same *black broth* which is now cooked in Greece, where I have eaten of it and found it very good, although it looked as if a bottle of ink had been poured into the mess.

The dish is composed of small cuttle-fish (with their ink-bags) boiled with rice or other vegetables.

W. C. TREVELYAN.

Edinburgh, Jan. 13. 1850.

#### ON A LADY WHO WAS PAINTED.

(From the Latin.)

It sounds like paradox — and yet 'tis true,  
You're like your picture, though it's not like you.

RUFUS.

*Bigotry*. — The word Bigotry pervades almost all the languages of Europe, but its etymology has not been satisfactory to Noah Webster. The application of it is generally intelligible enough; being directed against those who pertinaciously adhere to their own system of religious faith. But as early as the tenth century it appears, that the use of the word Bigot, originated in a circumstance, or incident, unconnected with religious views. An old chronicle, published by Duchesne in the 3rd vol. of his *Hist. Francorum Scriptores*, states, that Rollo, on receiving Normandy from the King of France, or at least of that part of it, was called upon to kiss the foot of the king, a ceremony, it seems, in use not at the Vatican only; but he refused "unless the king would raise his foot to his mouth." When the counts in attendance admonished him to comply with this usual form of accepting so valuable a fief, he still de-

clined, exclaiming in pure Anglo-Saxon, "Not He, By God," — *Ne se bigoth*; "quod interpretatur," says the chronicler, "non [ille] per Deum." The king and his peers, deriding him, called him afterwards Bigoth, or Bigot, instead of Rollo. "Unde Normanni," adds the writer, who brings his history down to the year 1137, "adhuc Bigothi dicuntur." This will account for the prepositive article "Le" prefixed to the Norman Bigods, the descendants of those who followed William the Conqueror into England, such as Hugh Le Bigod, &c. Among other innovations in France, the word Bigotisme has been introduced, of which Boiste gives an example as combined with Philosophisme:—"Le Bigotisme n'est, comme le Philosophisme, qu'un Egoïsme systématique. Le Philosophisme et le Bigotisme se traitent comme les chiens et les loups; cependant leurs espèces se rapprochent, et produisent des monstres."

Oxford.

J. I.

*Gowghe's Dore of Holy Scripture.*—If your correspondent "F. M." (No. 9. p. 139.) has not received a reply to his third query, I beg to submit that he will find the perusers of Gowghe's work to be the individuals mentioned in different portions of Foxe's *Acts and Monuments*, vol. v. edit. 8vo. pp. 414. 449. 482.; the less intelligible names, "Doctor Barons, Master Ceton," being intended for Dr. Barnes and Alexander Seton. Anyhow, this reference may, it is hoped, lead to a fuller discovery of the parties intended.

NORRIS.

*Reinerius Saccho.*—Your correspondent "D." (No. 7. p. 106.) will find some account of Reinerius Saccho, if the source is accessible, in Quetif and Echard's *Scriptores Ord. Prædicatt.* tom. i. 154.

N.

*Discurs Modest.*—Your correspondent "A. T." (No. 9. p. 142.) may be informed that there can be no reasonable doubt, that the original authority, for *Rem transubstantiationis patres ne attigisse quidem*, is William Watson in his *Quodlibet*, ii. 4. p. 31.; that the *Discurs. Modest. de Jesuitis* borrowed it from him; that Andrews most probably derived it from the borrower; and that the date of the *Discurs. &c.* must, therefore, be between 1602 and 1610. Probably there may be a copy in the Lambeth Library; there is none in the Bodleian, British Museum, or Sion College, and Placcius affords no reference. The author may never have been known.

N.

*Defoe's Tour through Great Britain.*—I am much obliged to your correspondent "D. S. Y." for the suggestion that the *Tour through Great Britain, by a Gentleman*, from which I sent you some extracts relating to the Ironworks of Sussex, is from the graphic pen of Daniel Defoe. On referring to the list of his writings, given in vol. xx.

of C. Talbot's edition of Defoe's Works, I find this idea is correct. Chalmers notices three editions of the work, in 1724, 1725, and 1727, (numbered in his list "154," "156," "163,") and remarks that "all the subsequent editions vary considerably from the original" of 1724. He states that "this work is frequently confounded with 'John Macky's Journey through England, in familiar Letters from a Gentleman here to his Friend abroad,' 1722." I may take this opportunity of mentioning that, in the first volume of Defoe's work, there are some very interesting particulars of the skirmish at Reading, between the troops of the Prince of Orange and the Irish forces of James II., and the panic known as the "Irish night," which deserve to be consulted by Mr. Macaulay, for the next edition of his History. The whole work will well repay a perusal, and what is there of Defoe's writing which will not?

D. S.

*Muffins.*—The correspondent who, in No. 11., p. 173., inquires the origin of the word "Muffin," is referred to Urquhart's *Pillars of Hercules*, vol. ii. p. 143., just published, where he will find a large excursus on this subject. The word, he avers, is *Phœnician*: from *maphula*, one of those kinds of bread named as such by Athenæus. "It was a cake," says Athenæus, "baked on a hearth or gridle." He derives this by taking away the final vowel, and then changing *l* for *n*; thus: "maphula," "maphul," "mufun!!!"

In this strange book there are fifty other etymologies as remarkable as this. The author plainly offers them in hard earnest. This is something worth noting.

V.

*By Hook or Crook.*—"As in the phrase 'to get by hook or crook;' in the sense of, to get by any expedient, to stick at nothing to obtain the end; not to be over nice in obtaining your ends—*By hucke o'er krooke*; g. e. *by bending the knees, and by bowing low*, or as we now say, by bowing and scraping, by crouching and cringing."—Bellenden Ker's *Essay on the Archæology of our Popular Phrases and Nursery Rhymes*, vol. i. p. 21. ed. 1837.

I wish your correspondent, "J. R. F.," had given a reference to the book or charter from which he copied his note.

Has Mr. B. Ker's work ever been reviewed?

MELANION.

[Mr. Ker's book was certainly reviewed in *Fraser's Magazine* at the time of its appearance, and probably in other literary journals.]

*By Hook or by Crook.*—I have met with it somewhere, but have lost my note, that Hooke and Crooke were two judges, who in their day decided most unconscientiously whenever the interests of the crown were affected, and it used to be said that the king could get anything by Hooke

or by Crooke. Query, is *this* the origin of the phrase?

If I cannot give my authority, perhaps "J. R. F." may be able to give *his*, for deriving it from "*Forest Customs*." H. T. E.

*El Buscapé*. — A very full and able disquisition on the subject of Mr. Sison's query (No. 11, p. 171.), respecting *El Buscapé*, will be found in the appendix to a work which is just published, viz. Ticknor's *History of Spanish Literature*, vol. iii. Appendix D. 371. *et seq.* That writer, whose opinion is entitled to credit as that of a consummate student of Spanish letters, and who gives good reasons for his conclusions in this instance, pronounces against the authenticity of the poor little pamphlet recently put forth as belonging to Cervantes.

Those who take an interest in Spanish literature will find this book of Ticknor's a most valuable contribution to their knowledge of its whole compass, and worth "making a note of." V.

*Richard of Cirencester, &c.* — *Bishop Barlow*. — Your correspondent "S. A. A." (No. 6, p. 93), who is desirous of further information respecting Richard of Cirencester, will, I am sure, peruse with much interest and gratification a dissertation on that writer by K. Wex, which first appeared in the *Rheinisches Museum für Philologie* for 1846, and was shortly after translated and inserted in the *Gentleman's Magazine*, with valuable notes by the translator. — Respecting the writers of notes on the margin of books, few notes of the kind, I apprehend, deserve better to be collected and published than those by the very learned Bishop Barlow, Provost of Queen's College from the year 1657 to 1677, and who left the chief part of his library to that society. The rest of his books, being such as were not in the Bodleian, he bequeathed to that library, of which he was for some years the librarian. The *Biographia Britannica* represents him to have been "an universal lover and favourer of learned men, of what country or denomination soever." J. M.

Oxford.

*Rev. J. Edwards on Metal for Telescopes*. — "T. J." informs the correspondent who inquired (No. 11, p. 174.) respecting this valuable paper, that it was printed in the *Nautical Almanac* for 1787. E. B. Pritch adds, "A *Treatise on Optical Instruments*, published about twenty years ago by the Society for the Diffusion of Useful Knowledge, contains much useful and general information upon this subject; and it is stated in that work that Mr. Edwards's treatise, which is now very scarce, is republishing in the *Technological Repository*." While "G. B. S." furnishes the information that the treatise in question may be procured from Mr. Murray, of Albemarle Street.

*Ordination Pledges*. — In reply to the inquiry of "CLERICUS" (No. 10, p. 166.) for manuals containing a complete list of Ordination Pledges, may be mentioned Johnson's *Clergyman's Vade Mecum*, 2 vols. 12mo., and Williams's *Laws relating to the Clergy, being a Practical Guide to the Clerical Profession on the Legal and Canonical Discharge of their various Duties*, 8vo. The author of this useful work, which appears not to have been seen by Lowndes, says, in his advertisement, "The works which are already extant on Ecclesiastical Law, being either too diffuse or too concise for ready reference and practical use, the compiler of this volume has endeavoured to remedy this defect by the publication of the following compendium."

T. J.

#### NOTES ON BOOKS, SALES, CATALOGUES, &c.

The Percy Society have just issued *A New and Mery Enterlude called the Triall of Treasure*, from the edition printed at London by Thomas Purfoot, 1567, edited by Mr. Halliwell. The other works issued by the Society since May last (when the year's subscription became due) have been *A Poem (satirical) of the Times of Edward II.*, edited by the Rev. C. Hardwick, from a MS. at St. Peter's College, Cambridge, of which a less perfect copy from an Edinburgh MS. was printed by Mr. Wright, in the volume of *Political Songs*, edited by him for the Camden Society; *Notices of Fugitive Tracts and Chap-Books, printed at Aldermay Churchyard, Bow Churchyard, &c.* by Mr. Halliwell; *The Man in the Moone, or The English Fortune Teller*, edited by the same gentleman, from the unique copy printed in 1609, now in the Bodleian; and lastly, *The Religious Poems of William de Shoreham, Vicar of Chart-Sutton in Kent, in the Reign of Edward II.*, edited by Mr. Wright, from a contemporary manuscript.

It is doubtful whether Mr. Shaw's skill as an artist, fidelity as a copyist, or taste in the selection of his subjects, entitle him to the higher praise. We leave to those who are familiar with his *Dresses and Decorations of the Middle Ages*, and other admirable productions, the settlement of this point. He has just published the first number of a new work, *The Decorative Arts of the Middle Ages*, the object of which is to exhibit the peculiar features and general characteristics of decorative art, from the Byzantine or early Christian period to the decline of that termed the *Renaissance*. This beautiful work — for beautiful it is — is extremely well timed, as it appears at a moment when our manufacturers who desire to display their skill at the great exhibition of 1851, must be most anxious to see "the principles by which our ancestors controlled their genius in producing articles of taste and beauty, from the precious metals, from enamels, from glass, from embroidery,

and from the various other textures and materials on which they delighted to lavish their skill and ingenuity (both for the various services of the Church, and also as accessories to the luxuries of the wealthy of all classes). The present number contains: 1. "An exquisite Cup, designed by Holbein for Queen Jane Seymour;" 2. "Stained Glass of the 13th Century, from the Cathedral of Chartres;" 3. "An exquisite Specimen of Embroidery (of the date of 1554), from a picture of Queen Mary belonging to the Society of Antiquaries;" and, 4. "Iron-work from the Tomb of Eleanor of Castile." It will be seen, from this enumeration of them, how varied and well selected are the subjects of this new work of Mr. Shaw, and how well they are adapted to answer the end which he has in view.

Messrs. Leigh Sotheby & Co. will sell on Thursday next, and the two following days, "The valuable and select Library of William Ashby Ashby, Esq., of Queenby Hall, Leicestershire," consisting of standard works in English history, and the best editions of Latin, Italian, and French Classics, &c. all in the choicest old morocco, russia, and other handsome bindings.

We have received the following Catalogues:—

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#### NOTICES TO CORRESPONDENTS.

T. S. D. (with many thanks.) We will communicate privately as soon as possible

COMMUNICATIONS RECEIVED. — W. Hobson. — G. M. — C. H. — T. T. W. — J. J. — Balch. — C. H. C. — A. G. — J. O. H. — H. K. —

G. W. (yes). — A. P. R. — W. C. jun. — P. C. S. S. — R. S. S. — E. L. N. — J. F. M. — J. G. — J. W. G. G. — Q. D. — Nao. — W. P. P. — J. C. — G. W. — Hermes. — J. R. F. — B. C. (Norwich). — A. H. E. — Rufe. — J. J. — J. M. — C. B. — C. H. — A. B. — J. P. jun. — H. W. — G. O. — R. C. — Search. — F. M. — Melanion.

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## ENGLISH AND AMERICAN REPRINTS OF OLD BOOKS.

Most people are aware of the great demand there is for English literature, and indeed for all literature in the United States: for some years the anxiety of persons in that part of the world to obtain copies of our early printed books, prose, poetry, and plays, has been well known to such as collect and sell them on this side of the water. Where American purchasers could not obtain original editions they have, in all possible cases, secured reprints, and they have made some themselves.

Not very long since a present of a most creditable and well-edited republication of "Four Old Plays" was sent to me from Cambridge, U. S., consisting of "Three Interludes: *Thersytes*, *Jack Jugler*, and Heywood's *Pardoner and Frere*; and *Jocasta*, a tragedy by Gascoigne and Kinwelmarsh." They are preceded by a very well written and intelligent, and at the same time modest, Intro-

duction signed F. J. C., the initials of Mr. Francis James Child; who in fact was kind enough to forward the volume to me, and who, if I am not mistaken, was formerly a correspondent of mine in a different part of the republic.

My particular reason for noticing the book is to impress upon editors in this country the necessity of accuracy, not only for the sake of readers and critics here, but for the sake of those abroad, because Mr. Child's work illustrates especially the disadvantage of the want of that accuracy. It so happens that two, if not three, of the pieces included in the Cambridge volume, are absolutely unique, and are now in the library of the Duke of Devonshire. They went through my hands some years ago, and as they had been previously reprinted in London (two of them for the Roxburghe Club), I took the opportunity of collating my copies of them. The third interlude, which was not reprinted for any society, but as a private speculation, "by George Smeeton, in St. Martin's Church-yard," is Heywood's *Pardoner and Frere*, the full title of which is "*A mery playe betwene the pardoner, and the frere, the curate and neybour Pratte.*" The original copy has the following imprint: "Imprynted by Wyllyam Rastell the v. day of Apryll, the yere of our lorde, M. CCCC. xxx III."

The reprint by Smeeton is in black letter, and it professes to be a fac-simile, or as nearly so as possible; and although it consists of only eight leaves, it contains no fewer than forty variations from the original, all more or less important, and one of them the total omission of a line, so that the preceding line is left without its corresponding rhyme, and the sense materially injured.

Unfortunately, Mr. Child reprinted in America from this defective reprint in England: but his sagacity prevented him from falling into some of the blunders, although it could not supply him with the wanting line; and his notes are extremely clear and pertinent. I shall not go over the thirty-nine other errors; but I shall just quote the passage as it stands in the (as far as I know) unique copy, now deposited at Devonshire House, and supply in italics the necessary line. It occurs in a speech by the Pardoner, near the end, where he is praising one of his relics:—

"I wyll adely more, with the syght of it  
Than wyll all the pratyngs of holy wryt;  
For that except that the precher, hym selfe lyue well,  
His predycacyon wyll helpe neuer a dell,  
And I know well, that thy lyuyng is nought:  
Then art an apostate, if it were well taught,  
An homycyde thou art I know well inoughe," &c.

The line omitted is the more remarkable, because it contains an instance of the employment of a word very old in our language, and in use in the best periods of our prose and poetry: "apostata" is explained in the *Promptorium*, is found in Skelton and Heywood, and so down to the time of Massinger, who was especially fond of it.

How many copies were issued of Smeeton's reprint of *The Pardoner and the Frere*, I know not; but any of your readers, who chance to possess it, will do well to add the absent line in the margin, so that the mistake may be both rectified and recorded. I was not aware of Mr. Child's intention to re-publish the interlude in the United States, or I would long ago have sent him the correction, as indeed I did, a day or two after I received his volume. It was, nevertheless, somewhat ungracious to thank him for his book, and at the same time to point out an important error in it, for which, however, he was in no way responsible.

Kennington, Jan. 26. 1850. J. PATER COLLIER.

#### CATACOMBS AND BONE-HOUSES.

Without attempting to answer the queries of Mr. GATTY, (No. 11. p. 171.) I venture to send a note on the subject. I believe it will generally be found that the local tradition makes such collections of bones to be "the grisly gleanings of some battle-field." One of the most noteworthy collections of this kind that I have seen is contained in the crypt of Hythe Church, Kent, where a vast quantity of bones are piled up with great regularity, and preserved with much care. According to a written statement suspended in the crypt, they are the relics of Britons and Saxons slain in a battle fought on the beach in the sixth century; the local tradition is nearly to the same effect, but of course is of little value, as it has most likely arisen from or been conformed to this "written chronicle:" both writing and tradition must indeed be regarded with distrust. It is affirmed in the neighbourhood that the bones were dug up from the beach; but I, at least, could hear of no tradition as to the period when they were exhumed. Perhaps some resident will ascertain whether any such exists.

The bones have all the appearance of considerable antiquity; yet they are in excellent preservation. The skulls are remarkably white and perfect, and are altogether a very curious collection, differing greatly in size, form, and thickness. The holes and fractures in many of

them (made evidently during life) leave no doubt that they belonged to persons who met with a violent death.

I will not pretend to reply to the concluding queries of your correspondent, but I would just remark that, from what we know of the feeling of our ancestors respecting the remains of the dead, it appears probable that if from any cause a large quantity of human bones were found, or were from any cause obliged to be disturbed, some ecclesiastic or pious layman would take measures to have them removed to some consecrated spot where they might be safe from further molestation. They would hardly be treated in any such manner as Dr. Mantell states the bones removed by the railway engineers from the Priory ground at Lewes were treated. I remain, sir, your very obedient servant,

J. T.  
Sydenham, Jan. 21. 1850.

#### LINES ATTRIBUTED TO HUDIBRAS.

Perhaps the following extract from a volume entitled *The Relics of Literature*, published by Boys and Co., Ludgate Hill, 1820, may prove interesting, as further illustrating the so frequently disputed passage which forms the subject matter of your first article in No. 12. :—

"Few popular quotations have more engaged the pens of critics than the following:—

'For he that fights and runs away  
Will live to fight another day.'

These lines are almost universally supposed to form a part of *Hudibras*; and, so confident have even scholars been on the subject, that in 1784 a wager was made at Bootle's, of twenty to one, that they were to be found in that inimitable poem. Dodsley was referred to as the arbitrator, when he ridiculed the idea of consulting him on the subject, saying, 'Every fool knows they are in *Hudibras*.' George Selwyn, who was present, said to Dodsley, 'Pray, sir, will you be good enough, then, to inform an old fool, who is at the same time your wise worship's very humble servant, in what canto they are to be found?' Dodsley took down the volume, but he could not find the passage; the next day came, with no better success; and the sage bibliophile was obliged to confess, 'that a man might be ignorant of the author of this well-known couplet without being absolutely a fool.'

I have also the following memorandum in a common-place book of mine, but I do not remember from what source I transcribed it many years past:—

"The couplet, thus erroneously ascribed to the author of *Hudibras*, occurs in a small volume of Miscellaneous Poems, by Sir John Mennis, written in the reign of Charles the Second, which has now become extremely scarce. The original of the couplet may, however, be traced to much higher authority, even to Demosthenes, who has the following expression:—

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to "dissipanda" in the will itself. I once had occasion to take a copy of this will, and found the variations between the two copies trifling.

J. E. B. MAYOR.

[We shall be obliged by our correspondent forwarding, at his convenience, the proposed copies of Baker's MS. notes.]

#### THE PURSUITS OF LITERATURE.

Many years ago, the satirical poem, entitled *The Pursuits of Literature*, engaged public attention for a very considerable time; the author concealed his name; and from 1796 at least to 1800, the world continued guessing at who could be the author. Amongst the names to which the poem was ascribed were those of Anstey, Colman, Jun., Coombe, Cumberland, Harry Dampier, Goodall, Huddersford, Knapp, MATHIAS, Mansell, Wrangham, Stephen Weston, and many others, chiefly Etonians. George Steevens, it is believed, fixed upon the real author at an early period: at least in the *St. James's Chronicle*, from Tuesday, May 1. to Thursday, May 3. 1798, we find—

#### THE PURSUER OF LITERATURE PURSUED.

"*Hic niger est.*"

- "With learned jargon and conceit,  
With tongue as prompt to lie as  
The veriest mountebank and cheat,  
Steps forth the black \* \* \* \* \*
- "At first the world was all astounded,  
Some said it was *Elias*:  
But when the riddle was expounded,  
'Twas little black \* \* \* \* \*
- "This labour'd work would seem the job  
Of hundred-handed *Gyas*;  
But proves to issue from the nob  
Of little black \* \* \* \* \*
- "Through learned shoals of garbled Greek  
We trace his favourite bias,  
But when the malice comes to speak,  
We recognise \* \* \* \* \*
- "What strutting *Bantam*, weak but proud,  
E'er held his head so high as  
This pigmy idol of the crowd,  
The prancing pert \* \* \* \* \*
- "Τούτο το Βιβλίον, he'll swear,  
Is πλεον της σοφίας,  
But men of sense and taste declare  
'Tis little black \* \* \* \* \*
- "Oh! were this scribbler, for a time,  
Struck dumb like *Zacharias*,  
Who could regret the spiteful rhyme  
Of little black \* \* \* \* \*
- "Small was his stature who in fight  
O'erthrew the great *Darius*,  
But small in genius as in height  
Is little black \* \* \* \* \*."

"Say, could'st thou gain the butt of sack  
And salary that *Pye* has,  
Would it not cheer thy visage black,  
Thou envious rogue \* \* \* \* \*?"

"When next accus'd deny it not!  
Do think of *Ananias*!

Remember how *he* went to pot,  
As thou may'st, friend \* \* \* \* \*."

"BARACHIAS."

I am, &c., your humble servant,

H. E.

#### QUERIES.

##### BARRYANA.

The inquiries of "DRAMATICUS" and others in your number for Nov. 10., prompt me to say that should any of your correspondents happen to possess information answering the following queries, or any of them, I shall be thankful to share it.

1. What became of the natural child of Elizabeth Barry, the actress, who died 1713; and whether the Earl of Rochester, its father, was really Wilmot (as Galt assumes) or Hyde, on whom that title was conferred at Wilmot's death? The former mentions a natural daughter in his last will; but he names it "Elizabeth Clerke," and does not allude to its mother. Mrs. Barry's will mentions no kindred whatever. But Galt describes her as daughter of Edward Barry, Esq., a barrister of Charles I.'s reign.—Who was he? Spranger Barry, the actor of fifty years later, Sir William Betham and myself have succeeded in connecting satisfactorily, and legitimately, with the noble house of Barry, Lord Santry; but I cannot as yet show that Mrs. E. Barry inherited her theatrical talent from an identical source.

2. Of what family was Mr. Barry, the Secretary to the Equivalent Company, who died about 1738? I possess immense collections on the name of Barry, but I cannot identify any London will or administration as this individual's.

3. Whether Sir Robert Walpole's Secret Government Lists of the Pretender's adherents, agents, and emissaries in London (who were supposed to be under the evil-eye of Jonathan Wild) still exist, and are accessible?

WILLIAM D'OYLY BAYLEY.

Coatham, Yorkshire, 1849-50.

#### NINE QUERIES.

1. *Book-plate*.—Whose was the book-plate with the following device:—An eagle or vulture feeding with a snake another bird nearly as large as herself; a landscape, with the sea, &c., in the distance: very meanly engraved, in an oval, compassed with the motto, "*Pietas homini tutissima virtus*"?

2. *Addison's Books*.—I have two or three volumes, bound apparently at the beginning of

the last century, with a stamp on the cover, consisting of J. A., in a cursive character, within a small circle. Was this the book-stamp of Joseph Addison?

3. *Viridis Vallis*.—Where was the monastery of "Viridis Vallis," and what is its vernacular name?

4. *Cosmopoli*.—Has *Cosmopoli* been ever appropriated to any known locality? Archdeacon Cotton mentions it among the pseudonyms in his *Typographical Gazetteer*. The work whose real locality I wish to ascertain is, *Sandii Paradox*. iv. *Evang.* 1670. 1 vol. 8vo.

5. *Seriopoli*.—The same information is wanting respecting "Seriopoli; apud Entrapelios Impensis Catonis Uticensis;" which occurs in the title-page of "Seria de Jocis," one of the tracts connected with the Bollandist controversy.

6. *Early Edition of the Vulgate*.—Where is there any critical notice of a very beautiful edition of the Vulgate, small 4to., entitled "Sacra Biblia, cum studiis ac diligentia emendata:" in the colophon, "Venetiis apud Jolitos, 1588"? The preface is by "Johannes Jolitus de Ferrariis." The book is full of curious wood-cuts. This is not the book mentioned in Masch's *Le Long* (part ii. p. 229.), though that was also printed by the Gioliti in 1588; as the title of the latter book is "Biblia ad vetustissima Exemplaria castigata," and the preface is by Hentenius.

7. *Identity of Anonymous Annotators*.—Can any of the correspondents of "NOTES AND QUERIES" point out to a literary Backwoodsman, like myself, any royal road towards assigning to the proper authors the handwriting of anonymous annotations in fly leaves and margins? I have many of these, which I should be glad to ascertain.

8. *Complutensian Polyglot*.—In what review or periodical did there appear, some time ago, a notice of the supposed discovery (or of conjectures as to the existence) of the MSS. from which the "Complutensian Polyglot" was compiled, involving, of course, the repudiation of the common story of the rocket maker of Alcalá? Has any further light been thrown on this subject?

9. *Blunder in Malone's Shakspeare*.—Has any notice been taken of the following odd blunder in Malone's *Shakspeare*, Dublin ed. 1794?

In vol. ii. p. 138. the editor, speaking of John Shakspeare's will (the father of William), says, "This extraordinary will consisted of fourteen articles, but the first leaf being unluckily wanting, I am unable to ascertain either its date, or the particular occasion on which it was written." He then gives a copy of the will, beginning at the third article, in the middle of a sentence, thus: ". . . at least spiritually." Now, in the first vol. p. 154. is a document, professing to be William Shakspeare's will. But of this the first three

paragraphs belong to John Shakspeare's will, his name being mentioned in each; and the third concludes with the words "at least spiritually." The fourth paragraph, to the end, belongs to William Shakspeare's will, as given in Johnson and Stevens's editions. This is a palpable instance of editorial carelessness: Mr. Malone had mixed the two documents, mislaid the first portion of the transcript of William Shakspeare's will, and then neglected to examine the postscript, or he must have found out his mistake.

Was this error acknowledged or corrected in any subsequent edition? JOHN JEBB.

#### MINOR QUERIES.

*Mowbray Coheirs*.—Collins in his *Peerage* (ed. Brydges, 1812), says, at p. 18., speaking of Thomas Duke of Norfolk:—

"In 15 Henry VII. he made partition with Maurice, surviving brother of William Marquiss of Berkeley (who died issueless), of the lands that came to them by inheritance, by right of their descent, from the coheirs of Mowbray, Duke of Norfolk;"

and quotes, as his authority, *Commun. de T. Pasch. 15 Henry VII., Rot. 1.*

The roll of the whole year referred to has been examined, without finding any notice of the subject.

Should any of your readers have met with the statement elsewhere, it may happen that there is some error in Collins's reference to his authority; and a clue to the right roll, or any other notice of the division of this great inheritance, will be acceptable.

*Draytone and Yong*.—The following note was found by me among the Exchequer Records, on their sale and dispersion, a few years ago:—

"I praye you fellowe Draytone do so myche for me as to Resave all syche moneye as is dewe to me from the handes of Ser Vincente Skyner Knyghte or else wheare from thos offysers of the exchequer And this shalbe yvr discharge. Written the laste daye of Janvarye 1607.

"Henry Yong."

Can any of your subscribers inform me who the writer was? Mr. Payne Collier states that there was an interlude-maker of the name of Henry Yong in the reign of Henry VIII. Is it likely that the note was addressed to Michael Drayton?

Upper Norton Street, Jan. 23. 1850. ROBT. COLL.

*The Fraternity of Christian Doctrine*.—I think I see some names among your correspondents who might inform me where I shall find the fullest account of the Fraternity of Christian Doctrine, established by St. Charles Borromeo in the diocese of Milan. I am acquainted with the regulations for their establishment in *Acta Concil. Mediol.*, and with the incidental notices of them which



occur in Borromeo's writings, as also in the later authors, Bishop Burnet, Alban Butler, and Bishop Wilson (of Calcutta). The numbers of the Sunday schools under the management of the Confraternity, the number of teachers, of scholars, the books employed, the occasional rank in life of the teachers, their method of teaching, and whether any manuals have ever been compiled for their guidance—are points upon which I would gladly gather any information.

C. F. S.

*Treatise by Engelbert, Archbishop of Treves.*—Bishop Cosin (in his *Hist. Trans.* cap. vii. § 12.) refers to *Engelb. Archiep. Trevirensis, ap. Goldasti Imper.* tom. i. In Goldast's *Politica Imperialia* there is a treatise by S. Engelb. Abb. *Admontensis* in Austria: but I find neither the author referred to, nor the treatise intended, by Cosin. According to Eisengrein, who is followed by Possivinus, there were two Engelberts; viz. Engelbertus, S. Matthei Treverensis, Benedictine possessionis Abbas, patria *Mosellanus*, who lived A. D. 987; and S. Engelbert, who flourished A. D. 1157, and who is described as *Admontensis Benedictine possessionis Abbas, Germanus*. Can any of your correspondents kindly direct me to the intended treatise of the Archbishop of Treves? J. SANSON.

Oxford, Jan. 2, 1850.

*New Year's Day Custom.*—I shall be glad if any of your readers can inform me of the origin and signification of the custom of carrying about decorated apples on New Year's Day, and presenting them to the friends of the bearers. The apples have three skewers of wood stuck into them so as to form a tripod foundation; and their sides are ornamented with oat grains, while various evergreens and berries adorn the top. A raisin is occasionally fastened on each oat grain, but this is, I believe, an innovation. SELEUCUS.

*Under the Rose.*—That the English proverbial expression, *Under the Rose*, is derived from the confessional, is, I believe, generally admitted: but the authorship of the well-known Latin verses on this subject is still, as far as I am aware, a *cesata questio*, and gives a somewhat different and *tantalum* \* meaning to the adage:—

"Est Rosa flos Veneris, quem, quo suafurta lateant,  
Harpocrati, Mater dona, dicavit Amor.  
Inde rosum membra hospes suspendit amicus,  
Conviva ut sub eâ dicta tacenda sciant."

Can any of your correspondents obligingly inform me to whom these not inelegant or unclassical lines are to be attributed? ARCHÆUS.

Wiesbaden, Dec. 15, 1849.

*Norman Pedigrees.*—Can any gentleman inform me where (in what book) may be found the situa-

tion of the places from which the companions of William the Norman took their names? Such French names as have *De* prefixed—in fact, a *Gazetteer*? Also, where may be found—if such exist—pedigrees of the same worthies? B.

*Dr. Johnson's Library.*—I have long wanted to know what became of the library of Dr. Samuel Johnson (of our city), or if he had any considerable collection of books. Perhaps some of your correspondents would answer both these queries. I happen to have a few, some of which were used in compiling his Dictionary, and are full of his marks, with references to the quotations, most of which are to be found in the Dictionary. I have also his own Prayer-Book. T. G. LOMAX.

Lichfield, Jan. 11, 1850.

*Golden Frog.*—In the church of Boxstead, in the county of Suffolk, there is a large and very handsome monument of marble, in a niche of which stands, in full proportion, a man in armour, his head bare, with moustaches and a tuft on his chin; in his right hand he holds a truncheon, and by his side is his sword; his armour is garnished with gold studs, and his helmet stands on the ground behind him; from his right ear hangs a *gold frog*.

This monument was erected in memory of Sir John Poley, of Wrongay, in Norfolk, knight, who died in 1638, at the age of upwards of eighty, having served much abroad under Henry IV. of France, Christian, King of Denmark, &c., and in Queen Elizabeth's service against the Spaniards.

"Illius ante alios cepit eum dextra Gades  
Militis Angliaci, et fulmina sensit Iberia."

I send you this detail, in hopes that some of your correspondents may be able to explain the ornament in his ear, whether it be the badge of any order, and whether any other instance is known of its use. There is in Boxstead Hall, the seat of the very ancient family of Poley, a portrait of Sir John having the same ornament. D.

*Singular Motto.*—Being at Cheltenham in the summer of 1811, I saw a chariot standing in an inn yard, on the panels of which, under a coat of arms, apparently belonging to some foreign family, was the following on a scroll, in the nature of a motto:—"o e m n 3—o n o n æ. 7 a n o—7 e m u 3." If any of your correspondents can inform me what is its meaning, and if it be a motto, to what family it belongs, he will oblige P. H. F.

Stroud.

*Sir Stephen Fox.*—Will any of your intelligent correspondents inform me whether Sir Stephen Fox, the ancestor of the present Lord Holland and the Earl of Ilchester, had any brothers or sisters, and if so, whether they had any children, and who are the legal representatives of those collateral branches, if any? VULPES.

\* See Pindar's First Olympic Ode.

*Antony Alsop.*—Will any of your correspondents kindly tell me who Antony Alsop was? A thin 4to. volume of Latin Odes was published in 1753, with the following title: "Antonii Alsopi *Ædis Christi olim Alumni Odarum Libri Duo*," Londini, 1753. They are extremely elegant, and deserving the attention of all lovers of Latin poetry. I have also another volume, "Latin and English Poems, by a Gentleman of Trinity College, Oxford." 4to. London, 1738. In this latter volume, with but two or three exceptions, the poems are very obscure, yet I find one or two of Alsop's odes in it. Could any of your readers tell me if both volumes are by the same author? Was Alsop at Trinity College and subsequently a student of Christ Church? R. H.

*Derivations of "Calamity," and "Zero;" and meaning of "Prutenice."*—Will some of your correspondents give the derivations of Calamity and Zero; also the meaning of the word Prutenice, used by Erasmus Rheinholt, in his astronomical work on the *Motions of the Heavenly Bodies*? F. S. MARTIN.

*Jew's-Harp.*—What is the origin of the term Jew's-Harp, applied to a well-known musical toy? MELANION.

*Sir. G. Wyattville.*—J. P. would be glad to be informed in what year Sir. G. Wyattville was knighted?

*Sparse.*—As I am "less an antique Roman than a Dane," I wish to know what authority there is for the use of this word, which is to be found in a leading article of *The Times*, January 8th, 1850?—"A sparse and hardy race of horsemen." I should like to see this among the Queries, but I send it as a protest.

"Hostis et Peregrinus unus et idem."

C. FORBES.

*The word "Peruse."*—I find the word *Peruse* employed as a substantive, and apparently as equivalent to *Examination*, in the following part of a sentence in the martyr Fryth's works, Russell's ed., p. 407:—"He would have been full sore ashamed so to have overseen himself at Oxford, at a peruse."

Can any of your correspondents cite a corresponding instance of its use, or say whether it is still retained at Oxford as the name of any academic exercise? H. W.

*French Maxim.*—Who is the author of the following French saying?—

"L'hypocrisie est un hommage que le vice rend à la vertu." R. V.

*Ave Trici and Gheese Ysenoudi.*—If "S. W. SINGER" can give information as to what convent,

English or foreign, the sisters *Ave Trici* and *Gheese Ysenoudi*, mentioned in his note on Odoth, state themselves (or are assumed) to have belonged, he will much oblige, by doing so, H. L. B.

*A Latin Verse.*—Every body has seen the following quotation—

"Tempora mutantur, nos et mutamur in illis,"

and every body thinks he knows from whence it is taken. Which of your readers can verify it? E. V.

*Table Book.*—Can any of your readers refer me to a museum containing a specimen of an ancient *table-book*? Douce had one, which was in Mr. Rodd's catalogue, but now sold; and Hone also possessed one. These two, and another in the hands of a friend of mine, are the only specimens I have heard of; but they are not quite as old or as genuine as one could wish. J. O. HALLIWELL.

*Origin of Name "Polly."*—Will you allow me to ask how persons of my name came to be called *Polly*? MARY.

*Tomlinson, of Southwingfield, Derbyshire.*—The parochial register of the parish of Southwingfield, in the county of Derby, contains, among its earliest entries (A.D. 1586), the name of Tomlinson, as then resident therein. The family, to the present time, continues to reside within the parish, as respectable yeomen, and has thence extended itself to many of the neighbouring parishes, as well as to more distant localities. Blore's *History of Southwingfield* makes no mention of such a family connected with the parish, as tenants or otherwise; nor does it appear that there is at present any family of Tomlinson bearing arms that can have been derived from any of the ancient lords of Wingfield. The wills at Lichfield, to whose registry Southwingfield belongs, are in a very dilapidated and unsatisfactory state, at the time immediately preceding the commencement of the Southwingfield parochial register. Probably some genealogist will be enabled to offer a suggestion as to the means which are available for tracing the genealogy of this family prior to the year 1586.

*The Phrase "To have a Button in the Room," and "Sally."*—I have again been reading that most amusing book, *The Lives of the Norths*. At p. 88. of vol. i. (edit. 1826) there is a passage which has always puzzled me. Speaking of some law proceedings in which the Lady Dacres was concerned, Roger North says:—

"And herein she served herself another way, for her adversary defamed her for swearing and unswearing, and it was not amiss to have a button in the room."

At p. 92. (post) there is another strange expression:—

"The horse, when he found himself clear of pursuers, stopped his course by degrees, and went with his rider (fast asleep upon his back) into a pond to drink, and there sat his lordship upon the 'sally.' (Qy. saddle?)"

P. C. S. S.

*St. Philip and St. James.*— "And near it was the house of the apostles Philip and James the son of Alphaeus."—*Early Travels in Palestine (Mandeville)*, p. 175.; Bohn's *Antiquarian Library*. This is the only place, except the Church service, where I have seen the above-named apostles coupled together, and have often wondered whether there was any old legend or tradition to account for the Church joining them together in one commemorative festival.

A. H. E.

*Sir William Hamilton.*—On a tombstone in the burial-ground at St. Hilda's, South Shields, in the county of Durham, is the following inscription:—

"Here lieth interr'd y<sup>e</sup> body of Sir W. Hamilton Knt and Baronet sonne to y<sup>e</sup> Earl of Abercorne and late servant to Queen Henrietta Maria y<sup>e</sup> late Queene mother of our Sovereigne Lord King Charles that now is over England &c. who departed to y<sup>e</sup> mercy of God June 24<sup>th</sup> anno Dmni 1681."

There was in the possession of an old lady living at Durham, in 1836, an original note in the handwriting of King Charles the Second, of which the following is a copy:—

"Whereas a debte of foure thousande one hundred and fifty pounds sterlinge apearcs to be remayning dew by the king my father to Sir W. Hamilton brother to the Earle of Abercorne for the service done to the Queene my mother, I do hereby promis to pay y<sup>e</sup> sayde debte of 4150*l.* to y<sup>e</sup> sayde Sir William Hamilton his heires and assigns or to satisfie him or them to the valew thereof when it shall please God to restore me to the possession of my dominions.

"Given at Brussels 28 Mar. 1660.

"CHARLES REX."

Is anything known of Sir William Hamilton, or of the services he rendered to Queen Henrietta Maria?

A. H. E.

*The Koran by Sterne.*—Can you or any of your readers inform me if the work entitled *The Koran* printed in some editions of Sterne's writings, is a genuine composition of his, or not? If not, who was its author, and what is its literary history? My reason for asking is, that I have heard it asserted that it is not by Sterne.

E. L. N.

*Devices on Standards of the Anglo-Saxons.*—Can any of your readers inform me what devices were borne on the standards of the several Anglo-Saxon kingdoms during the so-called Heptarchy? The *white horse* is by many supposed to have been the standard of Wessex, and to have been borne by Alfred; but was not this really the en-

sign of the Jutish kingdom of Kent, the county of Kent to this day displaying the white horse in its armorial bearings? The standard of Wessex is by others said to have been the *white dragon*; but Thierry supposes that this, like the contrasted *red dragon* of the Cymbri, was merely a poetical designation, and seems to infer that the flags of these two contending people were without any device. Again, it has been thought that a *lion* was the ensign of Northumbria; in which case we may, perhaps, conclude that the lions which now grace the shield of the city of York have descended from Anglo-Saxon times. The memory of the Danish standard of the *Raven*, described by Asser and other Anglo-Saxon chroniclers, still remains; but whether, when Northumbria and East Anglia fell under Danish power, this device supplanted previous Anglo-Saxon devices, is a curious question for antiquarian research. The famous Norwegian standard—the Landeyda, or ravager of the world—under which Harold Hardrada triumphed at Fulford, near York, but to fall a few days later at Stanford Bridge, is well known; but who can inform us as to the device which it bore? These early traces of heraldic usage appear to deserve more notice than I believe they have received.

Θ.

*Burning the Dead.*—Can any of your readers who may have attended particularly to the funeral customs of different peoples, inform me whether the practice of burning the dead has ever been in vogue amongst any people excepting inhabitants of Europe and Asia? I incline to the opinion that this practice has been limited to people of Indo-Germanic or Japetic race, and I shall be obliged by any references in favour of or opposed to this view.

T.

*Meaning of "Shipster."*—Can any of your correspondents inform me what is the business or calling or profession of a Shipster? The term occurs in a grant of an annuity of Oct. 19. 2 Henry VIII., 1510, and made between "H. U., Gentilman and Marie Fraunceys de Suthwerk, in com Surr Shipster."

JOHN R. FOX.

55. Welbeck Street, Jan. 22, 1850.

*Why did Dr. Dee quit Manchester?*—In the *Penny Cyclopædia*, art. DEE, JOHN, I find the following statement:—

"In 1595 the qucen appointed Dee warden of Manchester College, he being then sixty-eight years of age. He resided there nine years; but from some cause not exactly known, he left it in 1604, and returned to his house at Mortlake, where he spent the remainder of his days."

Can any of your correspondents assign the *probable* causes which led to Dr. Dee's resignation?

Burnley, Lancashire, Jan. 21. 1850.

T. T. W.

*Meaning of "Emerod," "Caredon."*—In the Lansd. MS., British Museum, No. 70., there is a letter from Mr. Richard Champenowne to Sir Robert Cecil, dated in 1592, referring to the discovery of some articles pillaged from the Spanish carrack, which had then recently been captured and taken into Dartmouth harbour. Amongst these articles is one thus described:—"An Emerod, made in the form of a cross, three inches in length at the least, and of great breadth."

In the same volume of MSS. (art. 61.) there is the description of a dagger "with a hefte of white Caredon."

From the size of the cross described, "Emerod" can scarcely be read "Emerald," as applied by us to one of the precious stones.

Is "white Caredon" white cornelian?

Can any of your numerous correspondents give me a note in answer to the above queries? D.

46. Parliament Street, Westminster, Jan. 25. 1850.

*Microscope and Treatise upon it.*—I am about to commence the study of the microscope. I want to know where I can purchase the most perfect instrument, and also the best Treatise upon it; this information will indeed be valuable to me, as it would enable me to go at once to the best sources without loss of time. R. M. JONES.

Chelsea, Jan. 2. 1850.

*Old Auster Tenements.*—"W. P. P." wishes to know the meaning of the expression "Old Auster tenements," by which certain lands in the parish of North Curry, Somerset, are described in Deeds and Court Rolls.

#### REPLIES.

##### THE FIELD OF FORTY FOOTSTEPS.

The fields behind Montague House were, from about the year 1680, until towards the end of the last century, the scenes of robbery, murder, and every species of depravity and wickedness of which the heart can think. They appear to have been originally called the Long Fields, and afterwards (about Strype's time) the Southampton Fields. These fields remained waste and useless, with the exception of some nursery grounds near the New Road to the north, and a piece of ground enclosed for the Toxophilite Society, towards the north-west, near the back of Gower Street. The remainder was the resort of depraved wretches, whose amusements consisted chiefly in fighting pitched battles, and other disorderly sports, especially on the Sabbath day. Such was their state in 1800.

Tradition had given to the superstitions at that period a legendary story of the period of the Duke of Monmouth's Rebellion, of two brothers who fought in this field so ferociously as to destroy

each other; since which, their footsteps, formed from the vengeful struggle, were said to remain, with the indentations produced by their advancing and receding; nor could any grass or vegetable ever be produced where these *forty footsteps* were thus displayed. This extraordinary arena was said to be at the extreme termination of the north-east end of Upper Montague Street; and, profiting by the fiction, Miss Porter and her sister produced an ingenious romance thereon, entitled, *Coming Out, or the Forty Footsteps*. The Messrs. Mayhew also some twenty years back, brought out, at the Tottenham Street theatre, an excellent melo-drama piece, founded upon the same story, entitled *The Field of Forty Footsteps*.

In 1792, an ingenious and enterprising architect, James Burton, began to erect a number of houses on the Foundling Hospital estate, partly in St. Giles's and Bloomsbury parishes, and partly in that of St. Pancras. *Baltimore House*, built, towards the north-east of *Bedford House*, by Lord Baltimore, in 1763, appears to have been the only erection since Strype's survey to this period, with the exception of a chimney-sweeper's cottage still further north, and part of which is still to be seen in Rhodes's Mews Little Guildford Street. In 1800, Bedford House was demolished entirely; which, with its offices and gardens, had been the site where the noble family of the Southamptons, and the illustrious Russells, had resided during more than 200 years, almost isolated. Hence commenced the formation of a fine uniform street, Bedford Place, consisting of forty houses on the spot; also, the north side of Bloomsbury Square, Montague Street to the west, and one side of Southampton Row to the east. Towards the north the extensive piece of waste ground, denominated the *Southampton Fields*, was transformed into a magnificent square, with streets diverging therefrom in various directions. Thus, as if by "touch of magic wand" those scenes, which had been "hideous" for centuries became transformed into receptacles of civil life and polished society.

The latest account of these *footsteps*, previous to their being built over with which I am acquainted, is the following, extracted from one of Joseph Moser's *Common-place Books* in my possession:—

"June 16. 1800. — Went into the fields at the back of Montague House, and there saw, for the last time, the *forty footsteps*; the building materials are there ready to cover them from the sight of man. I counted more than *forty*, but they might be the foot-prints of the workmen."

This extract is valuable, as it establishes the period of the final demolition of the footsteps, and also confirms the legend that *forty* was the original number.

EDWARD F. RIMBAULT.

QUERIES ANSWERED, NO. 4.—"POKERSHIP," BY  
BOLTON CORNET.

A query made by so experienced a writer as the noble historian of *Audley End*, cannot admit of easy solution; and instead of professing to answer the twofold query on *pokership*, it might more become me to style this note an attempt to answer it.

In the *Historical collections of the noble families of Cavendish, &c.* the passage which contains the doubtful word is printed thus:—

"He [Sir Robert Harley, of Bramton, Herefordshire] was in the next year [1604], on the 16th of July, made forester of Boringwood, *alias* Bringwood forest, in com. Hereford, with the office of the *pokership*, and custody of the forest or chase of Prestwood, for life."

Are we to read *parkership* or *pokership*? If *pokership*, what is its meaning?

Skelton, the rhymist, has *parker* for *park-keeper*, so that *parkership* is an admissible word; but I reject it on this occasion, as inapplicable to a forest or chase. I incline to believe that *pokership*, is the true lection. *Poke* denoted a purse; witness Chaucer:—

"Gervais answered; Certes, were it gold,  
Or in a *poke* nobles all untold,  
Thou shouldest it have."—C. T. v. 3777.

We do not find *poker* in Barret or Cotgrave; but if *poke* denoted a purse, *poker* might denote a purse-bearer or treasurer, and *pokership*, the office of purse-bearer. So we have *Bursa* [Glossarium manuale, 1772. l. 849.], *bursar*, *bursarship*, &c.

BOLTON CORNET.

MERTENS, MARTINS, OR MARTINI, THE PRINTER.

A correspondent, "W.," in No. 12. p. 185., wishes to learn "the real surname of Theodoric Mertens, Martins, or Martini, the printer of Louvain."

In Latin the name is written Theodoricus Martinus; in French, Thierry Martin; in Flemish, Diedrych Meertens, and occasionally, but I think incorrectly, Dierix Martens.

In a side chapel of the chancel of the church at Alost, midway between Brussels and Ghent, is the printer's tomb, and a double inscription, in Latin and in Flemish, commemorates his celebrity and the dates of his birth and death: in the Latin inscription the name is Theodoricus Martinus; in the Flemish, which is very old and nearly effaced it is Diedrych Meertens.

The name of *Meertens*, as a surname, is as common in Brabant and Flanders as that of Martin with us.

A. B.

I beg to say that in Peignot's *Dictionnaire raisonné de Bibliologie*, the name of the printer,

Mertens is given as "Martens, Mertens, ou Martin d'Alost (Thierry), en Latin Theodoricus Martinus." The article is too long for insertion in your pages, but it contains an account of the title-page of one of his editions, in 4to., in which the name is spelt *Mertens*:—"Theo. Mertens impressore." Two other title-pages have "Apud Theod. Martinum." So it appears that the printer himself used different modes of spelling his own name. Erasmus wrote a Latin epitaph on his friend, in which a graceful allusion is made to his printer's mark, the anchor:—

"Hic Theodoricus jaceo, prognatus Alosto:  
Ars erat impressis scripta referre typis.  
Fratribus, uxori, soboli, notisque superstes  
Octavam vegetus præterii decadem.  
Anchora sacra manet, gratæ notissima publi:  
Christe! precor nunc sis anchora sacra mihi."

HERMES.

ETYMOLOGY OF ARMAGH.

In reply to the inquiry of "D.S.Y." (p. 158. of your 10th number), I beg to say that the name of Armagh is written in Irish, *Ardmacha*, and signifies the Height (or high ground) of Macha. It is supposed to have derived this name from Macha Mong-ruadh [i. e. Macha of the red hair], who was queen of Ireland, according to the Chronology of O'Flaherty, A.M. 3603. I. H. T. Dublin, Jan. 5. 1850.

Sir,—There are the following authorities for different derivations of the word *Armagh*.

Camden, in his *Britannia*, says:—

"*Armach* ab *Amarchâ* reginâ; sic dictum fabulantur Hibernici; at mihi eadem esse videtur quam *Dearmach* vocat Beda: et *Roborum Campum* ex lingua Scotica sive Hibernica interpretatur, ubi circa annum salutis DCL. monasterium extruxit celeberrimum Columbanus."

Dr. Keating's *Hist. of Ireland* has as follows:—

"*Macha* the wife of Nemedius died before her son Ainnin . . . from her *Ardmach* received its name, because she was buried in that place."

*Circles of Gomer* (London, 1771), contains as follows:—

"*Ar*, and *Ararat*.—The earth, country, or upon and on the earth. . . *Armagh* on the surrounding water confines."

M. Bullet, *Mémoires de la Langue Celtique*, writes thus:—

"*Armagh*,  
"Une des plus anciennes villes d'Irlande. *Ar*, article *Mag. ville*."—vol. i.

But the 2nd and 3rd vols. of these *Mémoires*, which contain the Celtic Dictionary, afford a more probable interpretation:—

"*Ar* or *Ard* signifies a height, mountain, hill,



elevation, the highest, noble, chief, &c. &c., and *Ar* in Hebrew, Chaldean, and Armenian, has the same meaning. *Magh* is a field, a plain, ground, &c., as well as a town, dwelling, &c."

Now, the topographical description of the county of Armagh is that it is *hilly*, and the hills (not very high) are of granite rock. The town of Armagh again is described as situated on an *eminence*. I suggest, therefore, *the high field* or ground, or *the field of the Hill*, or the dwelling or town of the Hill, as very natural derivations.

If your correspondent prefers it, *Ar* bears also the signification of *rock*, and M. Bullet says.—

"Ce terme nous a été conservé dans la Vie de Saint Colomb."

Who knows, therefore, whether in building the monastery alluded to by Camden, he may not have given it the name of

The dwelling of the Rock?

The Celtic language affords many other possibilities, but an accurate knowledge of the locality is requisite in judging of their probability.

HENNES.

The etymology of *Armagh*, in Ireland, is very simple. *Ard*, high, great, noble, a purely Celtic root, found in many languages. Latin, *Arduus*, high, &c. Welsh, *hardh*, fair, handsome, &c. *Magh*, a plain, a level tract of land, a field. *Armagh*, the great plain. Others derive it from *Eamhuin-magh*, from the regal residence of the kings of Ulster, that stood in its vicinity; but the former is considered by those best capable of judging as the most correct. The original name was *Drum-sailech*, "the hill of tallows," which was changed to *Ard-sailech*, "the height of tallows," and then again to *Armagh*. Although now spelt *Armagh*, it was formerly more correctly written *Ardmagh*, which is undoubtedly the proper way.

HISERNICUS.

Jan. 8. 1850.

#### THE OFFICE OF MASTER OF THE REVELS.

Your esteemed correspondent, "J. G. N.," asks (p. 158.) for the meaning of the letters "C. K. M. R." and "T. S." appended to the passage he quotes from the *Common-place Book* of Charles, Duke of Dorset. I think I can tell him. "C. K. M. R." stands for *Charles Killigrew*, Master of the Revels; and "T. S." means *Thomas Skipwith*, one of the patentees of Drury Lane Theatre, who died in 1710. Sir Henry Herbert died in 1673; and his successor in the office was Thomas Killigrew. This person had previously been Sir Henry's deputy; and I am in possession of a curious list of MS. instructions, "the heads of what I gave to Mr. Tho. Killigrew the 29th of March, 1664," in the hand-writing of Sir Henry Herbert. Thomas Killigrew died in 1683, and

was succeeded by Charles Killigrew: the degree of the relationship between the two Killigrews I do not know; and in the *London Gazette*, Dec. 7. 1685, there is a notice commanding all "rope-dancers, prize-players, strollers, and other persons showing motions and other sights, to have licenses from Charles Killigrew, Esq., Master of the Revels."

Charles Killigrew was one of the managers of Drury Lane Theatre at the time of the union of the King's and Duke of York's servants; and Dryden calls him, in the Dedication to his translation of Juvenal's *Satires*, his "ingenious friend."

Upon the death of the latter, in 1725, Charles Henry Lee succeeded to the vacant office; who, dying in 1744, Solomon Dayrolle was appointed in his room. I do not know the date of the decease of the last-named gentleman; but with him, I believe, died the office of Master of the Revels. The ancient jurisdiction of the Master of the Revels had been transferred, in 1737, by legal authority, to a "licenser of the stage," who, in conjunction with a deputy licenser, performed all the functions of the ancient office.

EDWARD F. RIMBAULT.

#### REPLIES TO MINOR QUERIES.

*The Red Maids of Bristol.*—The answer to the query of "MR. A. GRIFFINHOOF" (No. 12. p. 184.), why the "Red Maids" in Bristol are so called, is, because they are dressed in bright scarlet gowns. They are the incumbents of a benevolent school, founded in 1627, by one of Bristol's great benefactors, Alderman Whitson, of pious memory, for the maintenance and education of 40 girls, which number has now increased to 120. Your correspondent's curiosity respecting their name might be fully satisfied, and his interest increased, if he should happen to be in Bristol, on some sunny afternoon in the later part of May, or the beginning of June, by a sight of this bright "regiment of women"—the gay colour of their gowns subdued by the quaintness of their fashion, and the clean whiteness of their aprons, collars, &c.—proceeding, in double file, towards the downs, for air and recreation. An account of their foundation may be found in Burrett's *Hist. of Bristol*, p. 416. "Blue-Boys," so called for a similar reason, are a parallel case of much more general occurrence. Yours, &c.

RURA.

*Poetical Symbolism.*—In answer to the question of your correspondent, "STEPHEN BEAUCHAMP" (No. 11. p. 173.), I beg leave to mention a work, which answers in some degree to the description which he gives; namely, *De Symbolica Aegyptiorum Sapientia et Polyhistor Symbolicus, electarum Symbolarum et Parabolarum Historicarum Stromata XII. Libris completens*, by Niccolò

Caussin, 8vo. Col. Agr. 1631. There were other editions, I believe, in the same century. The former work treats of Egyptian symbols; the titles of the twelve books of the latter are: I. Mundus et Elementa. II. Dii Gentium. III. Hominis Bona. IV. Hominis Mala. V. Ritus Gentium. VI. Aves. VII. Quadrupedes. VIII. Pisces. IX. Serpentes et Insecta. X. Plantæ. XI. Lapilli. XII. Manufacta. M.

Oxford

*Fraternitie of Vagabondes.*—It does not appear very clearly from the wording of the query at p. 184. of your 12th number, whether the object of your correspondent, "A. GRIFFINHOOF, JUN.," be to ascertain the fact of the reprint in question having been published by Stace, or (having ascertained that fact) to procure further information as to the publisher. I cannot find any allusion to the work in the *Censura Literaria*, 2nd ed. 1815), another instance of the absolute necessity for exact references, the want of which you would do well in making a ground of exclusion from your columns. However, on the chance of being useful, I send you an exact copy of the rubricated title-page of the reprint, which is as follows:

"The Fraternitie of Vacabondes; As wel of ruf-lyng Vacabondes, as of beggerley, of Women as of Men, of Gyrles as of Boyes, With Their proper Names and Qualities. With a Description of the Crafty Company of Cousoners and Shifters. Whereunto also is adjoined The XXV Orders of Knaues, Otherwyse called A Quartern of Knaues. Confirmed for cuer by Cocke Lorell.—¶ The Vprightman speaketh.

¶ Our Brotherhood of Vacabondes,  
If you would know where dwell:  
In grauesend Barge which syl dome standes,  
The talke wyll shew ryght well.

¶ Cocke Lorell answereth.

¶ Some orders of my knaues also  
In that Barge shall ye fynde:  
for no where shall ye walke I trow,  
But ye shall see their kynde.

¶ Imprinted at London by John Awdely, dwellyng in little Britayne Street without Aldersgate. 1575.

Westminster: Reprinted for Machell Stace, No. 12. Little Queen-Street, and R. Triphook, St. James's Street. 1813."

Those who are curious about Mr. Stace may consult Boaden on the *Shakspeare Portraits*, p. 141., Wivell on do., p. 189., and *Chalcographi-mania*, p. 16. 32. 95. J. F. M.

*Anonymous Ravennas.*—In answer to the query of "W. C.," in No. 8., p. 124., I beg to state that Gronovius published the *Cosmography of Ravennas*, with other ancient scraps of geography, an-

nexed to a neat edition of *Pomponius Mela*, printed at Leyden in 1696. Gronovius refers the *anonymus* author to the seventh century. His *Chorography of Britain* forms a part of the work; but it is printed from one MS., and wretchedly obscure. J. I.

*Dick Shore.*—Your correspondent, J. T. HAM-MACK, is not quite correct in stating, No. 9., p. 141., that the modern maps present no trace of the locality of "*Dick Shoare*," mentioned in the *Pepysian Diary*. In one of Smith's maps, now before me, of the date of 1806, I find "Duke Shore Stairs," not far from the great turn of the river southward, opposite to the Isle of Dogs. Whether the proper spelling be Dick, Dyke, Dock, Dog, or Duke, I leave to your readers to determine; but I presume there can be no doubt as to the identity of the place. As the origin of the name "Isle of Doggs," according to the *Pepysian* orthography, is said to be still undetermined, may it not be connected with the modern term Docks? We are daily familiarised to worse corruptions. *Docks* are excavations, large or small, formed by the operation of digging, in Dutch called *Dóken*. J. I.

[*DICK'S SHORE*, *Fore Street Limehouse*, and *DICK'S SHORE ALLEY*, by *Dick's Shore*, are both mentioned in *London and its Environs*, vol. ii. p. 233.]

*Travelling in England.*—Mr. Stevens' quotation (No. 11., p. 167.) of Bernard Calvert's rapid journey as from an *anonymous History of England written in the early part of the reign of George I.*, is to be found in more detail in Stow (1032.), and is transcribed in Mr. Croker's *Notes on Bassompierre's Embassy*, 1819.

*Sanuto.*—The *Ragguagli sulli Vita e sulle Opere di Maria Sanuto*, referred to in No. 5., p. 75., were edited by Mr. Rawdon Browne, an English gentleman long resident at Venice, and a most accomplished Italian scholar. The *Diary* of Sanuto could hardly be printed, filling, as it does, some twenty or thirty thick large folio volumes. R. M. M.

*Darnley's Birth-place.*—In answer to the inquiry in No. 8., p. 123., as to the birth-place of Henry Lord Darnley, I believe he was born at Temple-Newsom, near Leeds, the seat of the Lords Irvine, and now of Meynell Ingram, Esq. A noble room is there shown as the traditional scene of his birth. R. M. M.

*History of Edward II.*—The compilers of the *British Museum Catalogue* attribute the *History of Edward II.* (referred to in No. 4., p. 59.) to Edward Fannant, who also published a *Narration of the Memorable Parliament of 1386*, which has been several times printed. J. R. S.

*Lord Chatham's Speech on the American Stamp Act.*—When I read the question of your corre-

spondent (in No. 1. p. 12.) on this subject, I saw at once its importance; for, if my Lord Brougham's statements were correct, our historians must forthwith re-write a somewhat important chapter in our history. I felt assured, however, that it was not correct; and the result of a somewhat tedious search is as I had anticipated. His lordship had made an error in the date, and 1764 should be 1766. The authority, not acknowledged by his lordship was, no doubt, the *Parliamentary History of 1766* (vol. xvi. p. 96.), where your correspondent will find the statement, which of course, the date being correctly given, contains nothing that is not consistent with known facts. C.

*Bone-houses.*—The number of skulls at Rothwell (No. 11., p. 171.) is greatly exaggerated, nor is the tradition of their being gathered from Naseby battle-field more than a modern invention, the discovery of the bones being within the memory of living persons. Their existence there is most puzzling. The vault, which is very small, is probably coeval with the church, and seems to have been made for the very purpose to which it is applied. When this vast building was erected in the twelfth century, may not this vault have been made for the bones disturbed in the old church-yard by so extensive a foundation? T.

*Queen's Messengers.*—In answer to the query of your correspondent "J. U. G. G.," in No. 12., p. 186., I beg to call his attention to the authority quoted in the passage respecting the "Knights caligate of Armes," to which he alludes, in Mr. C. Knight's *London*. He will find that he is referred to Leigh's *Accedens of Armory*, and Upton, *De Studio Militari*. The latter wrote in the early part of the fifteenth century. We are at present, I believe, without earlier information on such subjects.

Whilst I am writing to you, may I ask you to correct a printer's error in my query in the same number, where "trepon" appears instead of "jupon"? It may save a query as to what I could mean by the former. J. R. PLANCHÉ.

*May-day.*—In reply to MELANION (No. 12. p. 187.), I would observe that in a collection of *Vues des Villes de Londres, &c.*, published by Pierre Vander at Leyden (without date, but about the time of William III., or early in Anne's reign), there is a representation of "*La Laitière de May à Londres*," with an enormous head-dress of silver dishes, tankards, and cups, intermixed with flowers. There is no letter-press explanation; but it is evident that the practice of the milk-maids, in carrying their milk-pails balanced on their heads suggested the idea of carrying this more precious burthen in *gala* on May-day. C.

## MISCELLANIES.

*Gray's Elegy.*—Your correspondent, "A GRAYAN" (No. 10., p. 150.), in writing on the *Elegy in a Country Church-yard*, suggests the existence of error or obscurity in the last stanza of the epitaph; and that, if the reading, as it now stands, be faulty, "some amendment" should be suggested.

At the sale of Mason's collection of Gray's books and MSS., in December, 1845, I purchased Gray's copy of Dodsley's collection (2nd edition, 1758), with corrections, names of authors, &c., in his own hand. The *Elegy* is the first poem in vol. iv. In the 2nd stanza, the beetle's "*drony flight*" is printed and corrected in the margin into "*droning*." In the 25th stanza, an obvious misprint of "*the upland land*" is corrected into "*upland lawn*;" and, in the 27th stanza, "*he would rove*," is altered into "*would he rove*." These are the only emendations in the *Elegy*. The care displayed in marking them seems to me to indicate that the author had no others to insert, and that the common reading is as he finally left it.

To say that a man's merits and frailties repose in trembling hope before God, is surely not irreverend; and this is, I think, all that Gray intended to convey in the words to which your correspondent objects. W. L. M.

[The latter emendation, "*would he rove*," which is neither in the Aldine edition of the Rev. J. Mitford, nor in Mr. Van Voorst's beautifully illustrated Polyglot edition, should clearly be introduced, in future, as harmonising more perfectly with the "*would he stretch*" of the preceding stanza.]

*Gray's Elegy.*—To the list of German translations of Gray's *Elegy* should be added the version by Kosegarten, which is said by Mr. Thimm, in his *View of German Literature*, to be "very spirited." The edition of Kosegarten I have now before me was printed at Griefswald, in 12 vols. in 1824, and contains numerous translations from English poets. J. M.

Oxford, Jan. 16.

*Gregori's Italian Version of "Gray's Elegy."*—In answer to the query of "J. F. M.," respecting the translations of Gray's *Elegy*, I beg to mention that, besides those already possessed by your correspondent, and those in Torri's polyglot edition, there is one in Italian by Domenico Gregori, published in the first volume of his *Scelta di Poesie di più celebri Autori Inglesi, recati in Versi Italiani*, and printed at Rome in 1821, in 2 vols. small 8vo. M.

Oxford, Jan. 17. 1850.

*Name of Shylock.*—When Mr. Knight says that *Scialac* was "the name of a Marionite (Maronite?) of Mount Libanus," he appears to consider the

term peculiar, or nearly so, to that personage; but Upton, as long ago as 1748, in his *Critical Observations*, 2nd ed. p. 299., remarked that *Scialac* was the generic name, and *Shylock* merely a corruption. I may also remark, that Mr. Knight dismisses Dr. Farmer's theory as worthless, without sufficient consideration. It by no means follows that 1607 is the date of the *first edition* of *Caleb Shillocke*, merely because Boswell saw a copy bearing that date. J. O. HALLIWELL.

## SONNET.

*Written on the close of the Session, 1849.*

"The tyme cam that resoun was to ryse."—CHAUCER.

"Corin. And how like you this shepherd's life, Master Touchstone?

"Touchstone. Truly, shepherd, in respect of itself it is a good life . . . In respect it is in the Fields, it pleaseth me well."—SHAKESPEARE.

Ho! for the shady grove and silvery stream!  
Now that yclosed is the Fane, where I  
Am doomed, by no unhappy destiny,  
To tend those Mighty Ones who find a theme  
For their lives' labour in the nation's weal.  
Now am I free, or book or rod in hand,  
Alone, or compassed by a cherub band  
Of laughing children, by the brook to steal,  
Seeking repose in sport which WALTON loved—  
Sport meet alike for Youth or thoughtful  
Age—

Free, an I wish to go a pilgrimage  
With CHAUCER, my companion long approved,  
Or thee, thou Greater One, who lovedst to sing,  
"Of books in brooks, and good in every thing."  
WILLIAM J. THOMAS.

## THE DEVOTEE.

(From the Latin.)

Balbus, in vain you urge the notion  
That Ignorance begets Devotion—  
We can't believe it till we see  
Yourself a fervent devotee. RUFUS.

*By Hook or by Crook.*—It is said that Strongbow, when debating with his followers on the best mode of capturing Ireland, said, that it must be taken "by Hook or by Crook." "*The Hook*" is the well-known name of a promontory, forming the N. E. boundary of Waterford Harbour; and *Crook-haven* is an equally well-known harbour, on the south coast. Could this have anything to do with the proverb? J. G. Kilkenny.

*Macaulay's Young Levite.*—I send you an advertisement from a local paper of 1767, which shows what stipend was offered to a curate at that

period. The population of Burton Bradstich and Shepton Gorge, in 1821, was respectively 854 and 811. I do not know what it was in 1767.

The value of the rectory of Burton, with the chapelry of Shepton, was returned in 1650, as 201*l*. In 1826 it was computed to be 500*l*. A. D. M.

From "*Gruthwell's Sherborne, Shaftesbury, and Dorchester Journal; or Yeovil, Taunton, and Bridgewater Chronicle of 10th July, 1767.*"

"A Curate is wanted, at Old Michaelmas next, to serve the Churches of Burton and Shipton, in Dorsetshire; Salary 36*l*. per annum, Easter Offerings, and Surplice Fees; together with a good House, pleasant Gardens, and a Pigeon House well stock'd. The Churches are within a mile and a half of each other, served once a Day, and alternately. The Village of Burton is sweetly situated, within half a mile of the Sea, about a mile and a half from Bridport Harbour, and is noted in the Summer for its fine Mackarel Fishery. Application to be made to the Rev. Mr. Richards, Rector.

"A married gentleman will be most agreeable."

*Praise undeserved.*—Does any one know where the oft-quoted line,

"Praise undeserved is censure in disguise,"  
is to be found? A long search for it has hitherto proved ineffectual. D. S.

[This line, which is so often quoted, with the variation—

"Praise undeserved is *Satire* in disguise."

is to be found in Pope's *First Epistle of the Second Book of Horace*; where, however, we find that neither *Censure* nor *Satire* is the correct reading. It is, moreover, both in Warton's edition and in the *Aldine Poets*, edited by the Rev. A. Dyce, marked as a quotation, as will be seen in the following extract; so that Pope, it appears, is not the author of it. Perhaps some of our correspondents can trace the source from which he derived it:—

"Besides, a fate attends on all I write,  
That when I aim at praise they say I bite.  
A vile encomium doubly ridicules;  
There's nothing blackens like the ink of fools.  
If true, a woeful likeness; and, if lies,  
'Praise undeserved is *Scandal* in disguise.'"]

*Passage in Cowper's "Task."*—In all early editions of Cowper's *Task*, the opening lines of the 4th book are punctuated as follows:—

"Hark! 'tis the twanging horn! O'er yonder bridge,  
(That with its wearisome but needful length  
Bestrides the wintry flood, in which the moon  
Sees her unwrinkled face reflected bright,)  
He comes, the herald of a noisy world," &c.

In modern editions, I believe universally, we find the following corruption of the passage:—

"Hark! 'tis the twanging horn o'er yonder bridge  
That with," &c.

closing with a colon or period at "bright," and

beginning a new sentence with "He comes;" and thus making the poet use the vulgar colloquialism "'tis the born over the bridge," instead of the remark, that the postman is coming over it. W.P.P.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

All who have placed on their shelves—and who that desires to know thoroughly the history of this country during the period which it illustrates has not done so—the last edition of *The Diary and Correspondence of Samuel Pepys*, so ably edited by Lord Braybrooke, have felt the want of a corresponding edition of *Evelyn's Diary*. To meet this want, Mr. Colburn has announced a new edition of it, "rendered as complete as possible by a careful revision," and accompanied by illustrative notes, to be completed in four monthly volumes.

Mr. Parker of Oxford, has just issued a new edition of *The History of the Church of England*, by J. B. S. Carwithen, B.D. This work was very highly spoken of, at the time of its first appearance, for fidelity of narrative, accuracy of judgment, and soundness of principle; and its author was pronounced, by one well qualified to give an opinion, "a well-read historian, a sound divine, a charitable Christian." As the original edition, in three volumes, has long been out of print, we think Mr. Parker has shown great judgment in bringing it out in a cheaper form, for the use of students in divinity; and we do not doubt but that he will find a ready sale for the two closely but clearly and handsomely printed volumes, in which this *History of the Church of England* is now completed.

Those of our readers who take an interest in the writings of our early dramatists will be glad to learn that the Rev. Alexander Dyce has at length completed, in three volumes, his long-looked-for edition of *The Dramatic Works of Kit Marlowe*.

Such of our clerical friends as have in their churches a peal of bells which, at the will of the ringers,

"Speak the loud language of a mighty knell,"

and who must, therefore, sometimes be painfully convinced of the ill practices which occasionally grow up in the belfry, will thank us for calling their attention to the *Practical Remarks on Belfries and Ringers*, lately published, by the Rev. H. T. Ellacombe, in which they will find some useful hints for the correction of such abuses.

We have received the following Catalogues:—

D. Nutt (270, Strand), Select Catalogue of Classical and Philological Works.

Williams and Norgate (14, Henrietta Street, Covent Garden), Verzeichniss der Bücher, Landkarten, etc., welche vom Juli bis zum December neu erschienen, oder neu aufgelegt worden sind. (Catalogue of Books Maps, &c. published in Germany between July and December 1849.)

#### BOOKS AND ODD VOLUMES.

##### WANTED TO PURCHASE.

(In continuation of Lists in former Nos.)

##### Odd Volumes.

ARCHAEOLOGIA. Vol. III. (A liberal price will be given for sheet C, pp. 9—16).  
 TODD'S JOHNSON'S DICTIONARY. 4to. 1819-20. Last Part, BU to Z, with the Titles, Preface, &c.  
 BARBAULD'S BRITISH NOVELIST. ZELUCO, Vol. II.; and FEMALE QUIXOTE, Vol. II.  
 TATLER. (Lister's Edition.) London, 1763. All the Volumes after the Second.  
 SPECTATOR. (Whittaker's Edition.) London, 1837. With Portraits. Vol. II.  
 \*<sup>2</sup> Letters, stating particulars and lowest price carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 106, Fleet Street.

#### NOTICES TO CORRESPONDENTS.

Folk Lore. We have received several letters, begging us to open our columns to the reception of articles and notes on our fast-fading FOLK LORE, and reminding us what good service *The Athenæum* did when it consented to receive communications on that interesting subject. We acknowledge with gratitude—for the point is one very interesting to us—the readiness with which *The Athenæum* listened to the suggestions of a Correspondent, and what benefits resulted to that interesting branch of Archaeological study, when that influential journal consented to devote a portion of its valuable space to the reception of such notices. We at once, therefore, accede to the suggestions of our Correspondent; and, following the example of our widely circulated contemporary, take this opportunity of assuring our now numerous readers that any contributions illustrative of *The Folk Lore of England, the Manners, Customs, Observances, Superstitions, Ballads, Proverbs, &c. of the Olden Time*, will always find welcome admission to our pages. We think, too, we may venture to promise that such communications shall be illustrated, when they admit of it, from the writings of the continental antiquaries.

J. D. A. is informed that we purpose so arranging "NOTES AND QUERIES" as to form two volumes in the course of the year; each volume to be accompanied by a VERY COPIOUS INDEX.

EMDEN will see that we have at once so far availed ourselves of his suggestion as to make REPLIES a distinct department of our paper. The other change he suggests requires consideration, which it shall certainly have.

We are unavoidably compelled to postpone until our next Number, Mr. Hicson's further communication on Marlowe and the Old Taming of a Shrew.

T. S. N. will find much curious information on the subject of his inquiry in some of the later volumes of *The Gentleman's Magazine*; and we will take an early opportunity of furnishing him with information upon the point.

We are compelled, by want of space, to omit our usual acknowledgment of COMMUNICATIONS RECEIVED.

We are again compelled to omit many Notes, Queries and Answers to Queries which are in type, as well as Answers to Correspondents.



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No. 15.]

SATURDAY, FEBRUARY 9. 1850.

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## WAGES IN 17TH AND 19TH CENTURIES.

Running my eye accidentally through the household book of Sir Roger Twysden, from 1659 to 1670, it occurred to me to make a comparison between the relative prices of meat and wages, as there given, in order to ascertain the position of our peasantry in these parts, at the close of the 17th century. I send you a few extracts, by which it will be seen that, in Kent, at least, our agricultural labourers appear to have been in far better condition than those of the rest of England, who, in Mr. Macaulay's brilliant work, are represented as living "almost entirely on rye, barley, and oats," owing to the exorbitantly high price of meat, as compared with the ordinary scale of wages.

As to meat, I find the following entries:—

|                  |   |                            |
|------------------|---|----------------------------|
| "1659. Beef      | - | 2s. and 1s. 8d. per stone. |
| a loin of mutton | - | 1s. 6d.                    |
| 1662. Beef       | - | 2s. per stone.             |

|                                          |   |                 |
|------------------------------------------|---|-----------------|
| a shin of beef                           | - | 1s. 10d.        |
| a loin of veal                           | - | 3s. 4d.         |
| a calve's head                           | - | 1s. 2d.         |
| a quarter of mutton                      | - | 4s. 4d. and 5s. |
| a side of mutton                         | - | 9s.             |
| 1664. 8 quarters of mutton               | - | 32s.            |
| 1 quarter of do.                         | - | 4s.             |
| 6 stone of beef                          | - | 10s. 4d.        |
| 1666. 6 stone of beef                    | - | 10s. 4d.        |
| a fat wether                             | - | 12s. 8d.        |
| 32 fat wethers                           | - | 19l.            |
| 1667. 10 stone of beef and 2 lb. of suet | - | 18s.            |
| 22 stone of beef                         | - | 2l.             |
| 23 stone of beef                         | - | 2l. 3s.         |
| a chine and a quarter of veal            | - | 8s.             |
| 1670. A chine and a quarter of mutton    | - | 5s.             |
| a quarter of lamb                        | - | 2s. 6d."        |

Through this period we have:—

"Cheese per load, i. e. 56 lb., at 14s., 11s., 10s. 4d., 9s. 6d."

The wages of labourers through the same period are entered:—

|                                               |   |                          |
|-----------------------------------------------|---|--------------------------|
| "Sawyer                                       | - | 2s. 6d. per hundred.     |
| a farm carpenter                              | - | 1s. 6d. per day.         |
| or, 'I finding him,'                          | - | 1s. per day.             |
| common labourers, generally 1s. per           |   |                          |
| day; sometimes, but less fre-                 |   |                          |
| quently, 9d. per day                          | - | in 1849, 2s.             |
| threshing wheat, 16d. per quarter             | - | in 1849, 3s.             |
| mowing, from 1s. to 1s. 8d. per acre          | - | in 1849, 3s. 6d.         |
| mowing oats, 1s. 3d. per acre                 | - | in 1849, 2s. 6d.         |
| mowing clover, 1s. 6d. per acre               | - | in 1849, 2s. 6d.         |
| hayens, 2s. and 2s. 6d. per week              | - | in 1849, 6s.             |
| reaping, 2s. per acre                         | - | in 1849, 10s. to 14s.    |
| sheep shearing, 1s. per score                 | - | in 1849, 2s. 6d.         |
| hedging, 2½d. per rod                         | - | in 1849, 4d.             |
| hoeing, 6d. per acre                          | - | in 1849, 4s.             |
| women, 8d. per day                            | - | in 1849, 1s. and 1s. 4d. |
| boys, 4d. per day                             | - | in 1849, 6d. and 8d.     |
| making faggots, 18d. and 20d. per hundred; in |   | 1849, 3s."               |

A reference to the household-books of the Derings, in East Kent, gives the same results.

The wages given by Sir Roger Twysden to his household servants at this time were:

|              |   |                        |
|--------------|---|------------------------|
| "Housekeeper | - | 5l. per annum.         |
| maids        | - | 2l. 10s. and 3l.       |
| men          | - | 5l. 10s., 5l. and 4l." |

I have added, in most instances, the prices now paid to labourers in these parts, having obtained my information from the farmers of the neighbourhood.

The price of butchers' meat at present in this neighbourhood is from 6d. to 7½d. per lb.; by wholesale, 3s. 6d. or 3s. 8d. per stone.

As far, then, as the relative prices of wages and meat can guide us, the labourer, in these parts, was as well able to purchase meat in 1670 as he is now.

Unhappily for him, the imprudence of early marriage entailing upon him the charge of a family, he is precluded from the indulgence in fresh meat, except as an occasional treat. Cheese and bacon, however, are still within his reach. The improvidence of early marriage rarely occurred in former days, and palpably, if our Kentish labourers lived *entirely* on oats and rye, it was not of necessity that they did so. I am inclined to think that, in many of the instances given above, especially in haying and harvest, provisions of some sort were found by the employer, over and above the wages. When I have more leisure, I will endeavour to obtain correct information on this point; and, meanwhile, send you the entries just as I find them. I observe an entry of "peas to boil for the men." They had porridge then, at all events, in addition to their wages; and these wages, if they had so chosen, could further have purchased them meat, quite as well as at the present day; though, alas for our poor peasantry, this is not saying much for them; and even of that little smack of meat they will soon be debarred, if the present system—but I am intruding on sacred ground, and must leave the poor fellows to their hard work and scanty meals.

LAMBERT B. LARKING.

#### MARLOWE AND THE OLD "TAMING OF A SHREW."

I regret that my communication (No. 13. p. 194.) on the subject of the authorship of *The Taming of a Shrew*, was too late to be of any avail for the already-published new edition of Marlowe's works; and, had I been aware of such being the case, I should have waited until I had had an opportunity of seeing a work whose editor may entertain views in ignorance of which, to my disadvantage, I am still writing. It is, perhaps, a still greater disadvantage that I should appear to depend for proofs upon a bare enumeration of parallel passages; when I know that the space I should require for the purpose of stating the case fully and fairly, and, as I think, conclusively, would be utterly inconsistent with that brevity which must be with you an essential condition; while, at the same time, I know of no medium through which I am so likely to enlist the attention of a "fit audience" as your publication.

Premising that my references are to *The Taming of a Shrew* in "Six old Plays," 1799, and to Marlowe's works, edit. 1826, I proceed to indicate such passages as a rapid glance through the respective works, aided by some previous acquaintance with the subject, and a not very bad memory, furnished. Some of the parallels will be found identical; in others, the metaphors will be found to be the same, with the expression more or less varied; and in others, again, particular expressions are the same, though the tenor of the phrase be different. It will be observed that the quotations of Marlowe are exclusively from *Dr. Faustus* and *Tamburlaine*. Of the longer passages I have given merely the first line for reference; and I have numbered them for the convenience of comparison:—

#### THE TAMING OF A SHREW.

- (1) "Now that the gloomy shadow of the night," &c. p. 161.
- (2) "But stay, what dames are these, so bright of hue," &c. p. 167.
- (3) "O, might I see the censer of my soule," &c. p. 169.
- (4) "Come, fair Emelia, my lovely love," &c. p. 180.  
"Valeria, attend, I have a lovely love," &c. p. 191.  
"And all that pierceth Phœbus' silver eye," &c. p. 181.  
"Fair Emelia, summer's bright sun queen," &c. p. 199.
- (5) "I fill'd my coffers of the wealthy mines," &c. p. 181.
- (6) "As richly wrought  
As was the massy robe that late adorn'd  
The stately legate of the Persian king," p. 183.
- (7) "Boy. Come hither, sirha boy.  
Sander. Boy! O, disgrace to my person!" &c. p. 184.

#### MARLOWE.

- (1) "Now that the gloomy shadow of the night," &c. — *Faustus*, vol. ii. p. 127.
- (2) "Zenocrate, the loveliest maid alive," &c. — *Tamb.* vol. i. p. 46.
- (3) "Whose darts do pierce the centre of my soul," &c. — *Tamb.* vol. i. p. 120.  
"Was this the face that launch'd a thousand ships," &c. — *Faustus*, vol. ii. p. 192.
- (4) "Now bright Zenocrate, the world's fair eye," &c. — *Tamb.* vol. i. p. 102.  
"Batter the shining palace of the sun," &c. — *Tamb.* vol. i. p. 120.  
"A greater lamp than that bright eye of heaven," &c. — *Tamb.* vol. i. p. 154.  
—"The golden eye of heaven." — *Tamb.* vol. i. p. 155.  
"Wherein are rocks of pearl that shine as bright," &c. — *Tamb.* vol. i. p. 177.
- (5) "I'll have them fly to India for gold," &c. — *Faustus*, vol. ii. p. 123.
- (6) "And show your pleasure to the Persian  
As fits the legate of the stately Turk." — *Tamb.* vol. i. p. 37.

(7) = *Wagner*. Come hither, sir! Boy!  
*Clown*. Boy! O, disgrace to my person!" &c.  
 — *Faust*, vol. ii. p. 131.

Leaving the question in this position for the present, I shall be glad of such information from any of your readers as may tend to throw a light on the date of Shakspeare's *Taming of the Shrew*. I find Mr. Collier's opinion expressed in the following words:—

"The great probability is that *Hamlet* was written at the earliest in 1601, and the *Taming of the Shrew* perhaps came from the pen of its author not very long afterwards."

I am anxious to ascertain whether I am acquainted with all the circumstances on which the above opinion is founded; as those which I can, at this moment, recall, are to my mind hardly sufficiently conclusive. Rejecting the supposed allusion to Heywood's *Woman Kill'd with Kindness*, which I see, by a note, Mr. Collier gives up as untenable ground, the facts, I believe, remain as follows:—

First: *The Taming of the Shrew* was not mentioned by Meres in 1598, whereupon it is assumed that "had it been written, he could scarcely have failed to mention it." And,

Second: it must have been written after *Hamlet*, because the name Baptista, used incorrectly in that play as a feminine name, is properly applied to a man in this. And these, I believe, are all. Now, the first of these assumptions I answer, by asking, "Does it follow?" Of all Shakspeare's plays which had then appeared, only three had been published before 1598, and not one comedy. Meres, in all probability, had no list to refer to, nor was he making one: he simply adduced, in evidence of his assertion of Shakspeare's excellence, both in tragedy and comedy, such plays of both kinds as he could recollect, or the best of those which he did recollect. Let us put the case home; not in reference to any modern dramatist (though Shakspeare in his own day was not the great exception that he stands with us), but to the world-honoured poet himself, who has founded a sort of religion in us: I, for my part, would not be bound not to omit, in a hasty enumeration, and having no books to refer to, more important works than the *Taming of the Shrew*. In short, the omission by Meres proves no more than that he either did not think of the play, or did not think it necessary to mention it. To the second assumption, I answer that the date of the *first Hamlet* is "not proven:" it may have been an early play. From the play of *Hamlet*, in its earlier form, is the name Baptista, where it is used in conjunction with Albertus, taken; the scene mentioned is Guiana; and there is nothing to lead one to suppose that the name is used as an Italian name at all. Both the date of *Hamlet*, therefore, and—whichever way decided—the conclusion drawn from the supposed mistake, I regard as

open questions. There is yet one other circumstance which Mr. Collier thinks may strengthen his conclusion with regard to the date of this play. He refers to the production of Dekker's *Medicine for a Curst Wife*, which he thinks was a revival of the old *Taming of a Shrew*, brought out as a rival to Shakspeare's play. This is easily answered. In the first place, Katharine, the Shrew, is not a "curst wife:" she becomes a wife, it is true, in the course of the play; but this is a part of the process of taming her. But what seems at once to disprove it is, that, according to Henslow's account, Dekker was paid 10*l.* 10*s.* for the piece in question; as Mr. Collier observes, an "unusually large sum" for a new piece, and not likely to be paid for the hashing up of an old one. I am thus left entirely without a clue, derivable from external evidence, to the date of this play; and shall be glad to know if there is any thing, throwing light upon the point, which I may have overlooked. That more important consequences are involved in this question than appear upon the face of it, I think I shall be able to show in a future communication; and this is my excuse for trespassing so much upon your space and your readers' patience.

SAMUEL HICKSON.

St. John's Wood, Jan. 26. 1850.

#### NOTES FROM FLY-LEAVES, NO. 6.

In a copy of Burnet's *Telluris Theoria Sacra* (in Latin), containing only the two first books (1 vol. 4to., Lond. 1689), there is the following entry in Bishop Jebb's hand-writing:—

"From the internal evidence, not only of additional matter in the margin of this copy, but of frequent erasures and substitutions, I was led to suppose it was the author's copy, illustrated by his own annotations and improvements. The supposition is, perhaps, sufficiently corroborated by the following extract from the *Biographia Britannica*, vol. iii. p. 18.

"It seems it was usual with Dr. Burnet, before he published any thing in Latin, to have two or three copies, and no more, printed off, which he kept by him for some time, in order to revise at leisure what he had written *currenti calamo*, and sometimes, when he thought proper, to be communicated to his particular friends for their opinions, &c."

"This copy, as it does not differ from any of the editions of 1689, was certainly not one of those *proofs*. But the Doctor's habit of annotating on his own Latin books after they were printed, renders it extremely probable that this book was a preparation for a new edition. It would be well to compare it with the English translation."

The nature of many of the corrections and additions (which are very numerous) evidently shows a preparation for the press. I have compared this copy with the English edition, published in the same year, and find that some of the

corrections were adopted; this, however, but in a few instances, while in one, to be mentioned presently, a palpable mistake, corrected in the MS. Latin notes, stands in the translation. The English version differs very materially from the Latin. The author says in his Preface:—

"This English version is the same in substance with the Latin, though, I confess, 'tis not so properly a translation, as a new composition upon the same ground, there being several additional chapters in it, and several new moulded."

The following are examples of corrections being adopted: P. 6. Latin ed. "Quod abunde probabitur in principio libri secundi." For the last word *subsequentis* is substituted, and the English has *following*. P. 35. "Hippolitus" is added to the authorities in the MS.; and in the English, p. 36., "Anastasius Sinaita, S. Gaudentius, Q. Julius Hilarius, Isidorus Hispalensis, and Cassiodorus," are inserted after Lactantius, in both. P. 37. "Johannes Damascenus" is added after St. Augustin in both. P. 180. a clause is added which seems to have suggested the sentence beginning, "Thus we have discharged our promise," &c. But, on the other hand, in p. 8. the allusion to the "Orphics," which is struck out in the Latin, is retained in the English; and in the latter there is no notice taken of "Empedocles," which is inserted in the margin of the Latin. In p. 11. "Ratio naturalis" is personified, and governs the verb *vidit*, which is repeated several times. This is changed by the corrector into *vidimus*; but in the English passage, though varying much from the Latin, the personification is retained. In p. 58, "Dion Cassius" is corrected to "Xiphilinus;" but the mistake is preserved in the English version. JOHN JEBB.

#### SHAKESPEARE'S EMPLOYMENT OF MONOSYLLABLES.

I offer the following flim-flam to the examination of your readers, all of whom are, I presume, more or less, readers of Shakspeare, and far better qualified than I am to "anatomize" his writings, and "see what bred about his heart."

I start with the proposition that the language of passion is almost invariably broken and abrupt, and the deduction that I wish to draw from this proposition and the passages that I am about to quote is, that—*Shakspeare on more than one occasion advisedly used monosyllables, and monosyllables only, when he wished to express violent and overwhelming mental emotion, ex gratiâ:—*

*Lear.* "Thou know'st the first time that we smell the air,

We wawl, and cry:—I will preach to thee; mark me.  
[*Gloster.* "Alack! alack the day!"]

*Lear.* "When we are born, we cry, that we are come  
To this great stage of fools.—This a good block?"  
—*King Lear, Act IV. Sc. 6.*

In this passage [I bracket *Gloster*] we find no fewer than *forty-two monosyllables* following each other consecutively. Again,

"——— but through his lips do throng  
Weak words, so thick come in his poor heart's aid,  
That no man could *distinguish* what he said."

*Rape of Lucrece, Stanza 255.*

After I had kept this among other flim-flams for more than a year in my note-book, I submitted it in a letter to the examination of a friend; his answer was as follows:—"Your canon is ingenious, especially in the line taken from the sonnet. I doubt it however, much, and rather believe that sound is often sympathetically, and as it were unconsciously, adapted to sense. Moreover, monosyllables are redundant in our tongue, as you will see in the scene you quote. In *King John*, Act III. Sc. 3., where the King is *pausing* in his wish to incense Hubert to Arthur's murder, he says:—

'Good friend, thou hast no cause to say so yet:  
But thou shalt have: and creep time ne'er so slow,  
Yet it shall come, for me to do thee good.

I had a thing to say,—But let it go:—  
*forty monosyllables.*"

"Credimus? an qui amant ipsi sibi somnia fingunt?"

The very passage he quoted seemed, to my eyes, rather a *corroboration* of the theory, than an *argument against it*! I might, I think, have quoted the remainder of Lear's speech ending with the words "Kill, kill, kill, kill, kill, kill," and with the exception of three words consisting *entirely* of monosyllables, and one or two other passages. But I have written enough to express my meaning.

C. FORBES.

Temple.

#### NOTES UPON CUNNINGHAM'S HAND-BOOK FOR LONDON.

*Wild House, Drury Lane.*—Mr. Cunningham says, "Why so called, I am not aware." *Wild* is a corruption of *Weld*. It was the town mansion of the family of the *Welds*, of Lulworth Castle.

*Compton Street, Soho.*—Built in the reign of Charles the First by Sir Francis Compton. *New Compton Street*, when first formed, was denominated *Stiddolph Street*, after Sir Richard Stiddolph, the owner of the land. It afterwards changed its name, from a demise of the whole adjoining marsh land, made by Charles the Second to Sir Francis Compton. All this, and the intermediate streets, formed part of the site of the Hospital of St. Giles.

*Tottenham Court Road.*—The old manor-house, sometimes called in ancient records "*Totham Hall*," was, in Henry the Third's reign, the residence of William de Tottenham. Part of the old buildings were remaining in 1818.



*Short's Gardens, Drury Lane.*—Dudley Short, Esq., had a mansion here, with fine garden attached, in the reign of Charles the Second.

*Parker Street, Drury Lane.*—Phillip Parker, Esq., had a mansion on this site in 1623.

*Bainbridge and Buckridge Streets, St. Giles's.*—The two streets, now no more, but once celebrated in the "annals of low life," were built prior to 1672, and derived their names from their owners, eminent parishioners in the reign of Charles the Second.

*Dyot Street, St. Giles's.*—This street was inhabited, as late as 1803, by Philip Dyot, Esq., a descendant of the gentleman from whom it takes its name. In 1710 there was a certain "Mendicant's Convivial Club" held at the "Welch's Head" in this street. The origin of this club dated as far back as 1660, when its meetings were held at the Three Crowns in the Poultry.

*Denmark Street, St. Giles's.*—Originally built in 1689. Zoffany, the celebrated painter, lived at No. 9. in this street. The same house is also the scene of Bunbury's caricature, "The Sunday Evening Concert:"—

"July 27. 1771. — Sir John Murray, late Secretary to the Pretender, was on Thursday night carried off by a party of strange men, from a house in Denmark Street, near St. Giles's church, where he had lived some time."—*MS. Diary quoted in Collet's Relics of Literature*, p. 306.

EDWARD F. RIMBAULT.

#### QUERIES.

##### FOLK LORE.

*Metrical Charms.*—In the enumeration of the various branches of that interesting subject, the "FOLK LORE OF ENGLAND," on which communications are invited in the last number of "NOTES AND QUERIES," there is an omission which I beg to point out, as it refers to a subject which, I believe, deserves especial investigation, and would amply repay any trouble or attention that might be bestowed upon it. I allude to *Metrical Charms*, many of which are still preserved, and in spite of the corruptions they have undergone in the course of centuries, would furnish curious and valuable illustrations of the Mythological System on which they are founded.

"Spirits of the flood and spirits of the hills found a place in the mythology of Saxon England."

says an able reviewer of Mr. Kemble's *Saxons in England*, in *The Athenæum* (13th Jan. 1849); and he continues,

"The spells by which they were invoked, and the forms by which their aid was compelled, linger, however, still amongst us, although their names and powers have passed into oblivion. In one of the

Saxon spells which Mr. Kemble has inserted in the Appendix, we at once recognised a rhyme which we had heard an old woman in our childhood use,—and in which many Saxon words unintelligible to her were probably retained."

Who would not gladly recover this "old rhyme?"—I can say for myself, that if these lines should ever meet the eye of the writer of the passage I have quoted, I trust he will be induced to communicate, in however fragmentary a shape, this curious addition to our present scanty stores of mythological information.

While on the subject of *Charms and Spells*, I would ask those who are more familiar than myself with the Manuscript treasures of the British Museum, and of our University Libraries, whether they have ever met with (except in MSS. of Chaucer) the remarkable "Night Spell" which the Father of English Poetry has preserved in the following passage of his *Miller's Tale*. I quote from Mr. Wright's edition, printed for the Percy Society:—

"What Nicholas, what how man, loke adoun :  
Awake and think on Cristes passioun  
I crowche the from Elves and from Wighetes.  
There with the night-sel seyde he anon rightes  
On the foure halves of the hous aboute  
And on the threish-fold of the dore withoute.  
"Lord Jhesu Crist and seynte Benedight,  
Blesse this hous from every wikkede wight  
Fro nightes verray, the white Paternoster  
When wonestow now, seynte Petres soster."

This charm has long occupied my attention, and as I hope shortly to submit to the Fellows of the Society of Antiquaries an attempt to illustrate some parts of it which are at present certainly involved in very great obscurity, I shall be glad to be informed whether any other early version of it is to be found in MS., and if so, where; and also whether any other version, corrupted or not, is still preserved, if not in use, at least in memory. I should also be especially glad of references to any other allusion to the "white Paternoster" or "seynte Petres soster," or for any information as to sources for ascertaining the history, whether authentic or legendary, of the personage supposed to be alluded to in the closing words of this remarkable spell.

WILLIAM J. THOMS.

##### ALLUSIONS IN THE HOMILIES.

"A Good Wife," &c., and "God speed the Plough!"—I should hold myself deeply indebted to any of your correspondents who would inform me where the two following quotations are to be found.

I have been anxiously looking for them for some years. I have taken some pains myself—

"I have poached in Suidas for unlicensed Greek"—have applied to my various antiquarian friends (many of whose names I was delighted to recognise among the brilliant galaxy that enlightened your first number)—but hitherto all in vain; and I am reduced to acknowledge the truth of the old proverb, "A——may ask more questions in an hour than a wise man can answer in seven years:"—

I. "For thus will most truly be verified the saying of the poet, 'A good wife, by obeying her husband, shall bear the rule, so that he shall have a delight and a gladness the sooner at all times to return home to her.' But, on the contrary part, 'when the wives be stubborn, froward, and malapert, their husbands are compelled thereby to abhor and flee from their own houses, even as they should have battle with their enemies.'"—*Homily on Matrimony*, p. 450, ed. Oxford, 1840.

Query—Who is the poet?

II. "Let no good and discreet subjects, therefore, follow the flag or banner displayed to rebellions, and borne by rebels, though it have the image of the plough painted therein, with *God speed the plough* written under in great letters, knowing that none hinder the plough more than rebels, who will neither go to the plough themselves, nor suffer other that would go unto it."—*Fourth Part of the Homily against Wilful Rebellion*, p. 518.

In what rebellion was such a banner carried?

These questions may appear very trifling; but each man has his hobby, and mine is, not to suffer a quotation to pass without verification.

It is fortunate that I am not a despotic monarch, as I would certainly make it felony without benefit of clergy to quote a passage without giving a plain reference.

L. S.

#### MINOR QUERIES.

*Pope's Translations of Horace.*—In a pamphlet against Pope, entitled *A true Character of Mr. Pope and his Writings*, by the author of *The Critical History of England*, written in May, 1716, and printed in that year, Pope is reproached with having just published a "libellous," "impudent," and "execrable" *Imitation of Horace*. Twenty years later such a reproach would be very intelligible; but can any one favour me with a reference to any *Imitation of Horace*, published by Pope prior to 1716, of which any such complaint could be made?

C.

*Etymology of "Havior."*—Can any of your readers inform me what is the etymology of the word *Havior*, by which all park-keepers denote an emasculated male deer, affording good vension between the buck and doe season?

Never having seen the word written or printed, I am guided, in attempting to spell it, by the usual pronunciation.

BRAYBROOKE.

Audley End, Feb. 2.

*Arabic Numerals.*—In the *Archæological Journal* (vol. vi. p. 291.), it is stated that the earliest "example of the use of Arabic numerals in any work connected with building" is the date 1445, on the tower of Heathfield Church, Sussex, though "they were common in MSS. after 1320, and in astronomical Tracts as early as 1290." As it is probable that not a few instances of the employment of the Arabic numeral characters of an earlier date than that at Heathfield are to be met with in different parts of the country, will you permit me to make use of your paper to inquire whether any such are known to any of your readers, and if they will be so obliging as to communicate their knowledge through the medium of your columns? As the subject is one of considerable interest, it would be desirable that any date belonging to the fifteenth or the early part of the sixteenth century should be made known, and registered in your valuable publication.

Permit me also to ask, in connection with this subject, for references to any works or treatises supplying information on the history of the Arabic numerals, their origin, and their introduction into Europe. I am already acquainted with Astle, *On Writing*, Wallis's *Algebra*, *Nouveau Traité de Diplomatique*, the *Huetiana*, Pegge's *Life of Grostète*, and the *Philosophical Transactions*; but I wish for additional, and, if possible, more recent information.

Does anyone of your readers know what became of the MSS. formerly in the possession of the above-named Thomas Astle, formerly Keeper of the Tower Records? In Sir W Burrell's Sussex collections in the British Museum are copies of charters, "ex MSS. penes. T. Astle," with notices of curious seals appended, which I should be glad to be able to inspect.

E. V.

*Stephen Eiton, or Eden's "Acta Regis Edm. II."*—The interesting account of St Thomas of Lancaster, with the appended queries (No. 12. p. 181.), reminds me of the work of Stephen Eiton or Eden, a canon-regular of Warter, in Yorkshire, entitled "*Acta Regis Edwardi ii<sup>di</sup>*," which is said still to remain in manuscript. Where is it deposited?

T. J.

*Dog Latin.*—Permit me also to ask, what is the origin of the expression "Dog Latin"? T. J.

*The Cuckoo—the Welsh Ambassador.*—In Middleton's *A Trick to Catch the Old One*, Act iv. sc. 5, Dampet says:—

"Why, thou rogue of universality, do I not know thee? Thy sound is like the cuckoo, the Welsh Ambassador."

And the editor of the continuation of Dodsley's *Collection* remarks on the passage,

"Why the cuckoo is called the Welsh Ambassador, I know not."

Perhaps some of your readers can explain why the cuckoo is so called. G.

*A recent Novel.* — Having lately met with an extremely rare little volume, the title of which runs thus: "La prise d'un Seigneur Ecossois et de ses gens qui pilloient les navires pescheurs de France, ensemble le razement de leur fort et le rétablissement d'un autre pour le service du Roi . . . en le Nouvelle France . . . par le sieur Malepart. Rouen, le Boulenger, 1630. 12°, 24 pp.," I was reminded of a modern novel, the principal scenes of which are laid in an island inhabited by a British nobleman of high rank, who, having committed a political crime, had been reported dead, but was saved by singular circumstances, and led the life of a buccaneer. Can any of your numerous readers be good enough to mention the title of the novel alluded to, which has escaped my memory? ADOLPHUS.

*Authorship of a Couplet.* — Can you help me to the authorship of the following lines? —

"Th' unhappy have whole days, and those they choose;  
The happy have but hours, and those they lose."

P. S.

*Seal of Killigrew, and Genealogy of the Killigrew Family.* — "BUBIENSIS" (No. 13. p. 204) is informed that the arms on the seal at Sudbury are certainly those of a member of the old Cornish house of Killigrew. These arms, impaled by those of Lower, occur on a monument at Llandulph, near Saltash, to the memory of Sir Nicholas Lower, and Elizabeth his wife, who died in 1638. She was a daughter of Sir Henry Killigrew, of London, and a near relative, I believe, of the Master of the Revels.

While on this subject, I beg to put a query to your genealogical readers. The double-headed eagle, the bordure bezantée, and the demilion charged with bezants, are all evident derivations from the armorial bearings of Richard, titular king of the Romans, Earl of Cornwall, &c., second son of King John. The family of Killigrew is of venerable antiquity in Cornwall. What I wish to ascertain is, the nature of the connection between the family and that unfortunate "king." Was it one of consanguinity, or merely one of feudal dependence? MARK ANTHONY LOWER.

\* \* See, on the origin of the arms of Richard and their derivatives, my *Curiosities of Heraldry*, pp. 309. et seq.

#### REPLIES.

##### SELAGO AND SAMOLUS.

In common with the mistletoe and vervain, the Druids held the Selago and Samolus as sacred plants, and never approached them but in the

most devout and reverential manner. When they were gathered for religious purposes the greatest care was taken lest they should fall to the earth for it was an established principle of Druidism that every thing that was sacred would be profaned if allowed to touch the ground; hence their solicitude to catch the anguinum:

" ————— When they bear  
Their wond'rous egg aloof in air:  
Thence before to earth it fall,  
The druid in his hallow'd pall  
Receives the prize.

Pliny, in his *Natural History* (lib. xxiv. cap. 11.) gives a circumstantial account of the ceremonies used by the Druids in gathering the Selago and Samolus, and of the uses to which they were applied: —

" Similis herbæ huic sabinæ est Selago appellata. Legitur sine ferro dextra manu per tunicam, quæ sinistra exuitur velut a furante, candida veste vestitus pureque lotis nudis pedibus, sacro facto priusquam legatur, pane vinoque. Fertur in mappa nova. Hanc contra omnem perniciem habendam prodidere Druidæ Gallorum, et contra omnia oculorum vitia fumum ejus prodesse.

" Idem Samolum herbam nominavere nascentem in humidis: et hanc sinistra manu legi a jejunis contra morbos suum boumque, nec respicere legentem: ne alibi quam in canali, deponere, ibique conterere potueris."

From the very slight manner in which these plants are described by Pliny, it is next to impossible to identify them with any degree of certainty, though many attempts for the purpose have been made. So far as I know, Pliny is the only ancient author who mentions them, and we have therefore nothing to guide us beyond what he has said in this passage.

The word Selago is supposed to be derived from *se* and *lego*, i. e. *quid certo ritu seligeretur*. Linnæus appropriated the name to a pretty genus of Cape plants, but which can have nothing whatever to do with the Selago of the Druids. It has been thought to be the same as the Serratula Chamæpeuce of Linnæus, but without sufficient reason, for Pliny says it resembles the savine; and Matthioli, in his *Commentary on Dioscorides* when speaking of the savine (*Juniperus Sabina*) says: —

" Siquidem vidi pro Sabina assumi quandam herbam dodrantalem quæ quibusdam in montibus plurimum nascitur, folio tamaricis, licet nec odore nec sapore Sabinam referat. Hanc sæpius existimavi esse Selaginem a Plinio lib. xxiv. c. 11. commemoratam."

Samolus, or as some copies read Samosum, is said to be derived from two Celtic words, *san* salutary, and *mos*, pig; denoting a property in the plant which answers to the description of Pliny, who says the Gauls considered the Samolus as a specific in all maladies of swine and cattle.

But there is not less difficulty in identifying this plant than in the former case. Some have thought it the same as the little marsh plant, with small white flowers, which Linnæus calls *Samolus Valerandi*, while others consider it to be the *Anemone Pulsatilla*. I am ignorant of the salutary properties of these plants, and must leave it to be decided which of them has the greatest claims to be considered the *Samolus* of Pliny. G. M.

Is there any English translation of *Ælian's Various History*, or of the work ascribed to the same author on the *Peculiarities of Animals*?

East Wiche, Jan. 1850.

*Selago and Samolus*.—The *Selago* (mentioned by "Pwcca," No. 10. p. 157.), in Welsh *Gras Dwe* (*Gratia Dei*), was held by the Druids as a charm against all misfortunes; they called it *Dawn y Dorydd*, the gift of the Lord. They also ascribed great virtues to the *Samolus*, which was called *Gelydd*, mild or tender. All that can be known respecting the *Selago* and *Samolus*, may be seen in *Borlase's Antiquities of Cornwall*.

GOMEZ.

#### ÆLFRIC'S COLLOQUY.

In the Anglo-Saxon *Gloss*, to Ælfric's Latin dialogue, *hydysatu* is not, I conceive, an error of the scribe, but a variation of dialect, and, therefore, standing in no need of correction into *hidysatu* ("NOTES AND QUERIES," No. 13). *Hig*, *hi*, and *hy*, are perfectly identical, and nothing is more usual in A. S. than the omission of the final *g* after *i*; consequently, *hig*=*hy*, *di*=*dig*, therefore, *higdi*=*hydig*. Mr. Singer's reading of *cassidula* for *culidila*, I consider to be well-founded.

His conjecture, that *sprote*=Goth. *sprauto*, has something very specious about it, and yet I must reject it. That useful and sagacious author, Dr. Kitchener, tells us, that there is only one thing to be done in a hurry (or *sprauto*); and even if he had not informed us what that one thing is, very few indeed would have ever imagined that it was fish-catching. The word *sprote* was a puzzle to me, and I had often questioned myself as to its meaning, but never could get a satisfactory answer; nor was it until some time after the publication of the 2nd edition of my *Analecta* that it occurred to me that it might signify a wicker or *sallow* basket (such as is still in use for the capture of eels), from Lat. *sparta*, whence the German *spirtel*. My conjecture, of *salice* for the *salu* of the text, was based on the possibility that the apparatus might somehow or other be made of the *salix*.

I beg leave to inform "*Selzucus*," that *The Phoenix*, with an English version, and with the Latin original, is to be found in the *Codex Exoniensis*, edited by me, in 1842, for the Society of

Antiquaries. The Latin, ascribed to Lactantius, is printed in the Variorum edition of Claudian, and, I believe, in the editions of Lactantius.

Jan. 30. 1850.

B. THORPE.

#### PORTRAITS OF LUTHER AND ERASMUS.

Your correspondent, "R. G." (No. 13. p. 203.), is correct in supposing the wood-cut portrait of Luther to be that which is prefixed to the treatise "*De Captivitate Babylonica Ecclesie*," where he is habited as a monk; but it was evidently only a copy from the very interesting copper-plate engraving of his friend Lucas Cranach, bearing the date 1520, of which a very accurate copy was prefixed to the translation of "*Luther's Way to Prayer*," published by Mr. Pickering in 1846. Juncker's book is a very good repertory of the various representations of the great reformer, but the prints are generally but faithless copies. In 1750 Kirchmayer printed an especial disquisition upon the portrait by Lucas Cranach of 1523, under the following title:—"Disquisitio Historia de Martini Lutheri Oris et Vultus Habitu Hervico ad vivum expresso in Imagine divine penciilli Lucæ Cranachj patris in ære hic incisæ," &c., Wittebergæ Sax. 1750, 4to. The works in which the Germans have sought to do honour to their great protestant saint, are numerous enough to fill a small library, but two of them are so remarkable as to deserve notice, 1. "*Luther's Merkwürdige Lebensumstände bey seiner Medicinallischen Liebesconstitution, Krankheiten, geistlichen und leiblichen Anfechtungen und andern Zufällen*, &c., von F. G. Keil," Leipzig, 1764. 2. "*Luther's Merkwürdige Reisegegeschichte zu Ergänzung seiner Lebensumstände*, von Jo. Th. Lingke," Leipzig, 1769, 4to. The earliest wood-cut representation of Erasmus with which I am acquainted is a medallion accompanying another of Ulric of Hutten, on the title-page of the following work of the unfortunate but heroic champion of the Reformation:—"Ulrichi ab Hutten cum Erasmo Rotirodano, Presbytero, Theologo, Expostulatio." There is reason to believe that this expostulation was printed only a short month before Hutten died; and, though it bears neither date nor name of printer, that it was printed by Johannes Schott, at Strasburg, in the month of July, 1523. It has another portrait of Hutten at the end, the whole strikingly spirited and characteristic; by some they have been attributed to Holbein, and if not by him, which is doubtful, they are at least worthy of him.

One would gladly forget this strife between the great promoter of learning and the soldier-scholar. Erasmus's conduct was unworthy of a great man, and can never be vindicated. S.W.S.

## REPLIES TO MINOR QUERIES.

*Praise undeserved.* — The correct quotation, referred to in No. 14. p. 222., is

"Praise undeserved is *Satire* in disguise."

It is by Mr. Br——st, author of a copy of verses called the *British Beauties*. I cannot fill up the "hiatus," which in this case is not "maxime defendendus," because I have now no time to search the Museum Catalogue. I apprehend that the author belonged to the "mob of gentlemen who wrote with ease," as it is something like Savage's "tenth transmitter" (which, by the bye, your correspondent, Mr. Gutch, should have said is *said* to be Pope's) — his *only good line*. Here is my authority:

## EPIGRAM.

On a certain line of Mr. Br——, author of a copy of verses called the "*British Beauties*." — From the "*GARLAND*," a collection of Poems, 1721.

"When one good line did much my wonder raise  
In Br——st's works, I stood resolved to praise;  
And had, but that the modest author cries,  
*Praise undeserv'd is satire in disguise.*"

I would add, that I believe this Epigram to be Dr. Kenrick's, Goldsmith's old persecutor in later years.

JAMES H. FRISWELL.

*French Maxim.* — I beg to inform your correspondent "R. V.," in reply to his query (No. 14. p. 215.), that the maxim quoted is the 218th of Rochefoucauld: "*L'hypocrisie est un hommage que le vice rend à la vertu.*"

J. H. F.

*Singular Motto.* — The "singular motto" which occasions "P. H. F.'s" wonder (No. 14. p. 214.), is, without doubt, a cypher, and only to be rendered by those who have a Key. Such are not unfrequent in German, Austrian, or Bohemian Heraldry.

J. H. F.

*Discurs. Modest.* — At p. 205. No. 13., your correspondent N. replies to A. T.'s query, that "there can be no reasonable doubt, that the original authority for *Rem transubstantiationis patres ne attigisse quidem* is William Watson in his *Quodlibet*, ii. 4. p. 31."

By a note of mine, I find that this secular priest, W. Watson, lays the expression in question to the charge of the Jesuits as "an heretical and most dangerous assertion of theirs." Admitting, therefore, the *Discurs. Modest.* to have been published after Watson's *Decacordon*, i. e. later than 1602 (which can hardly be doubted), still the further question remains to be asked: "In what writings of the Jesuits, prior to 1602, had W. Watson himself found these words, with which he charges them?" Should you think this further query of importance enough to find a place in your paper, perhaps some one of your readers

might throw yet another ray of light upon this subject.

J. S.

Oxford.

*Pallace* (No. 13. p. 202.). — Mr. Halliwell, in his *Dictionary of Archaic, &c. Words*, explains this word as used in Devonshire: —

"*Palace, a Storehouse.*" — *Devon.* "At Dartmouth, I am told there are some of these storehouses, called palaces, cut out of the rock, still retaining the name." — *MS. Devon Gloss.*

C. W. G.

*Meaning of "Pallace."* — The term "Pallace" (No. 13. p. 202.) is applied in Totnes to denote a landing-place inclosed by walls, but not roofed in. Many of these "pallaces" have been converted into coal-cellars. Perhaps *pales* may have been used originally to form these inclosures in lieu of walls; — and hence the word "pallace" would mean a place paled in. I find repeated mention made of "pallaces" in a schedule attached to a deed of the Corporation of Totnes, bearing date September 18th, 1719, a copy of which is now before me, and from it the following extracts are taken: —

"One linney and two *pallaces* or yards."

"All those houses, rooms, cellars and *pallaces*."

"All that great cellar lately rebuilt, and the *plott* of ground or *pallace* thereto belonging lately converted into a cellar."

"All that little cellar and *pallace* lately rebuilt, and the kay or landing-place thereto belonging, and near adjoining unto and upon the river Dart."

"And the little *pallace* or landing-place."

*Apropos of landing-places*, it may interest some of your readers to learn that the *very stone* upon which Brutus, the nephew of Æneas, landed at Totnes, still remains! It is inserted in the foot-way nearly opposite the Mayoralty-house in the Fore Street. "From Totnes, the neighbouring shore was heretofore called *Totonese*: and the *British History* tells us, that Brutus, the founder of the British nation, arrived here; and *Havillanus* [John de Alvilla or *Hautemille*, according to Mr. Wright] as a poet, following the same authority, writes thus: —

"Inde datu cursu, Brutus comitatus Achate  
Gallorum spoliis cumulatis navibus æquor  
Exarat, et superis auraque faventibus usus,  
*Littora felices intrat Totonesia portus.*"

"From hence great Brute with his Achates steer'd,  
Full fraught with Gallic spoils their ships appear'd;  
The Winds and Gods were all at their command,  
*And happy Totnes shew'd them grateful land.*"

Gibson's Camden.

Totnes is made mention of in the *Lais de Marie*: —

"Il tient sun chemin tut avant.

A la mer vient, si est passer.

En *Toteneis* est arriver." — *Lai d'Eliduc.*

J. MILNER BARRY, M.D.

Totnes, Devon, Jan. 30. 1850.



*Liturgy Version of the Psalms.*—The doubts produced by Beloe's self-contradicting statements on the subject of the Bishop's Bible, which are referred to by "X. X." (No. 13. p. 203.), may thus be settled. The first edition of this Bible, printed in 1568, contains a new translation of the Psalms by Becon. In the second folio edition, 1572, are inserted in opposite columns, "the translation according to the Ebrewe," which differs but little from the former, in Roman letter, and "the translation used in common prayer," or that of the Great Bible, printed by Whitchurch, 1553, in black letter.

The clarum et venerabile nomen associated with the Bishops' Bible, a very magnificent and perfect copy of which is now open before me, suggests the inquiry whether there is any copy known of Archbishop Parker's rare volume on the English Church, 1572, which is not noticed by Martin in the list of eighteen which he had discovered. He does not mention that in the Chetham Library. T. JONES.

*Tempora mutantur, &c.*—In reply to your correspondent, "E. V.," No. 14. p. 215., I beg to state, that the germ of "*Tempora mutantur, et nos mutamur in illis*," is to be found in the *Delitiæ Poetarum Germanorum*, vol. i. p. 685., under the Poems of Matthias Borbonius. He considers them as a saying of Lotharius I. (flor. cir. 830.):—

"Omnia mutantur, nos et mutamur in illis;  
Illa vices quasdam res habet, illa suas."

I sent this communication, some years ago, to *Sharpe's Magazine*, where it will be found, vol. v. p. 208. L. S.

*Pandoxare.*—Your correspondent, "H. B." (No. 13. p. 202.), has lighted upon a curious specimen of domestic hieroglyphics, the notice of which recalls to mind the quaint marginal symbols scattered over the inventories of the Exchequer Treasury, at a much earlier period. They are not devoid of information or interest. The word of which he requests explanation is, indeed, of too base Latinity to be found in the *Facciolati*, or even in the *Auctarium*; but in our old Latin dictionaries, sources of abundant information on obsolete expressions, the word is readily to be found. Old Gouldman, for instance, whose columns are replete with uncommon and local English terms, gives, "*Pandoxor*, to brew," citing Alciatus as authority, and "*Pandox*, a swill-bowl," apparently a word used by Statius. It is obviously a barbarous derivative of the same Greek words as *Pandocium* or *Pandoxarium* (πάν and δοχεῖον), the hostelry open to all comers. If, however, a more recondite authority for the explanation of the word, as formerly used in England, be desired, I would refer your querist to the pages of the *Promptorium Parvulorum*, where may be found—

"Brewyn ale or other drynke, *Pandoxor*. Browstar, or brewere, *Pandoxator*, *Pandoxatrix*," the medieval Bass or Guinness having been, most frequently a female. And, having cited the primitive lexicographer of Norfolk, I would seize the occasion to offer a note, in response to the numerous queries regarding the too tardy advance of the work in question, and to assure your readers, who may be interested in the publications of the Camden Society, that a further instalment of the *Promptorium* is in forwardness, so that I hope to complete a considerable portion, in readiness for issue, early in the current year. ALBERT WAY.

*Saint Thomas of Lancaster.*—Not having Brady at hand, I cannot tell what authorities he cites but, as Mr. Milnes (No. 12. p. 181.) does not mention Rymer, he perhaps may not know that he will find in that collection some documentary evidence on the subject of this saint, if saint he was; for instance—

"*Super rumore Thomam nuper Comitem Lancastriae miraculis corruscari.*"—Rym. Fœd. iii. p. 1033. A.D. 1323. "Quod," adds the king, "moleste gerimus."

But Edward III. was of quite another mind, and urged his canonisation on the Holy See. Witness Rymer:—

"*Ad Papam; pro canonisatione Thomæ nuper Comitæ Lancastriae.*"—Fœd. iv. p. 2. A.D. 1326.

And again—

"*Pro custodi*" (Weryngton mentioned by Mr. Milnes), "*Capellæ ad montem ubi nuper comes Lancastriae decollatus fuit.*"—Ib. p. 291.

It seems that the bodies of some of Thomas's accomplices were also supposed to have worked miracles; for we find an ordinance—

"*Contra Fingentes miracula fieri per inimicos Regis.*"—Rym. Fœd. iv. p. 20. A. D. 1323.

Andrews says (*Hist.* i. 342.) that Richard II. renewed the application for Thomas's canonisation; but he does not give his authority, and I have not time to look further through Rymer.

p. 184. *Jhon-John.*—I wonder Mr. Williams does not see that the *h* is not "*introduced*" for any purpose; it is an integral part of the original name *Johannes*, which was contracted into *Johan*, and in French into *Jehan*.

p. 185. *Slang Phrases.*—"A Rowland for an Oliver" is no slang phrase of the eighteenth century; it is a proverbial expression as old as the days of the romances of *Roland* and *Oliver*. The other two were phrases put into the mouths of two characters (Dr. Ollapod, in Colman's *Poor Gentleman*, and Young Rapid, in Morton's *Cure for the Heart-ache*), which grew into vogue only from the success of the actors Fawcett and Lewis, and had no meaning or allusion beyond what the words obviously meant.

*Fall of Rain in England.*—"ROTDON" (No. 11. p. 73.) will find the average quantity of rain fallen at Greenwich, for twenty-five years, 1815 to 1839, in a very useful and clever pamphlet, price 1s., by J. H. Belville, of the Royal Observatory, published by Taylor, Red Lion Court, Fleet Street, called *Manual of the Mercurial and Aneroid Barometers.*

HENRY WILKINSON.

*Judas Bell.*—(No. 13. p. 195.) In the "Flying of Dunbar and Kenedie," a singular Scotch poem, composed in the former half of the 16th century, and printed in Ramsay's *Evergreen*, the following passage occurs (*Everg.* vol. ii. p. 74.):

"A Benefice quha wald give sic a Beist,  
But gif it were to jingle Judas bells?  
Take thee a Fiddle or a Flute to jest,  
Undocht thou art, ordained for naithing ells."

The Judas bells may probably have been used in the Easter-eve ceremonies, in connexion with which we find *Judas Candles* mentioned. See Brand's *Popular Antiq.* by Sir H. Ellis, vol. i. p. 29.

C. W. G.

*Boduac or Boduoc on British Coins.*—The real name of the heroic queen of the Iceni is very uncertain. Walther (Tacitus, xiv. Ann. c. 31.), adopts Boudicca. It is probable enough that the syllables Boduac may have formed a part of it, as pronounced by the Britons. We are reminded of Boduognatus, leader of the Nervii, mentioned by Cæsar. But to come nearer home, the name Boduogenus is found upon a bronze vessel discovered in the Isle of Ely, described by Mr. Goddard Johnson, *Archæologia*, xxviii. p. 436.

C. W. G.

*Lord Bacon's Metrical Version of the Psalms.*—Lord Bacon's translation of seven psalms, the 1st, 12th, 90th, 104th, 126th, 127th, and 149th, with a dedication to George Herbert, is found at the end of the 2nd vol. of his works. (Lond. 1826.) They were printed at London, 1625, in quarto.

C. W. G.

[To this we may add, on the information of X. X., that some account of these Psalms, with specimens, may be seen in Holland's *Psalmists of Britain*, 1834.]

*A "Gib" Cat.*—What is the etymology of the term "Gibbe" as applied to the male cat? I may observe that the *g* is pronounced *hard* in this locality, and not *jibbe*, as most dictionaries have it. Burnley, Lancashire.

T. T. W.

[NAMES has shown, very satisfactorily, that *Gib*, the contraction of *Gilbert*, was the name formerly applied to a cat, as *Tom* is now. He states that *Tibert* (the name given to the Cat in the old *Reynard the Fox*) was the old French for *Gilbert*; and at all events, be that as it may, Chaucer, in his *Romance of the Rose*, verse 6204, translates "*Thibert le Cas*" by "*Gibbe our Cat*."

*Lay of the Phoenix.*—"SALVUCUS" is informed that the Anglo-Saxon Lay of the Phoenix is contained in the *Codex Exoniensis*, edited by Mr. B. Thorpe. The Latin poem, in hexameters and pentameters, attributed to Lactantius, is given at the foot of the page. It will be found at the end of the works of Lactantius, in the small edition by Fritzsche. (Lipsiæ, 1842). Fritzsche mentions two separate editions of the poem; 1. by Martini, Lunæburgi, 1825; 2. by Leyser, Quedlinburgi, 1839.

C. W. G.

*Lay of the Phoenix.*—"SALVUCUS" (No. 13. p. 203.) asks, "Is there any published edition of the hexameter poem by Lactantius, which is said to have suggested the idea of the Anglo-Saxon Lay of the Phoenix?" This poem is not in hexameter, but in elegiac verse; and though, on account of its brevity, we could not expect that it would have been separately published, it is to be found very commonly at the end of the works of Lactantius; for example, in three editions before me, Basil. 1524, Lugd. 1548, Basil. 1563. That this poem, however, belongs to the Christian Cicero, at any period of his life, is more than doubtful, even by the admission of Romanists, who readily avail themselves of other compositions of similar authority. It has been sometimes ascribed to Venantius Fortunatus, and is by Sirmondus attributed to Theodulphus, Bishop of Orleans. (*Opp.* ii. 840. cf. iv. 519. Venet. 1728.)

R. G.

*Ordination Pledges.*—Your correspondent, "CLERICUS" (No. 10. p. 156.), will find by far the most elaborate and judicious examination of the import, design, and obligation of the various oaths and subscriptions required of the clergy, in the successive numbers of *The Christian Observer* for 1849.

E. V.

*Feast of St. Michael and All-Angels.*—The difficulty started by "K. M. P." (No. 13. p. 203.), with regard to the double second lessons for the Feast of St. Michael and All-Angels, is easily resolved by comparing the Table of Proper Lessons before and after the last review of the *Prayer Book* in 1662; from which it will be seen, that the proper second lessons were then appointed for the first time, while the old second lessons for Sept. 29. were retained, either from inadvertence, or to avoid the necessity of disarranging all the subsequent part of the calendar. The present first lessons, Gen. xxxii. and Dan x. v. 5., at the same time took the place of the inappropriate chapters, Eccles. xxxix. and xlv., which had been appointed for this day in Queen Elizabeth's *Prayer Book*, 1559.

E. V.

*Beaver Hat.*—Mr. T. Hudson Turner (No. 7. p. 100.) asks, "What is the earliest known instance of the use of a beaver hat in England?"

Fairholt (*Costume in England*) says, the earliest notice of it is in the reign of Elizabeth, and gives the following quotation from Stubbes's *Anatomy of Abuses*, 1580:—

"And as the fashions be rare and strange, so is the stuff whereof their hats be made divers also; for some are of silk, some of velvet, some of taffetic, some of sarsenet, some of wool, and, which is more curious, some of a certain kind of fine haire; these they call beaver hattes of xx, xxx, or xl shillings price, fetached from beyond the seas, from whence a great sort of other varieties doe come besides." GASTRO.

Meaning of "*Pisan*."—Mr. Turner (No. 7. p. 100.) asks the meaning of the term "*pisan*," used in old records for some part of defensive armour.

Meyrick (*Ancient Armour*, vol. i. p. 155. 2d ed.) gives a curious and interesting inventory of the arms and armour of Louis le Hutin, King of France, taken in the year 1316, in which we find, "Item 3 coloretes *Pizanes* de jazeran d'acier." He describes *pizane* (otherwise written *paizaine* *puzen*, *pesen*) as a collar made, or much in fashion, at Pisa. The jazeran armour was formed of overlapping plates. In the metrical romance of *Kyng Alisaunder*, edited by Weber, occur the lines—

"And Indiens, and Emaniens,  
With swordes, lances, and *pesens*."

Weber explains the *pesens* here as gorgets, armour for the neck.

In more recent MSS. *pisan* may be a contraction for *partisan*, a halberd.

I cannot agree with your correspondent "A. F." (p. 90.), that the nine of diamonds was called "the curse (cross) of Scotland" from its resemblance to the cross of St. Andrew, which has the form of the Roman X; whereas the pipe on the nine of diamonds are arranged in the form of the letter H. "Mend the instance."

Erratum. P. 181. col. 2. line 3., for *obscurities*, read *obscenities*.  
GASTRO.

Cambridge, Jan. 31. 1850.

*Pokership*—*God tempers the Wind*.—I am disposed to think that *Parkership* will turn out to be the right explanation, because almost every forest or chase contained a *fenced park*, in which the deer were confined; and the charge of the woods and park might be consigned to the same person; and the error in spelling the word was probably copied from one genealogist to another.

Nevertheless, Mr. Corney's conjecture may be right, as Forby (*Vocabulary*, vol. ii. p. 258.) mentions *Poke-Day* as the day on which the allowance of corn is made to the labourers, who, in some places, receive a part of their wages in that form. Now the *Poker* might be the officer who distributed the grain on these occasions.

I open my note to add, that Mr. Gutch (No. 14. p. 211.) will find, in Sterne's *Sentimental Journey*

— "*God tempers the wind*," said Maria, "to the shorn lamb."

The words which I have underlined are printed in Italics in my edition of the work (London, 12mo. 1790), which may indicate that they are quoted from some other author. BRAYBROOKS.

Audley End, Feb. 2.

*Walewich or Watwich*.—I have made the reference suggested by "W. B. M."

Canute was residing at Walewich, and the Abbot of Ely was consecrated there by the Archbishop of Canterbury. This "Walewich" can be no obscure place, and we need not look for it in Cambridgeshire.

I am inclined to think that the word ought to have been written Warewich, i.e. Warwick.

Soham Mere (Mare de Soham) once covered 1369½ acres.—Lyson's *Cambridge*, 254.

Portum Pusillum, if not Littleport, was a place upon the Cam or the Ouse, within sight of Ely Minster.

Does your correspondent suppose that Northmouth was among the fens? If so, he may consult *Inquisitio Eliensis*, or Dugdale's Map of the Bedford Level, which is in the Museum. J. F. M.  
Dec. 22.

*Madoc's Emigration to America*.—"ANGLO-CAMBRIAN" (No. 4. p. 57.), in contradiction to the occurrence of Madoc's emigration, has adduced what he supposes to be a gross anachronism in the words "Madoc was directed by the best compass, and this in 1170!" Now, unfortunately for this opinion, the passage on which it is founded will not allow of his interpretation. The original words are in Sir Thomas Herbert's *Travels*, and, in his expressive language, they are as follows:—"By Providence, the best compass, and benefit of the pole-star, he returned safely to his own country." Most certainly this cannot imply that Madoc was acquainted with the mariner's compass.

"J. M. T." also seems to give great weight to the fact of a Welsh-Indian vocabulary having been formed, containing no trace of any Celtic root. This seems conclusive, yet it is not so; for I have some words, extracted from a vocabulary of the Mandan (Indian) language made by Mr. Catlin, during his sojourn among them, all of which, with very slight allowance for corruption, are clearly Welsh. Mr. Catlin believes the Mandans to have been descended from the followers of Prince Madoc, from the strong evidence which he considers his stay among them afforded him, and detailed in his work on the Indians. I regret to add, that the Mandans have been exterminated by the small-pox and the weapons of their enemies. I have long taken a deep, because a national, interest in this question, and have endeavoured to examine in the spirit of that noble

precept, which ought to be bound up with the existence of every *Cymro*, "The truth against the world." Consequently, I have found that much of what is put forth as evidence on this question is, as Mr. Corney has very justly intimated, quite inadmissible; in short, unworthy of belief. Still, the inquiry has afforded me sufficient reasons for viewing the question of Prince Madoc's emigration as a fact, and for supporting it as such as far as my humble testimony will allow. GOMER.

*Caerphili Castle*.—With reference to "PWCCA's" query (No. 10. p. 157.), it may be noted that *Full* is the Welsh word for "haste," and, if the *derivatur*, must allude to the original structure having been hastily erected. GOMER.

*Origin of word Bug*.—I should feel obliged by your informing me whether the word *Bug* is not of Celtic origin, signifying a "Ghost or Goblin?" Vide Shakspeare's *Taming of the Shrew*, Act I. Scene II.:—

"Tush, tush, fright boys with bugs."

And whether, in *Matthews' Bible*, A.D. 1537, the 5th verse of the 91st Psalm is not thus rendered:—

"Thou shalt not need to be afraid of any bugs by night?"

literally, in the Hebrew, "*Terror of the night*."

J. P.

[*Bwg* in Welsh means a ghost or goblin. It is probably the same with the Icelandic *Paki*, an evil spirit. But on this etymology our correspondent can consult an article by Sir F. Palgrave, on the "Popular Mythology of the Middle Ages," in the *Quarterly Review*, vol. xxii.; a paper, by Mr. Thoms, on the "Folk Lore of Shakspeare," No. 6.; "Puck's several names," in *The Athenæum*, Oct. 9, 1847; and lastly, Mr. Keightley's most interesting work, *The Fairy Mythology*, vol. ii. p. 118., of which we are happy to hear that a new and enlarged edition may shortly be expected.]

#### MISCELLANIES.

*Execution of Duke of Monmouth*.—Among the memorials of the "rash but unfortunate Duke of Monmouth," which have recently attracted much attention, and for which the public are principally indebted to certain inquiries originated in the "NOTES AND QUERIES," I have not observed any notice taken of an anecdote respecting him, which is current among our neighbours on the Continent; namely, that he gave six guineas to the executioner, the JOHN KETCH of that day, to perform his work well!—

"Le Duc de Monmout, donna six guinées au Bourreau de Londres, pour lui bien couper la tête; mais le misérable ne méritoit par ces guinées puisqu'il la lui coupa très mal."

This anecdote is introduced, in the form of a note, into the folio Dictionary of Pierre Richelet, a most valuable work, and full of history, ancient and modern. Can any of your correspondents produce the authority for this anecdote? Richelet himself does not give any, but merely relates the story, apparently with a view of illustrating the term "guinea," as applied to the gold coin of Charles the Second. Vid, voc. "*Guinée*." J. I.

*By Hook or by Crook*.—I send you a note, which I made some years ago.

This expression is much more ancient than the time of Charles I., to which it is generally referred. It occurs in Skelton, *Colin Clout*, line 31. *a fine*:—

"Nor wyll suffer this boke

*By hooke ne by crooke*

Prynted for to be."

In Spenser, f. 2. v. ii. 27.:—

"Thereafter all that mucky pelfe he tooke,  
The spoile of peoples evil gotten good,  
The which her sire had scrap't by hooke and crooke,  
And burning all to ashes pour'd it down the brooke."

In Holland's *Suetonius*, p. 169.:—

"Likewise to get, to pill and poll by hooke and crooke, so much, as that —"

In a letter of Sir Richard Morysin to the Privy Council, in Lodge's *Illustrations*, &c., i. 154.:—

"Ferrante Gonzaga, d'Arras, and Don Diego, are in a leage, utterlie bent to myslyke, and to charge by hooke or by crooke, anything don, or to be don by the thre fyrst." L. S.

*Cupid Crying*.—The beautiful epigram upon this subject, which appeared in No. 11. p. 172., was kindly quoted, "for its extreme elegance," by the *Athenæum* of the 26th January, which produced the following communication to that journal of Saturday last:—

"Will the correspondent of the 'NOTES AND QUERIES,' whose pretty epigram appears copied into your *Athenæum* of Saturday last, accept the following as a stop-gap pending the discovery of the Latin original?"

"En lacrymosus Amor! Fidum quia perdidit arcum

Vapulat! Exultans Cælia tela tenet.

Ast illam potuitne Puer donare sagittis?

Subrisit:—Matrem credidit esse suam.

"Αμο:φωτα. 5."

*Miry-land Town*.—As an addition to the note of "J.R.F." (p. 167. No. 11.) on Miry-land Town, and by way of corroboration of his reading, I may just mention that the towns and villages in the Weald of Kent are familiarly spoken of as places "down in the mud," by the inhabitants of other parts of the county. Those who are acquainted with the Weald will agree that this designation is not undeserved. HENRY KESLEY.

## NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Surtees Society, for the publication of inedited MSS. illustrative of the intellectual, moral, religious, and social condition of those parts of the United Kingdom which constitute the ancient kingdom of Northumberland, has been remodelled. The subscription for the year is one guinea, and the works in immediate preparation are, 1. "The Injunctions and other Ecclesiastical Proceedings of Richard Barnes, Bishop of Durham (1577-87);" and 2. "The Anglo-Saxon Hymnarium."

We have great pleasure in directing attention to the *Exhibition of Works of Ancient and Mediæval Art* which is to be opened in the Adelphi next month.

This is a great opportunity for forming an Exhibition of a novel and most interesting kind, one which is calculated both to interest and amuse the archæologist and the public, and to instruct the artisan and the manufacturer. We sincerely hope possessors of articles suitable for exhibition, will not fail to take advantage of it. They should immediately enter into communication with the Honorary Secretary to the Exhibition at the rooms of the Society of Arts, or they will be too late.

The *Gentleman's Magazine* realises all our anticipations. The Reviews are of a very superior order. Justice is done to as well as upon the authors who have come under notice, and the original articles are of high value; those upon the *Dea Sequana* and the *History of Words* are especially worthy of notice. Mr. Waller's papers upon *Christian Iconography* promise to be of the highest value. A new career of usefulness and honour has been opened up to Sylvanus Urban, who seems determined to merit the addition lately made to his title, and to become what is really a desideratum in English Literature—a good "*Historical Review*."

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## NOTICES TO CORRESPONDENTS.

R. J. S. will find in No. 12. p. 188., an answer to his query in reply to a previous query in No. 8. p. 125.

F. D. (BRADFORD) is informed, that the Towneley Mysteries have been printed by the Surtees Society, and the Coventry and Chester Mysteries by the Shakspeare Society. We have no doubt the Collection of Early Mysteries, printed at Basle, may be procured from any of the foreign booksellers.

W. calls our attention to an error in p. 217. The Field of Forty Foot-steps is a distinct work by Miss Porter, published in the same collection as "Coming Out," but not the second title of that work.

J. K. R. W. Many thanks, although there has not been an opportunity of using the communications.

G. W. will find the phrase "to dine with Duke Humphrey" very fully illustrated in Nares.

We are compelled, by want of space, to omit our usual acknowledgment of COMMUNICATIONS RECEIVED.

We are again compelled to omit many Notes, Queries, and Answers to Queries which are in type, as well as Answers to Correspondents.

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London: GEORGE ROUTLEDGE & CO., Farringdon Street.

Printed by THOMAS CLARK SHAW, of No. 8. New-Street Square, at No. 5. New Street Square, in the Parish of St. Bride, in the City of London; and published by GEORGE BELL, of No. 186. Fleet Street, in the Parish of St. Dunstan in the West, in the City of London, Publisher, at No. 186. Fleet Street aforesaid.—Saturday, February 9. 1850.

# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 16.]

SATURDAY, FEBRUARY 16. 1850.

{ Price Threepence.  
{ Stamped Edition, 4d.

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### DANIEL DE FOE AND HIS GHOST STORIES.

I feel obliged by your intelligent correspondent "D. S.," having ascertained that De Foe was the author of the *Tour through Great Britain*. Perhaps he may also be enabled to throw some light on a subject of much curiosity connected with De Foe, that appears to me well worth the inquiry.

Mrs. Bray, in her General Preface prefixed to the first volume of the reprint, in series, of her *Novels and Romances*, when giving an account of the circumstances on which she founded her very graphic and interesting romance of *Trelawny of Trelawne*, says —

"In Gilbert's *History of Cornwall*, I saw a brief but striking account, written by a Doctor Ruddell, a clergyman of Launceston, respecting a ghost which (in

the year 1665) he had seen and laid to rest, that in the first instance had haunted a poor lad, the son of a Mr. Bligh, in his way to school, in a place called the 'Higher Broom Field.' This grave relation showed, I thought, the credulity of the times in which the author of it lived; and so I determined to have doctor, boy, and ghost in my story. But whereas, in the worthy divine's account of the transaction, the ghost appears to come on earth for no purpose whatever (unless it be to frighten the poor boy), I resolved to give the spirit something to do in such *post-mortem* visitations, and that the object of them should be of import to the tale. Accordingly, I made boy, doctor, and the woman (who is said after her death to have appeared to the lad) into characters, invented a story for them, and gave them adventures."

Mrs. Bray adds —

"Soon after the publication of *Trelawny*, my much esteemed friend, the Rev. F. V. T. Arundell\*, informed me, that, whilst engaged in his antiquarian researches in Cornwall, he found among some old and original papers the manuscript account, in Dr. Ruddell's own hand-writing, of his encounter with the ghost in question. This he lent Gilbert, who inserted it in his *History of Cornwall*; and there I first saw it, as stated above. A few months ago, I purchased some of the reprinted volumes of the *Works of Daniel de Foe*. Among these was the *Life of Mr. Duncan Campbell*, a fortune-teller. To my great surprise, I found inserted in the Appendix, (after verses to Mr. Duncan Campbell), without either name of the author, reference, or introduction, under the heading, 'A remarkable Passage of an Apparition. 1665,' no other than Dr. Ruddell's account of meeting the ghost which had haunted the boy, so much the same as that I had read in Gilbert, that it scarcely seemed to differ from it in a word. The name of Mr. Bligh, the father of the boy, was, however, omitted; and Dr. Ruddell could only be known as the author of the account by the lad's father calling the narrator Mr. Ruddell, in their discourse about the youth. The account is so strangely inserted in the Appendix to the volume, without comment or reference, that, had I not previously known the circumstances above named by Mr. Arundell, I should have fancied it a fiction of De Foe himself, like the story

\* Of Landulph, Cornwall, the author of *Discoveries in Asia Minor*, and the well-known *Visit to the Seven Churches of Asia*. Mr. Arundell is now dead.

of the ghost of Mrs. Veal, prefixed to *Drelincourt on Death*.

"Aware that Mr. Arundell had no idea that Ruddell's ghost story was to be found in any work previous to Gilbert's, I lost no time in communicating to that gentleman what I could not but deem a very curious discovery. He assured me there could be no mistake as to the genuineness of the ghost document he had found, as he had compared the manuscript with Ruddell's hand-writing in other papers, and saw it was one and the same. Soon after, Mr. Arundell favoured me with some further information on the subject, which I here give, as it adds still more to the interest of the story: — 'Looking into Gilbert's *History of Cornwall*, in the parish of South Petherwin, there is said to be in the old mansion of Botathan five portraits of the Bligh family; one of them is the likeness of the boy, whose intimacy with the ghost of Dorothy Durant has been spoken of in his first volume, where she is erroneously called Dingley. If this be a fact, it is very interesting; for it is strange that both Mr. Ruddell, the narrator (whose manuscript I lent to Gilbert), and De Foe, should have called her Dingley. I have no doubt it was a fictitious name, for I never heard of it in Launceston or the neighbourhood; whereas Durant is the name of an ancient Cornish family: and I remember a tall, respectable man of that name in Launceston, who died at a very advanced age; very probably a connexion of the Ghost Lady. He must have been born about 1730. Durant was probably too respectable a name to be published, and hence the fictitious one.' Mr. Arundell likewise says, 'In Launceston Church is a monument to Charles Bligh and Judith his wife, who died, one in 1716, and the other in 1717. He is said to have been sixty years old, and was probably the brother of Samuel, the hero of Dorothy Dingley. Sarah, the wife of the Rev. John Ruddell, has a monument also in Launceston Church. She died in 1667. Mr. Ruddell was Vicar of Aternon in 1684. He was the minister of Launceston in 1665, when he saw the ghost who haunted the boy.'

Such is Mrs. Bray's account of these very curious circumstances. The ghost story inserted in Gilbert, as mentioned above, is altogether so much in the style of De Foe, that a doubt remains whether, after all, he may not have been the author of it. Can "D. S.," or any of your readers, throw further light on the subject? D. S. Y.

#### PET-NAMES.

"Mary" is informed that "Polly" is one of those "hypocorisms," or pet-names, in which our language abounds. Most are mere abbreviations, as Will, Nat, Pat, Bell, &c., taken usually from the beginning, sometimes from the end of the name. The ending *y* or *ie* is often added, as a more endearing form: as Annie, Willy, Amy, Charlie, &c. Many have letter-changes, most of which imitate the pronunciation of infants. *L* is lisped for *r*. A central consonant is doubled. *O* between *m* and *l* is more easily sounded than *a*. An

infant forms *p* with its lips sooner than *m*; papa before mamma. The order of change is: Mary, Maly, Mally, Molly, Polly. Let me illustrate this; *l* for *r* appears in Sally, Dolly, Hal; *P* for *m* in Patty, Peggy: vowel-change in Harry, Jim, Meg, Kitty, &c.; and in several of these the doubled consonant. To pursue the subject: reduplication is used; as in Nannie, Nell, Dandie; and (by substitution) in Bob. Ded would be of ill omen: therefore we have, for Edward, Ned or Ted, *n* and *t* being coheir to *d*; for Rick, Dick, perhaps on account of the final *d* in Richard. Letters are dropped for softness: as Fanny for Franny, Bab for Barb, Wat for Walt. Maud is Norman for Mald, from Mathild, as Bauduin for Baldwin. Argidius becomes Giles, our nursery friend Gill, who accompanied Jack in his disastrous expedition "up the hill." Elizabeth gives birth to Elspeth, Eliza (Eloisa?), Lisa, Lizzie, Bet, Betty, Betsy, Bessie, Bess; Alexander (*x=cs*) to Allick and Sandie. What are we to say of Jack for John? It seems to be from Jacques, which is the French for our James? How came the confusion? I do not remember to have met with the name James in early English history; and it seems to have reached us from Scotland. Perhaps, as Jean and Jacques were among the commonest French names, John came into use as a baptismal name, and Jacques or Jack entered by its side as a familiar term. But this is a mere guess; and I solicit further information. John answers to the German Johann or Jehann, the Slavonic Ivan, the Italian Giovanni (all these languages using a strengthening consonant to begin the second syllable): the French Jean, the Spanish Juan, James to the German Jacob, the Italian, Giacomo, the French Jacques, the Spanish Jago. It is observable that of these, James and Giacomo alone have the *m*. Is James derived from Giacomo? How came the name into Scotland?

Of German pet-names some are formed by abbreviation; some also add *s*, as Fritz for Friedrich, Hans for Hann from Johann. (To this answers our *s* or *c* in the forms Betsy, Nancy, Elsie, &c.) Some take *chen* (our *kin*, as *mannikin*) as Franschen, Hannchen. Thus Cat-skin in the nursery ballad which appears in Mr. Halluvell's Collection, is a corruption of Kitchén, Kitty. Most of our softened words are due to the smooth-tongued Normans. The harsh Saxon Schrobbershyrigschire, or Shropshire, was by them softened into le Comté de Salop, and both names are still used.

BENJ. H. KENNEDY.

Shrewsbury, Feb. 2. 1850.

#### LACEDÆMONIAN BLACK BROTH.

If your readers are not already as much disgusted with Spartan Black Broth as Dionysius was



with the first mouthful, I beg leave to submit a few supplementary words to the copious indications of your correspondents "R. O." and "W."

Selden says:—

"It was an excellent question of Lady Cotton, when Sir Robert Cotton was magnifying of a shoe, which was Moses's or Noah's, and wondering at the strange shape and fashion of it: 'But, Mr. Cotton,' says she, 'are you sure it is a shoe?'"

Now, from the following passage in Manso's *Sparta*, it would seem that a similar question might be put on the present occasion: *Are you sure that it was broth?* Speaking of the *pheiditia*, Manso says:—

"Each person at table had as much barley-bread as he could eat; swine's-flesh, or some other meat to eat with it, with which the famous black-sauce\* (whose composition, without any loss to culinary art, is evidently a mystery for us) was given round, and to close the meal, olives, figs, and cheese."

In a note he continues:—

"Some imagined that the receipt for its composition was to be found in Plutarch (*De Tuenda Sanitate*, t. vi. p. 487.), but apparently it was only imagination. That ζωμὸς signified not *broth*, as it has been usually translated, but *sauce*, is apparent from the connection in which Athenæus used the word. To judge from Hesychius, it appears to have borne the name of βάρβα among the Spartans. How little it pleased the Sicilian Dionysius is well known from Plutarch (*Inst. Lacon.* t. v. 880.) and from others."

Sir Walter Trevelyan's question is soon answered, for I presume the celebrity of Spartan Black Broth is chiefly owing to the anecdote of Dionysius related by Plutarch, in his very popular and amusing *Laconic Apophthegms*, which Stobæus and Cicero evidently followed; this and what is to be gathered from Athenæus and Julius Pollux, with a few words in Hesychius and the *Etymologicon Magnum*, is the whole amount of our information. Writers since the revival of letters have mostly copied each other, from Cælius Rhodiginus down to Gesner, who derives his conjecture from Turnebus, whose notion is derived from Julius Pollux,—and so we move in a circle. We sadly want a Greek Apicius, and then we might resolve the knotty question. I fear we must give up the notion of cuttle-fish stewed in their own ink, though some former travellers have not spoken so favourably of this Greek dish. Apicius, *De Arte Coquinaria*, among his fish-sauces has three Alexandrian receipts, one of which will give some notion of the incongruous materials admissible in the Greek kitchen of later times:—

"JUS ALEXANDRINUM IN PISCE ASSO.

"Piper, cepam siccam, ligusticum, cuminum, origanum, apii semen, pruna damascena enucleata; passum, liquamen, defrutum, oleum, et coques."

\* Manso's word is *Tunke*..

This questio vexata it seems had not escaped the notice of German antiquaries. In Boettiger's *Kleine Schriften*, vol. iii., Sillig has printed for the first time a Dissertation in answer to a question which might have graced your pages: "Wherewith did the Ancients spoon" [their food]? which opens thus:—

"Though about the composition and preparation of Spartan Black Sauce we may have only so many doubts, yet still it remains certain that it was a *jus*—boiled flesh prepared with pig's blood, salt, and vinegar, a *brodo*; and, when it was to a certain degree thickened by boiling, though not like a *Polenta* or other dough-like mass (*maza offa*), eaten with the fingers. Here, then, arises a gastronomic question, of importance in archæology; what table furniture or implements did the Spartans make use of to carry this sauce to their mouths? A spoon, or some substitute for a spoon, must have been at hand in order to be able to enjoy this Schwarzsauer."

It is certain at least that spoons and forks were unknown to the Spartans, and some have conjectured that a shell, and even an egg-shell, may have served the purpose. Those who are desirous of knowing more about the Table-Supellectile of the ancients, may consult Casaubon's *Notes on Athenæus*, iv. 13. p. 241.; "Barufaldo de Armis convivialibus," in Sallengre's *Thesaurus*, iii. 741.; or Boettiger's *Dissertation* above referred to. How little ground the passage in Plutarch, *De Sanitate Tuenda*, afforded for the composition, will appear from the passage, which I subjoin, having found some difficulty in referring to it:—

Οἱ Λάκωνες ὄξος καὶ ἄλας δόντες τῇ μαγειρίᾳ, τὰ λοιπὰ κελευόσιν ἐν τῇ ἱερειῇ ζῆταιν.

This only expresses the simplicity of Spartan cookery in general.

To revert to the original question propounded, however, I think we must come to the conclusion that *coffee* formed no part of the μέλας ζωμός.

S. W. S.

#### A HINT TO INTENDING EDITORS.

Allow me to suggest, as an addition to the sphere of usefulness of the "NOTES AND QUERIES," that persons preparing new editions of old writers should give an early intimation of the work on which they are engaged to the public, through your paper. Very many miscellaneous readers are in the habit of making notes in the margins of their books, without any intention of using them themselves for publication, and would be glad to give the benefit of them to anybody to whom they would be welcome; but as matters are now arranged, one has no opportunity of hearing of an intended new edition until it is advertised as being in the press, when it is probably too late to send notes or suggestions; and one is also deterred from communicating with the editor from doubts



whether he will not think it an intrusion: doubts which any editor who *did* wish for communications might dispel by making such an announcement as I have suggested.

R. R.

Lincoln's Inn.

#### NOTES UPON CUNNINGHAM'S HAND-BOOK OF LONDON.

*St. Giles's Pound.*—The exact site of this Pound, which occupied a space of thirty feet, was the broad space where St. Giles's High Street, Tottenham Court Road, and Oxford Street meet. The vicinity of this spot was proverbial for its profligacy; thus, in an old song:—

"At Newgate steps Jack Chance was found,  
And bred up near *St. Giles's Pound*."

*Dudley Court, St. Giles's.*—This spot was once the residence of Alice Duchess of Dudley, in the reign of Charles the Second; and afterwards of the celebrated Lord Wharton. The mansion and gardens were of considerable extent.

*St. Giles's Hospital.*—The celebrated Dr. Andrew Boorde rented for many years the Master's house. He is mentioned as its occupant in the deed of transfer between Lord Lisle to Sir Wymonde Carewe, dated in the last year of Henry the Eighth's reign.

*Gray's Inn Lane.*—Anciently called *Portpoole*. See the commission granted to the Master of the Hospital of St. Giles's, &c., to levy tolls upon all cattle, merchandize, &c., dated 1346, in Rhymer's *Fœdera*.

*Great Queen Street, Lincoln's Inn.*—Lord Herbert of Cherbury was one of the first inhabitants of this street, residing at the south side, near the east corner of Wild (or more properly *Weld*) Street, where he died in 1648. The house is still standing, and is one of fifteen built in the third year of James the First. *Powlet* and *Conway* houses, also still standing, are among the said number. The celebrated Dr. Mead (d. 1754) resided in this street.

*Turnstile Lane, Holborn.*—Richard Pendrell, the preserver of Charles the Second, resided here in 1668. It is supposed that Pendrell, after the Restoration, followed the King to town, and settled in the parish of St. Giles, as being near the court. Certain it is that one of Pendrell's name occurs in 1702 as overseer, which leads to the conclusion that Richard's descendants continued in the same locality for many years. A great-granddaughter of this Richard was living in 1818 in the neighbourhood of Covent Garden. Richard Pendrell died in 1674, and had a monument erected to his memory on the south-east side of the old church of St. Giles. The raising of the churchyard, subsequently, had so far buried the monument as to render it necessary to form a new one to preserve

the memory of this celebrated man. The black marble slab of the old tomb at present forms the base of the new one. EDWARD F. RIMBAULT.

*Mrs. Cornelly's* is stated in vol. ii. p. 753., to be "the corner of Sutton Street," Soho Square, "now *D'Almaine's*." Mrs. Cornelly's *was* at the corner of Sutton Street, but has long been pulled down: the Catholic Chapel in Sutton Street was Mrs. Cornelly's concert, ball, and masquerade-room; and the arched entrance below the chapel, and now a wheelwright's, was the entrance for "chairs." D'Almaine's is two doors north of Sutton Street, and was built by Earl (?) Tilney, the builder of Wanstead House? The House in Soho Square has a very fine banqueting-room, the ceiling said to have been painted by Angelica Kauffmann. Tilney was fond of giving magnificent dinners, and here was always to be found "the flesh of beeves, with Turkie and other small Larks!"

*Cock Lane.*—The house in Cock Lane famous for its "Ghost" is still standing, and the back room, where "scratching Fanny" lay surrounded by princes and peers, is converted into a gas metre manufactory. NASO.

#### FOLK LORE.

*Easter Eggs.*—The custom of presenting eggs at Easter is too well known to need description; but perhaps few are aware that, like many other customs of the early Church, it had its origin in paganism.

Sir R. K. Porter (*Travels*, vol. i. p. 316.) mentions that, at a period of the year corresponding to Easter, "the Feast of Nooroose, or of the waters," is held, and seems to have had its origin prior to Mahometanism. It lasts for six days, and is supposed to be kept in commemoration of the Creation and the Deluge—events constantly synchronised and confounded in pagan cosmogonies. At this feast eggs are presented to friends, in obvious allusion to the Mundane egg, for which Ormuzd and Ahriman were to contend till the consummation of all things.

When the many identities which existed between Druidism and Magianism are considered, we can hardly doubt that this Persian commemoration of the Creation originated our Easter-eggs. G. J.

*Buns.*—It has been suggested by Bryant, though, I believe, not noticed by any writer on popular customs, that the Good Friday cakes, called *Buns*, may have originated in the cakes used in idolatrous worship, and impressed with the figure of an ox, whence they were called βουν. The cow or bull was likewise, as Coleridge (*Lit. Rem.* vol. ii. p. 252.) has justly remarked, the

symbol of the *Cosmos*, the prolific or generative powers of nature. G. J.

*Gloucestershire Custom.*—It is a custom in Gloucestershire, and may be so in other counties, to place loose straw before the door of any man who beats his wife. Is this a general custom?—and if so, what is its origin and meaning? B.

*Curious Custom.*—The custom spoken of by "Pwcca" (No. 11. p. 173.) was also commonly practised in one or two places in Lancashire some ten or twelve years back, but is now, I believe, obsolete. The horse was played in a similar way, but the performer was then called "Old Balls." It is no doubt a vestige of the old "hobby-horse,"—as the Norwich "Snap," who kept his place in the procession of the mayor of that good city till the days of municipal reform, was the last representative of his companion the dragon. J. T.

[Nathan also informs us "that it is very common in the West Riding of Yorkshire, where a ram's head often takes the place of the horse's skull. Has it not an obvious connection with the "hobby-horse" of the middle ages, and such mock pageants as the one described in Scott's *Abbot*, vol. i. chap. 14; the whole being a remnant of the Saturnalia of the ancients?"]

#### QUERIES.

##### WHITE HART INN, SCOLE.

In *Songs and other Poems*, by Alex. Brome, Gent., Lond. 12mo. 1661, there is (at p. 123.) a ballad upon a sign-post set up by one Mr. Pecke at Skoale in Norfolk. It appears from this ballad that the sign in question had figures of Bacchus, Diana, Justice, and Prudence, "a fellow that's small, with a quadrant discerning the wind," Temperance, Fortitude, Time, Charon and Cerberus. This sign is noticed in the *Journal* of Mr. E. Browne (Sir Thomas Browne's Works, ed. Wilkin, i. 53.). Under date of 4th March, 1663-64, he says:—"About three mile further I came to Scoale, where is very handsome inne, and the noblest signne post in England, about and upon which are carved a great many stories, as of Charon and Cerberus, of Actæon and Diana, and many other; the signne it self is the white harte, which hangs downe carved in a stately wreath." Blomefield, in his *History of Norfolk* (8vo. edit. i. 130.), speaking of Osmundestone or Scole, has the following passage:—

"Here are two very good inns for the entertainment of travellers; the *White Hart* is much noted in these parts, being called, by way of distinction, *Scole Inn*; the house is a large brick building, adorned with imagery and carved work in several places, as big as the life. It was built in 1655, by John Peck, Esq., whose arms, impaling his wife's, are over the porch door. The sign is very large, beautified all over with a

great number of images of large stature carved in wood, and was the work of one Fairchild; the arms about it are those of the chief towns and gentlemen in the country, viz. *Norwich, Yarmouth, Duke of Norfolk, Earl of Yarmouth, Baron of Garboldisham, Hobart, Cornwallis*, impaling *Bukton, Teye, Thurston, Castleton*, and many others; Peck's arms are *arg.* on a chevron ingrailed, *gul.* three croazets pattee of the field; his wife's are *arg.*, a fess between two crescents in chief, a lion rampant in base *gul.*, which coat I think is borne by the name of *Jetherton*. Here was lately a very round large bed, big enough to hold fifteen or twenty couple, in imitation (I suppose) of the remarkable great bed at *Ware*. The house was in all things accommodated, at first, for large business; but the road not supporting it, it is in much decay at present; though there is a good bowling green and a pretty large garden, with land sufficient for passengers' horses. The business of these two inns is much supported by the annual cock-matches that are here fought."

In Cruttwell's *Tour through the whole Island of Great Britain* (Lond. 12mo. 1801), vol. v. 208., is the following:—

"Osmundeston, or Schole. The inn here was once remarkable for a pompous sign, with ridiculous ornaments, and is said to have cost a thousand pounds; long since decayed."

I shall be glad to be referred to any other notices of this sign, and am desirous of knowing if any drawing or engraving of it be extant.

Cambridge, 21st Jan. 1850.

C. H. COOPER.

#### PASSAGES FROM POPE.

In addition to the query of "P. C. S. S." (No. 13. p. 201.), in which I take great interest, I would beg leave to ask what evidence there is that Quarles had a *pension*? He had, indeed, a small place in the household of James the First's queen, Anne; and if he had a *pension* on her death, it would have been from James, not from Charles.

I would also, in reference to Pope, beg leave to propound another query.

In the "Imitation of the 2nd Sat., Book I. of Horace," only to be found in modern editions, but attributed, I fear, too justly to Pope, there is an allusion to "poor E—s," who suffered by "the fatal steel," for an intrigue with a royal mistress. E—s is no doubt John Ellis, and the royal mistress the *Duchess of Cleveland*. (See Lord Dover's Introduction to the "Ellis Correspondence," and "Anecdotes of the Ellis Family," *Gent. Mag.* 1769. p. 328.) But I cannot discover any trace of the circumstances alluded to by Pope. Yet Ellis was a considerable man in his day;—he had been Secretary to the Lord-Lieutenant of Ireland in the reign of Charles II., and was Under-Secretary of State under William III.; he is said to have afterwards sunk into the humbler character



as he pleases *without the royal license*, I wish to know what, then, is the use of the royal license? B.

*The Symbolism of the Fir-Cone.* — What does the "fir-cone" in the Ninevite sculptures mean? Layard does not explain it. Is it there as the emblem of fecundity, as the pomegranate of Persia and Syria? Has it altogether the same character as the latter fruit? Then — was it carried into Hindostan and Cashmir? When? By the first wave of population which broke through the passes of the Parapamisus? B. C.

*Kentish Ballad.* — When I was a boy, I can remember hearing a song sung in Kent, in praise of that county, which I never could find in print, and of which I am now glad to recollect the following stanza: —

"When Harold was invaded,  
And falling lost his crown,  
And Norman William waded  
Through gore to pull him down;  
When counties round,  
With fear profound,  
To help their sad condition,  
And lands to save,  
Base homage gave,  
Bold Kent made no submission."

Can any reader furnish the remainder, and state who is the author? F. B.

*Curious Monumental Brass.* — I have a rubbing of a Brass, presenting some peculiarities which have hitherto puzzled me, but which probably some of your more experienced correspondents can clear up.

The Brass, from which the rubbing is taken (and which was formerly in the Abbey church of St. Albans, but when I saw it was detached and lying at the Rectory), is broken off a little below the waist; it represents an abbot, or bishop, clad in an ornamented chasuble, tunic, stole, and alb, with a maniple and pastoral staff. So far all is plain; but at the back (i. e. on the surface hidden when the Brass lay upon the floor) is engraved a dog with a collar and bells, apparently as carefully executed as any other part. Can you tell me the meaning of this? I can find no mention of the subject either in Bontell or any other authority. The fragment is about 18 inches long, and the dog about 6, more or less. RAHEE.

Jan. 26, 1850.

*Tickhill, God help me.* — Can any one tell why a Tickhill man, when asked where he comes from says, "Tickhill, God help me." Is it because the people at Tickhill are famed for misery, as the neighbouring town of Blythe seems to have been so called from its jolly citizens? B. F. JOHNSON.

*Bishop Blaize.* — I should be much obliged by any reference to information respecting Bishop Blaize, the Santo Bingio of Agreantum, and patron saint of Ragusa. Butler says little but that he was bishop of Sebaste, in Armenia, the proximity of which place to Colchis appears to me suspicious. Wonderful and horrible tales are told of him; but I suspect his patronage of wool-combers is founded on much more ancient legends. His establishment at Agreantum must have been previous to Christianity. I have a vague remembrance of some mention of him in Higgins' *Anacalypsis*, but I have not now access to that work. I wish some learned person would do for other countries what Blunt has partly done for Italy and Sicily; that is, show the connection between heathen and Christian customs, &c.

F. C. B.

*Vox et præterea nihil.* — Whence come these oft-quoted words? Burton, in *The Anatomy of Melancholy* (not having the book by me, I am unable to give a reference), quotes them as addressed by some one to the nightingale. Wordsworth addresses the cuckoo similarly, vol. ii. p. 81.: —

"O, cuckoo! shall I call thee bird,  
Or but a wandering voice?"

C. W. G.

*Cromwell Relics.* — In Noble's *Memorials of the Protectorate House of Cromwell* it is stated, in the Proofs and Illustrations, Letter N, that, in 1784, there were dispersed in St. Ives a great number of swords, bearing the initials of the Protector upon them; and, further, that a large barn, which Oliver built there, was still standing, and went by the name of Cromwell's Barn; and that the farmer then renting the farm occupied by the Protector circa 1630-36, marked his sheep with the identical marking-irons which Oliver used, and which had O. C. upon them.

Can any of your correspondents inform me if any of these relics are still in existence, and, if so, where? A. D. M.

*Lines on "Woman's Will."* — Many of your readers will have heard quoted the following stanza, or something like it: —

"The man's a fool who strives by force or skill  
To stem the torrent of a woman's will;  
For if she will, she will, you may depend on't,  
And if she won't, she won't, and there's an end on't."

I have heard these lines confidently attributed to Shakespeare, Byron, &c., by persons unable to verify the quotation, when challenged so to do. I can point out where the first two lines may be found, with some variation. In *The Adventures of Five Hours*, a comedy translated from the Spanish of Calderon, by Samuel Tuke, and

printed in the 12th volume of Dodsley's *Old Plays* (edit. 1827), in the 5th act (p. 113.), the lines run thus:—

"He is a fool, who thinks by force or skill  
To turn the current of a woman's will."

I should be glad if any one could inform me by whom the latter lines were added, and where they may be found in print. C. W. G.

*Pity is akin to Love.*—Where are the following words to be met with?—

"For Pity is akin to Love."

I have found very similar expressions, but never the exact words as above. H.

#### REPLIES.

##### ÆLFRIC'S COLLOQUY, AND THE A.-S. WORD ÆGYPE IN THE A.-S. PSALTER.

In reference to Mr. THORPE's note (No. 15. p. 232.), I beg leave, with all possible respect and deference, to suggest that his joke is not quite *ad rem*.—What would do for a *beefsteak* does not help his *mistake*; for it is quite evident that *sprote* applies to fish-swimming and not to fish-catching; and I presume that "useful and sagacious" auxiliary, Dr. Kitchener himself, would hardly have ventured to deny that *fish* may *swim quickly*?

Now, let us try how Mr. THORPE's proposed *salice wicker*, or *sallow*, with or without the *basket*, will suit the context. The fisherman is asked, "Quales pisces capias? = What fish do you take?" The answer is: Anguillos &c. &c. et qualescunque in amne natant salu, = Eels &c. &c., and every sort whatever that in water swimmeth <sup>wicker</sup> <sup>sallow</sup> } basket! Let it be remembered that the question here is not, "*How* dost thou take fish?" which had been put and answered before, but "*What* fish dost thou take?" and then let common sense decide; for the fisherman having already mentioned that he cast *nets* and *hooks*, and <sup>spyrton</sup> <sup>sportas</sup> }, i. e. *baskets*, now only replies as to the *fish* he takes.

Mr. THORPE calls the A.-S. dialogue a *Gloss*; is it not rather an *interlineary version*? like those in use, in later times, of Corderius, and used for the same purpose.

I have no doubt that upon more mature consideration Mr. THORPE will see that it could not be a substantive that was intended; and, as he admits my conjecture to be *specious*, that he will, in the course of his very useful labours, ultimately find it not only *specious* but correct. Meanwhile, I submit to his consideration, that beside the *analogy of the Gothic spraut*, we have in Icelandic *spretta*, imperf. *spratt*, "*subito movere*,

repente salire, emicare:" and *sprettr*, "*cursus citatus*," and I do think these analogies warrant my conclusion.

I embrace this opportunity of submitting another *conjecture* respecting a word in Mr. THORPE's edition of the *Anglo-Saxon Paraphrase of the Psalms*. It occurs in Ps. cvi. ver. 10., "Quid exacerbaverunt eloquium Domini," &c., which is rendered: "Forthon hidydán Drihtnes spræce ægwaes ægype." In a note Mr. THORPE says: "*ægype*, non intelligo," and gives a reason for deeming the passage corrupt. To me it seems to express the generally accepted sense of *exacerbaverunt*: and here a cognate language will show us the way. Icelandic *geip*, *futuris exaggeratio*; *atgeipa*, *exaggerare*, *effutire*: *ægype* then, means to *mock*, to *deride*, and is allied to *gabban*, to *gibe*, to *jape*. In the Psalter published by Spelman it is rendered: *hi gremedon spræce godes*. In Notker it is *widersprachen*, and in the two old Teutonic interlinear versions of the Psalms, published by Graff, *verbittern* and *gebittert*. Let us hear our own interesting old satirist, Piers Plouhman, [Whitaker's ed. p. 365.]

"And God wol nat he gyled, quoth Gobelyn, ne be japed."

But I cease, lest your readers should exclaim *Res non verba*. When I have more leisure for *word-catching*, should you have space, I may furnish a few more. S. W. SINGER.

Feb. 11. 1850.

*Ælfric's Colloquy.*—I have my doubts whether Mr. SINGER's ingenious suggestion for explaining the mysterious word *sprote* can be sustained. The Latin sentence appears clearly to end with the word *natant*, as is not only the case in the St. John's MS., mentioned in Mr. THORPE's note, but, in fact, also in the Cottonian MS. There is a point after *natant*, and then follows the word *Saliu* (not *salu*) with a capital S. Any person who examines the handwriting of this MS. will see that the word, whatever the transcriber may have understood by it, was intended by him to stand alone. He must, however, have written it without knowing what it meant; and then comes the difficulty of explaining how it got into the MS. from which he copied. It has always appeared to me probable that the name of some fish, having been first interlined, was afterwards inserted at random in the text, and mis-spelt by a transcriber who did not know its meaning. A word of common occurrence he would have been less likely to mistake. Can *saliu* be a mistake for *salar*, and *sprote* the Anglo-Saxon form of the corresponding modern word *sprod*, i. e. the salmon of the second year? The *salar* is mentioned by Ausonius in describing the river Moselle and its products, *Idyll*. 10. l. 128:



"Teque inter species geminas neutrumque et utrumque  
Qui necdum salmo, nec jam salar, ambiguusque  
Amborum medio fario intercepte sub ævo."

I throw out this conjecture to take its chance  
of refutation or acceptance. Valeat quantum!

C. W. G.

#### ANTONY ALSOP.

"R. H." (No. 14. p. 215.) will find all, I believe, that is known respecting Antony Alsop, in that rich storehouse of materials for the literary history of the last century, Nichols's *Anecdotes*, or in Chalmers (*Biogr. Dict.*), who has merely transcribed from it. The volume of *Latin Odes* your correspondent mentions, was published by Sir Francis Bernard, and printed by Bowyer. Some notice of Sir Francis Bernard will be also found in Nichols.

The *Odes* were long circulated in MS.; and I have a copy that once belonged to Thomas Warton, which seems to have been written by G. Crochly, of Christchurch College, in 1736. It contains, however, nothing that is not to be found in the printed volume. The Dedication to the Duke of Newcastle was written by Bernard, who had intended to have given a preface and copious notes, as appears by the prospectus he published; but, to our great regret, he was dissuaded from his purpose.

Alsop was a favourite with that worthy man and elegant scholar Dean Aldrich, at whose instance he published his pleasing little volume, *Fabularum Æsopicarum Delectus*, Oxon. 1698. In the preface Bentley is thus designated — "Richardum quendam Bentleium Virum in volvendis Lexicis satis diligentem;" and there is a severe attack upon him in one of the fables, which was not forgotten by the great scholar, who affects to speak of Tony Alsop the fabulist with great contempt.

I have never seen the volume of *Latin and English Poems* published in 1738; but, notwithstanding the designation, "a gentleman of Trinity College," it may be at least partly by Alsop, though he undoubtedly was of Christchurch. There are English poems by him, published both in Dodsley's and Pearch's collection, and several in the early volumes of the *Gentleman's Magazine*. I have the authority of a competent judge for saying, that the very witty, but not quite decent verses in that miscellany, vol. v. p. 216. — "Ad Hypodidasculum quendam plagosum, alterum Orbilium, ut uxorem duceret, Epistola hortativa." Subscribed "Kent, Lady-day, 1835" — are Alsop's. He took the degree of M.A. in 1696, and of B.D. in 1706, and, by favour of the Bishop of Winchester, got a prebend in his cathedral, and the rectory of Brightwell, Berks. He was accidentally drowned in a ditch leading to

his garden gate, in 1726. There is good reason to believe that a MS. life of him is to be found among the Rawlinson MSS. which it may be worth while to consult.

It will be remembered that Christchurch was the head quarters of the phalanx of wits opposed to Bentley.

"Nor wert thou, Isis, wanting to the day,  
[Tho' Christchurch long kept prudishly away,]"

is Pope's ironical banter; and he has not failed to mention Alsop and Freind in Bentley's speech:—

"Let Freind affect to speak as Terence spoke,  
And Alsop never but like Horace joke,"

where the note says, "Dr. Antony Alsop, a happy imitator of the Horatian style."

Indeed, Alsop seems to have been duly esteemed and appreciated by his contemporaries; and every tasteful scholar will concur in the opinion that his truly elegant Sapphics deserve a place among the few volumes of modern Latin verse, which he would place near Cowper's more extensively known favourite, Vinny Bourne. S. W. S.

Antony Alsop, respecting whom a query appears in No. 14. p. 215., was of Christchurch, under the famous Dr. Aldrich, by whom the practice of smoking was so much enjoyed and encouraged. The celebrated Sapphic ode, addressed by Alsop to Sir John Dolben, professes to have been written with a pipe in his mouth:—

"Dum tubum, ut mos est meus, ore versans,  
Martiis pensans quid agam calendas,  
Pone stat Sappho monitisque miscet  
Blanda severia."

Ant. Alsop took his degree of M. A. March 23. 1696, B. D. Dec. 1706. He died June 10. 1726; and the following notice of his death appears in the *Historical Register* for that year:—

"Dy'd Mr. Antony Alsop, Prebendary of Winchester, and Rector of Brightwell, in the county of Berks. He was killed by falling into a ditch that led to his garden door, the path being narrow, and part of it foundering under his feet."

I believe Alsop was not the author of a volume by a gentleman of Trinity College, and that he never was a member of that society; but that doubt is easily removed by reference to the entry of his matriculation at Oxford. W. H. C.

Temple.

"R. H." inquires, whether Antony Alsop was at Trinity College before he became a student of Christchurch? I have considered it to be my duty to examine the Admission Registers of Trinity College in my possession since the foundation of the college; and I can only say, that I do not find the name in any of them. That he was at Christchurch, and admitted there as a student, is recorded by his biographers. It is also

said, that he was elected at once from Westminster to Christchurch, where he took the degree of M. A. March 23. 1696, and that of B. D. Dec. 12. 1706. He was soon distinguished by Dean Aldrich as worthy of his patronage and encouragement. He was consequently appointed tutor and censor, and in course of time left college, on his promotion to a prebendal stall in Winchester Cathedral by Sir Jonathan Trelawney, the then Bishop, with the rectory of Brightwell, near Wallingford; at which latter place he chiefly resided till the time of his death, which happened by an accident, June 10. 1726. Sir Francis Bernard, Bart., who had himself been a student of Christchurch, published the 4to. volume of *Latin Odes* mentioned by "R. II.," Lond. 1753; for which he had issued *Proposals*, &c., so early as July, 1748. In addition to these *Odes*, four English poems by Alsop are said to be in Dodsley's collection, one in Pearch's, several in the early volumes of the *Gentleman's Magazine*, and some in *The Student*. Dr. Bentley calls him, rather familiarly, "Tony Alsop, editor of the *Æsopian Fables*;" a work published by him at Oxford, in 1698, 8vo., in the preface to which he took part against Dr. Bentley in the dispute with Mr. Boyle. J. I. Trinity College, Oxford.

#### REPLIES TO MINOR QUERIES.

*Origin of the Word "Snob."*—I think that *Snob* is not an archaism, and that it cannot be found in any book printed fifty years ago. I am aware that in the north of England shoe-makers are still sometimes called *Snobs*; but the word is not in Brockett's *Glossary of North Country Words*, which is against its being a genuine bit of northern dialect.

I fancy that *Snobs* and *Nobs*, as used in vulgar parlance, are of classic derivation; and, most probably, originated at one of the Universities, where they still flourish. If a *Nob* be one who is *nobilis*, a *Snob* must be one who is *s[ine] nob[ilitate]*. Not that I mean to say that the *s* is literally a contraction of *sine*; but that, as in the word *slang*, the *s*, which is there prefixed to *language*, at once destroys the better word, and degrades its meaning; and as, in Italian, an *s* prefixed to a primitive word has a privative effect—e. g. *calzare*, "to put on shoes and stockings;" *scalzare*, "to put them off;" *fornito*, "furnished;" *sforuito*, "unfurnished," &c.; as also the *dis*, in Latin (from which, possibly, the aforesaid *s* is derived), has the like reversing power, as shown in *continue* and *discontinue*—so *nob*, which is an abbreviation of *nobilis*, at once receives the most ignoble signification on having an *s* put before it.

The word *Scamp*, meaning literally a fugitive from the field, one *qui ex campo est*, affords another

example of the power of the initial *s* to reverse the signification of a word.

All this, Mr. Editor, is only conjecture, in reply to "ALPHA's" query (No. 12. p. 185.); but perhaps you will receive it, if no better etymology of the word be offered. A. G.

Ecclesfield, Jan. 21. 1850.

*Derivation (?) of "Snob" and "Cad."*—I am informed by my son, who goes to a Latin school, that *Snob* (which is a word he often useth) cometh of two Latin words; to wit, "*sine obolo*"—as who should say, "one that hath not a cross to bless himself." He saith that the man behind the omnibus is called "*Cad*," "*a non cadendo*." Your humble servant, THE GOVERNOR.

*Mr. Macaulay and Bishop Burnet.*—The passage in which Mr. Macaulay calls Burnet "a rash and partial writer," alluded to by your correspondent in No. 3. p. 40., occurs towards the end of his Essay on "Sir William Temple," p. 456. of the new edition in one volume. ETONIENSIS.

*Circulation of the Blood.*—"A. W." (No. 13. p. 202.) is referred to Smith's *Dictionary of Biography*, article NEMESIS. J. E. B. MAYOR.

*Genealogy of European Sovereigns.*—I send the full title of a Book which I would recommend to your correspondent "Q. X. Z.," (No. 6. p. 92.):—

#### GÉNÉALOGIE ASCENDANTE,

JUSQU'AU QUATRIÈME DÉGRÉ INCLUSIVEMENT,

De tous les Rois et Princes de Maisons souveraines de l'Europe actuellement vivans; réduits en XIV. Tables de XVI. Quartiers, composées selon les Principes du Blazon; avec une Table Générale.

"La noblesse, Dangeux, n'est point une chaire,  
Quand sous l'étroite loi d'une vertu sévère,  
Un homme, issu d'un sang fécond en demi-dieux,  
Sait, comme toi, la trace où marchaient ses ayeux."  
Boileau, S. V.

A BERLIN:

Au Dépens de l'Auteur; se vend chez Etienne de Bourdeaux, Libraire; imprimé chez Frédéric Guillaume Birnstiel.

MDCCLXVIII.

I presume that it is of some rarity, never having met with any other copy than the one from which I transcribed this title.

Some of your correspondents may, perhaps, be able to give the name of the Author who, as far as I have had occasion to refer, seems to have done his work carefully. T. W.

*Sir Stephen Fox.*—I have seen it stated in some biographical dictionary, that Sir Stephen Fox was a younger brother of "John Fox, Esq.," who was a devoted Royalist at the time of the great Rebellion, and fought at the battle of Wor-

cester, and after the Restoration was Clerk of the Acetry in the household of Charles the Second.

Mr. Suckling, in his *History of Suffolk*, claims for a family some time seated at Stradbrook, in that county, a consanguinity with the descendants of Sir Stephen.

On an altar-tomb in Stradbrook churchyard are inscribed notices of many members of this family, but without dates. One is rather extraordinary, making the lives of a father and son together to amount to 194 years. Amongst them is this:—

"Here is hourly expected Simon the next descendant, with his son Simon, who died young, tho' still preserved to be interr'd with his father at the earnest request of his pious mother the Lady Hart. And also Maior John Fox, with his issue, who during the late rebellion loyally behav'd himself, undergoing with great courage not only the danger of the field, but many severe imprisonments."

The arms on this tomb differ from those of Lords Ilchester and Holland, being simply three foxes' heads erased.

Should this note supply a clue for your correspondent "VULFES" to identify Major John Fox with the brother of Sir Stephen, on knowing that he has found the scent I shall be able to assist him in unearthing the whole litter. VENATOR.

**French Maxim.**—The maxim inquired after by "R. V." (No. 14. p. 215.) undoubtedly belongs to Rochefoucault. I have met with a somewhat similar passage in Massillon:—

"Le vice rend hommage à la vertu en s'honorant de ses apparences."

Feb. 5. 1850.

J. B. M

**Shipster.**—A *scip-steora* among our Anglo-Saxon ancestors was a pilot ("ship-steerer"). The word has descended to our own times in the surname of the family of Shipster. As a common noun it was not obsolete in the days of Wynkyn de Worde, who printed that curious production "*Cock Lorelle's Bote*," one line of which runs thus:—

"With gogle-eyed Tomson, *shepeter* of Lyn."

It is pretty certain, however, that this masculine occupation was not the one followed by "Marie Franceys de Suthwerk!"

Pray accept this "Reply" for what it is worth. Perhaps I might have done better by meeting Mr. John R. Fox's "Query" (No. 14. p. 218.) with another. Should not the designation of Marie F. be *Spinster* instead of *Shipster*?

MARK ANTONY LOWER.

Leves, Feb. 2.

**Sparse.**—Permit me to refer your correspondent "C. FORBES" for a reply to his query p. 215. of your last Number, to the article "Ame-

ricanism" in the *Penny Cyclopædia*, the author of which observes:—

"*Sparse* is, for anything we know, a new word, and well applied: the Americans say a *sparse* instead of a scattered population; and we think the term has a more precise meaning than scattered, and is the proper correlative of *dense*."

In the *Imperial Dictionary* (avowedly based upon Webster's American Work, which I cannot at this moment refer to in its original form), the word in question is given both as an adjective and as a verb, and the derivatives "*sparse*," "*sparingly*," "*sparingly*," and "*sparingly*," are also admitted. The reference given for the origin of "*sparse*" is to the Latin "*sparsus*, scattered, from *spargo*;" and the definitions are, 1. "Thinly scattered, set or planted here and there; as, a *sparse* population;" and, 2., as a botanical term, "not opposite, nor alternate, nor in any regular order; applied to branches, leaves, peduncles, &c."

J. T. STANESBY.

**Cosmopolis—Complutensian Polyglot.**—Though in considerable haste, I must send replies to the fourth and eighth queries of my friend Mr. Jebb, No. 14. p. 213.

*Cosmopolis* was certainly Amsterdam. That the *Interpretationes paradoxæ quatuor Evangeliorum*, by Christophorus Christophori Sandius, were there printed, appears from this writer's *Bibliotheca Anti-Trinitariorum*, p. 169., Freistad, 1684. I may add that "*Colonie*" signifies "Amsterdam" in the title-page of Sandius's *Nucleus Historiæ Ecclesiasticæ*, 1676, and in the *Appendix Addendorum*, 1678, &c.

With regard to the MSS. used in the formation of the text of the *Complutensian Polyglot*, Mr. Jebb will find an account of their discovery in a letter addressed by Dr. James Thompson to the editor of *The Biblical Review*. See also *The Irish Ecclesiastical Journal* for April, 1847. R. G.

**Complutensian Polyglot.**—The following extract from "The Prospectus of a Critical Edition of the New Testament," by the learned Mr. S. Pridesaux Tregelles, affords a satisfactory reply to Mr. Jebb's query, No. 14. p. 212. :—

"However, there is now more certainty as to the MSS. belonging to the University of Alcalá. Dr. James Thompson has published (*Biblical Review*, March, 1847), the result of inquiries made thirty years ago by Dr. Bowring, and more recently by himself. Hence it appears that all the MSS. which formerly were known as belonging to Cardinal Ximenes, and which were preserved in the library at Alcalá, are now, with the rest of that library, at Madrid. . . . Dr. José Gutierrez, the present librarian at Madrid, communicated to Dr. J. Thompson a catalogue of the Complutensian MSS., and from this it appears that the principal MSS. used in the Polyglot are all safely preserved."

J. MALVER BARRY.

Totnes, Feb. 6. 1850.

*Christmas Hymn.*—Your correspondent "E.V." (No. 13. p. 201.) asks for the author of the Christmas Hymn—

"Hark! the Herald Angels sing."

I believe it to be the composition of the Rev. Charles Wesley, the younger brother of the celebrated John Wesley: he was born in 1708, and died in 1788. He was the author of many of the hymns in his brother's collection, which are distinguished for their elegance and simplicity. I am not able to find out, for certain, whether he had another name; if he had, it was probably the occasion of the initials (J. C. W.) your correspondent mentions.

J. K. R. W.

*Sir Jeffery Wyattville.*—Sir Jeffery Wyattville, respecting whom "J.P." inquires (No. 14. p. 215.), was knighted at Windsor Castle, Dec. 9, 1828, on the king entering into possession after the Restoration.

S. G.

[To which may be added, on the information of our valued correspondent "C.," "that it was about 1824 that Mr. Wyatt, being appointed by George IV. to conduct the improvements at Windsor Castle, had the absurd ambition of distinguishing himself from the other architects of his name by changing it into *Wyattville*. This produced the following epigram in, I think, the *Morning Chronicle*:—

"Let GEORGE, whose restlessness leaves nothing quiet,  
Change, if he will, the good old name of *Wyatt*;  
But let us hope that their united skill,  
May not make *Windsor Castle—Wyattville!*" ]

"*Peruse.*"—In reply to the question of "H. W." (No. 14. p. 215.), although from want of minute reference I have been unable to find, in the original edition the quotation from Frith's works, I beg leave to suggest that the word "*Peruse*" is a misprint, and that the true reading is "*Pervise*." To this day the first examination at Oxford commonly called the "*Little-Go*," is "*Responsiones in Parviso*." It must not, however, be supposed that "*Pervise*," or "*Parvise*," is derived from the Latin "*Parvus*;" the origin, according to Spelman and succeeding etymologists, is the French "*Le Parvis*," a church porch.

In London the *Parvis* was frequented by serjeants at law: see Chaucer, *Prolog. Cant. Tales*. There is a difference of opinion where it was situated: see Tyrwhitt's *Gloss*. The student in ecclesiastical history may compare *Leo Allatius de Templis Græcorum*, p. 44.

T. J.

*Autograph Mottoes of Richard Duke of Gloucester and Harry Duke of Buckingham.*—(No. 9. p. 138.) There can be no doubt that "Mr. NICOLS" is somewhat wrong in his interpretation of the Duke of Buckingham's Motto. It is evident that both mottoes are to be read continuously, and that "*souëne*" is the third person singular of a

verb having "*loyaulte*" for its nominative case. It appears to me that the true reading of the word is "*soutienne*," and that the meaning of the motto is, "My feelings of loyalty often sustain me in my duty to the King when I am tempted to join those who bear no good feeling towards him. So that we shall have in English,

|                     |   |
|---------------------|---|
| Loyalty binds me    | } |
| Richard Gloucester, |   |
| Often sustains me   | } |
| Harry Buckingham.   |   |

ARUN.

*Boduc.*—Your correspondent "P." (No. 12. p. 185.) seems to consider the "prevailing opinion," that *Boduc* or *Boduoc* on the British coin must be intended for our magnanimous Queen Boadicea, to be merely a "pleasing vision," over which he is "*sorry to cast a cloud*." Yet his own remark, that the name Budic (a mere difference in spelling) is often found among families of the Welsh in Brittany, and that the name was once common in England, serves only to confirm the common opinion that Boduoc on the coins was intended as the name of the British Queen.

Dio expressly writes her name in Greek Boudouica, which approaches nearly to Budic. In Cornwall we still find Budock, the name of a parish and of a saint. In Oxford there was a church formerly called from St. Budoc, long since destroyed. Leland mentions a Mr. Budok, and his manor place, and S. Budok Church. His opinion was, that "this Budocus was an Irish man, and came into Cornewalle, and ther dwellid." Whether there was a Regulus of Britain of this name, is not material. I am not prepared to cast a cloud over it, if it should be found. Our motto should be, "*ex fumo dare lucem*," &c.

ANTINEPHELEGESITA.

Oxford.

*Annus Trabeationis.*—I am sure that you will allow me to correct an oversight in your reply to a query of "G. P.," in No. 7. p. 105. You have attributed to Du Cange a sentence in the Benedictine addition to his explanation of the term *Trabeatio*. (*Glossar.* tom. vi. col. 1158. Venet. 1740.) This word certainly signifies the Incarnation of Christ, and not his Crucifixion. Besides the occurrence of "*trabea carnis indutus*," at the commencement of a sermon on S. Stephen by S. Fulgentius Ruspensis, I have just now met with the expressions, "*trabea carnis velatus*," and "*carnis trabea amicti*," in a copy of the *editio princeps* of the Latin version of Damascen's books in defence of Image-worship, by Godefridus Tilmannus, fol. 30 b. 39 a, 4to. Paris, 1555. R. G.

## MISCELLANIES.

*Pursuits of Literature.*—The lines upon the pursuits of literature, quoted by you at p. 212., remind me of some others, which I have heard ascribed to Mr. Grattan, and are as follows:—

" 'Tis well, Pursuits of Literature!  
But who, and what is the pursuer,  
A Jesuit cursing Popery;  
A railler preaching charity;  
A reptile, nameless and unknown,  
Sprung from the slime of Warburton,  
Whose mingled learning, pride, and blundering,  
Make wise men stare, and set fools wondering."

X.

*Doctor Dobbs and his Horse Nobbs.*—I remember having read somewhere of "Doctor Dobbs and his horse Nobbs," but where I cannot now recall. I only remember one anecdote. The horse Nobbs was left, one cold night, outside a cottage, whilst the Doctor was within officiating as accoucheur (I believe); when he was ready to start, and came out, he found the horse apparently dead. The Doctor was miles from home, and, as the horse was dead, and the night dark, in place of walking home, he, with his host, dragged the horse into the kitchen, and skinned him, by way of passing the time profitably. But, lo! when the skinning was finished, the horse gave signs of returning animation. What was to be done? Doctor Dobbs, fertile in resources, got sheepskins and sewed them on Nobbs and completely clothed him therein; and—*mirabile dictu!*—the skins became attached to the flesh, Nobbs recovered, and from thenceforward carried a woolly coat duly shorn every summer, to the profit of Doctor Dobbs, and to the wonder and admiration of the neighbourhood.

I have also read somewhere that Coleridge told the story of "Doctor Dobbs and his horse Nobbs" to Southey at Oxford. J. M. B.

*Dr. Dobbs and his Horse Nobbs.*—Although of small moment, it is, perhaps, worth recording, that a Doctor Daniel Dove, of Doncaster, and his horse Nobbs, form the subjects of a paper in "The Nonpareil, or the Quintessence of Wit and Humour," published in 1757, and which, there can be little doubt, was the source whence Southey adopted, *without alteration*, the names so well known to all readers of the *Doctor*.

Manchester.

Jno. Sudlow.

Seeing the communication of "P. C. S. S." (p. 73.), reminds me of a note taken from our Parish Register:—

"1793. Feb. 10. 'Dorothy Dove, gentlewoman, bur.'"

I have never seen the name in connection with Doncaster before or since the above date. J. S.

Doncaster, Jan. 15.

—SI PROPRIUS STES,  
TE CAPIST MINUS.

(From the Latin of Vincent Bourne.)

Glide down the Thames by London Bridge, what time

St. Saviour's bells strike out their evening chime;  
Forth leaps the impetuous cataract of sound,  
Dash'd into noise by countless echoes round.  
Pass on — it follows — all the jarring notes  
Blend in celestial harmony, that floats  
Above, below, around: the ravish'd ear  
Finds all the fault its own — it was too NEAR.

RUFUS.

*St. Evona's Choice.*—To your citation of Ben Jonson's exceptional case of the Justice Randall as "a lawyer an honest man," in justice add the name of the learned and elegant author of *Eunomus*; for Mr. Wynne himself tells the story of St. Evona's choice (*Dialogue II.* p. 62. 3rd ed. Dublin, 1791), giving his authority in the following note:—

"The story here dressed up is told in substance in a small book published in 1691, called a *Description of the Netherlands*, p. 58."

In strict law, Sir, the profession may in courts of Momus be held bound by the act of the respectable but unlucky St. Evona; but in equity, let me respectfully claim release, for Evona was a churchman.

A TEMPLAR.

[We gladly insert our correspondent's "claim to release," but doubt whether he can establish it; inasmuch as St. Ivo or Evona, canonized on account of his great rectitude and profound knowledge both of civil and canon law, was both lawyer and churchman, like the *Cicatrice* so recently discussed in our columns; and clearly sought for and obtained his patron saint in his legal character.]

*Muffins and Crumpets, &c.*—Not being quite satisfied with the etymology of "muffin," in p. 205., though brought by Urquhart from Phœnicia and the pillars of Hercules, I am desirous of seeking additional illustration. Some fancy that "coffee" was known to Athenæus, and that he saw it clearly in the "black broth" of the Lacedæmonian youth. In the same agreeable manner we are referred to that instructive and entertaining writer for the corresponding luxury of "muffins." *Maphula*, we are told, was one of those kinds of bread named as such by Athenæus; that is to say, "a cake baked on a hearth or griddle." If we need go so far, why not fetch our muffins from Memphis, which is *Môpâ* in Hebrew? (See *Hosea* ix. 6.) It is, perhaps, *mou-pain*, in old French, *soft bread*, easily converted into *mouffin*. So "crumpet" may be a corruption of *crumpâte*, a paste made of fine flour, slightly baked. The only difficulty would then be in the



first syllable, concerning which the ingenuity of your various correspondents, Mr. Editor, may be exercised to some effect. Is it connected with the use of the *crimping* irons in producing these delicacies?

HYPOMAGIRUS.

Oxford.

*Dulcarnon*.—*Dulcarnon* is one of those words in Chaucer which Tyrwhitt professes that he does not understand. It occurs in *Troilus and Creseide*, book iii. 931. 933. *Creseide* says:—

"I am, til God me better minde sende,  
At *Dulcarnon*, right at my witt's ende.  
Quod Pandarus ye nece, wol ye here,  
*Dulcarnon* clepid is Fleming\* of wretches."

This passage of *Troilus and Creseide* is quoted in the life of Sir Thomas More, given in Wordsworth's *Ecclesiastical Biography*. More's daughter said to him, when he was in prison, "Father, I can no further goe; I am come, as Chaucer said of *Cressid Dulcarnon*, to my witt's end."

Has this passage been satisfactorily explained since Tyrwhitt's time? The epithet "*Dulcarnon*" is mentioned in a note to the translation of Richard de Bury's *Philobiblon*, London, 1832. I give the note in full. It is in reference to the word "*Ellefuga*":—

"This word was a *pons asinorum* to some good Grecians,—but that is probably its meaning†; at least making it the name of a problem gets over all difficulty. The allusion is to the flight of *Helle*, who turned giddy in taking a flying leap, mounted on a ram, and fell into the sea;—so a weak head fails in crossing the pons. The problem was invented by *Pythagoras*, 'and it hath been called by barbarous writers of the latter time *Dulcarnon*.'—*Billingsley*. This name may have been invented after our author's time. Query *δολκαρηνον*."

If we take the word "*Dulcarnon*" in this sense, it will help to explain the passage in the *Troilus and Creseide*.  
E. M. B.

*Bishop Barnaby*.—The origin of the term "*Bishop Barnaby*," as applied to the Lady-bird, is still unexplained.

I wish to observe, as having some possible connexion with the subject, that the word "*Barnaby*" in the seventeenth century appears to have had a particular political signification.

For instance, I send you a pamphlet (which you are welcome to, if you will accept of it) called "*The Head of Nile, or the Turnings and Windings of the Factious since Sixty, in a dialogue between Whigg and Barnaby*," London, 1681. In this dialogue Whigg, as might be expected, is the exponent of all manner of abominable opinions,

whilst *Barnaby* is represented as the supporter of orthodoxy.

Again, in the same year was published *Durfey's* comedy, "*Sir Barnaby Whigg*," the union of the two names indicating that the knight's opinions were entirely regulated by his interest. Q. D.

P. S. The pamphlet above alluded to affords another instance of the use of the word "*Factotum*," at page 41, "before the Pope had a great house there, and became *Dominus Factotum*, *dominus Deus noster Papa*."

*Barnacles*.—In *Speculum Mundi, or a Glass representing the Face of the World*, by John Swan, M. A., 4th edit., 1670, is the following mention of the *Barnacle* goose (pp. 243, 244.):—

"In the north parts of *Scotland*, and in the places adjacent, called *Orchades*, are certain trees found, whereon there groweth a certain kind of shell-fish, of a white colour, but somewhat tending to a russet; wherein are contained little living creatures. For in time of maturity the shells do open, and out of them by little and little grow those living creatures; which falling into the water when they drop out of their shells, do become fowls, such as we call *Barnacles* or *Brant Geese*; but the other that fall upon the land, perish and come to nothing."

The author then quotes the passage from Gerard where mention is made of the *Barnacle*.

HENRY KERSLEY.

*Ancient Alms-Dishes*. I have one of these dishes: diameter, 1 foot 4½ inches, and its height 1½ inch. The centre is plain, without any device, and separated from the circle of inscription by a bold embossed pattern.

The inscription is *Der infrid gehwart*, in raised (not engraved) capital letters, 1 inch long, repeated three times in the circle. Mine is a handsome dish of mixed metal; yielding, when struck, a fine sound like that of a gong. It has devices of leaves, &c. engraved on the broad margin, but no date.

I have seen another such dish, in the collection of the late William Hooper, Esq., of Ross, part of which (and I think the whole of the under side) had been enamelled, as part of the enamel still adhered to it. In the centre was engraved the temptation in Eden; but it was without legend or date.  
P. H. F.

*Why the American Aborigines are called Indians*.

—I have often wondered how the aborigines of America came to be called Indians; and for a considerable time I presumed it to be a popular appellation arising from their dark colour. Lately, however, I fell in with a copy of *Theatrum Orbis Terrarum*, Antwerp, 1583, by Abraham Ortelius, geographer to the king; and, in the map entitled *Typus Orbis Terrarum*, I find America called *America sive India Nova*. How it came to get

\* Fleming; banishing? from *fleme*, A. S. to banish.

† "*Helleflight*," as given in the translation, p. 178.

the name of *India Nova* is of course another question, and one which at present I cannot answer.

NORTHMAN.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The arrangements for the *Exhibition of Works of Ancient and Mediæval Art* at the rooms of the Society of Arts in the Adelphi, are proceeding most satisfactorily. Her MAJESTY and PRINCE ALBERT have manifested the interest they feel in its success, by placing at the disposal of the Committee for the purposes of the approaching Exhibition a selection from the magnificent collection of such objects which is preserved at Windsor.

Messrs. Puttick and Simpson, of 191. Piccadilly, will sell on Thursday next, and five following days, the extensive and valuable Library of a well known and eminent Collector; comprising some very early printed books of extreme rarity, numerous French, Spanish, and Italian early Romances, an extensive series of ancient Italian Books quoted by the *Accademia della Crusca*, ancient and modern Books of Travels, and Oriental Books and MSS.; amongst which latter are the original MSS. of the celebrated M. Jules de Klaproth.

We have received the following Catalogues:—

"A Catalogue of Scientific and Mathematical Books, comprising Architecture, Astrology, Magic, Chess, and other Games; Fine Arts, Heraldry, Naval and Military, Numismatics, Penmanship and Short Hand, Typography, and Miscellaneous Books, now selling at the reduced prices affixed by William Brown, 130. and 131. Old Street, St. Luke's, London."

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We had occasion in a former Number (No. 5. p. 78.) to speak in terms of high and deserved praise of Mr. Stewart's "Catalogue of Bibles and Biblical Literature;" the present is no less deserving of commendation, inasmuch as it gives not only the Fathers and Ecclesiastical Writers in Chronological order, according to Centuries, (to each of which, by the way, Mr. Stewart affixes its

distinctive character, Apostolic, Gnostic, &c., as given by Cave); but also marking the precise period in which they severally flourished, so as to show their succession in each century. So that this Catalogue, with its Index, and its tempting quotations from Cranmer and Bishop Hall, which we regret we have not room to quote, will really be most useful to all Students of Theology and Ecclesiastical History.

#### BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

(In continuation of Lists in former Nos.)

GLAMORGANSHIRE PEDIGREES, from the MSS. of Sir Isaac Heard, Knt. By Sir THOMAS PHILLIPS, Bart. 1845.

A LITTLE WELSH ACCOUNT OF THE PRINCIPALITY OF WALES. By D. T. First printed about the year 1720.

RICHARDS' (WM.) REVIEW OF THE MEMOIRS OF THE PROTECTORAL HOUSE OF CROMWELL. By Rev. MARK NOBLE. 1787. HEARNE'S RICHARD II.; to which is subjoined SIR RICHARD WYNNE'S NARRATIVE OF HIS JOURNEY INTO SPAIN.

A LETTER TO THE RIGHT HON. SIR CHARLES LONG ON THE IMPROVEMENTS PROPOSED AND NOW CARRYING ON IN THE WESTERN PART OF LONDON. A pamphlet. 8vo. 1825 or 1826.

LORD FARNBOROUGH'S PAMPHLET UPON THE IMPROVEMENT OF WESTMINSTER. Published the latter end of 1826, or January 1827.

\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

#### NOTICES TO CORRESPONDENTS.

We are again compelled, by want of space, to omit many articles that are in type; among others, one by Mr. Hampson, on King Alfred's Geography of Europe; Extracts from Accounts of St. Antholin's; The Rev. Dr. Todd On the Etymology of Armagh; as well as many NOTES, QUERIES and REPLIES; and our acknowledgments of COMMUNICATIONS RECEIVED. We are for the same reason under the necessity of abridging our usual weekly NOTES ON BOOKS, &c.

R. M. JONES, Chelsea. To the queries of this correspondent (No. 14. p. 217.), who inquired for the best Treatise on the Microscope, and where to purchase the most perfect instrument, we have received many replies, all agreeing in one point—namely, that Mr. Queckett's is the best work on the subject—but differing mostly as to who is the best maker. Mr. Jones is recommended to join the Microscopical Society, 21. Regent Street, where he will see some of the best-constructed and most valuable microscopes ever made; and then can make his choice.

To correspondents inquiring as to the mode of procuring "NOTES AND QUERIES," we have once more to explain, that every bookseller and newsman will supply it regularly, if ordered; and that gentlemen residing in the country, who may find a difficulty in getting it through any bookseller in their neighbourhood, may be supplied regularly with the stamped edition, by giving their orders direct to the publisher, Mr. GEORGE BELL, 186. Fleet Street, accompanied by a Post Office order, for a quarter, 4s. 4d.; a half-year, 8s. 8d.; or one year, 17s. 4d.

Errata. No. 15. p. 232. col. 1. l. 24., dele full stop after *Gloss*; same page, col. 2. lines 21, 22., for "*Historia*" read "*Historien*," and for "*Herveio*" read "*Herolco*." P. 236. l. 12., for "*varieties*" read "*vantiles*."

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No. 17.]

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## KING ALFRED'S GEOGRAPHY OF EUROPE.

The sketch of Europe, which our illustrious Alfred has inserted in his translation of *Orosius*, is justly considered, both here and on the Continent, as a valuable fragment of antiquity\*; and I am sorry that I can commend little more than the pains taken by his translators, the celebrated Daines Barrington and Dr. Ingram, to make it available to ordinary readers. The learned judge had very good intentions, but his knowledge of Anglo-Saxon was not equal to the task. Dr. Ingram professedly applied himself to correct both Alfred's text and Barrington's version, so far as relates to the description of Europe; but in two instances, occurring in one passage, he has adopted the judge's mistake of proper names for common

nouns. I do not call attention to the circumstance merely as a literary curiosity, but to preserve the royal geographer from liability to imputations of extraordinary ignorance of his subject, and also to show the accuracy of his delineation of Europe at that interesting epoch, whence the principal states of Europe must date their establishment.

King Alfred, mentioning the seat of the Obotriti, or Orbotritæ, as they are sometimes named, a Venedic nation, who, in the ninth century, occupied what is now the duchy of Mecklenburg, calls them *Apdrede*, and says—"Be nor than him is apdrede, and east north wylte the man æfeldan hæet."\*

Barrington translates the words thus:—"To the north is Aprede, and to the north east the wolds which are called Æfeldan."†

Dr. Ingram has the following variation:—"And to the east north are the wolds which are called Heath Wolds."‡ To the word *wolds* he appends a note:—"Wylte. See on this word a note hereafter." Very well; the promised note is to justify the metamorphosis of the warlike tribe, known in the annals and chronicles of the 9th century as the Wilti, Wilzi, Weleti, and Welatibi, into heaths and wolds. Thirty pages further on there is a note by J. Reinhold Forster, the naturalist and navigator, who wrote it for Barrington in full confidence that the translation was correct:—"The Æfeldan," he says, "are, as king Alfred calls them, *wolds*: there are at present in the middle part of Jutland, large tracts of high moors, covered with *heath* only."

Of *wylte*, Dr. Ingram writes:—"This word has never been correctly explained; its original signification is the same, whether written *felds*, *fields*, *velts*, *welds*, *wilds*, *wylte*, *wealds*, *walds*, *walz*, *wolds*, &c. &c." And on *heath*, he says:—"Mr. Forster seems to have read *Hæfeldan* (or *Hæthfeldan*), which, indeed, I find in the Junian MS. inserted as a various reading by Dr. Marshall (*MSS. Jun. 15.*). It also occurs, further on in the MS., without any various reading. I have therefore inserted it in the text."

\* "La précieuse géographie d'Alfred, roi d'Angleterre."—Le Comte J. Gräberg. *La Scandinavie Vengée*, p. 36.

\* Cotton MSS., Tiberius, b. i. fol. 12 b.  
† Transl. of *Orosius*, p. 8.  
‡ Inaugural Lecture, p. 72.



Dr. Marshall seems to have understood the passage. What King Alfred says and means is this:—"On the north are the Apdrede (Obotritæ), and on the north east of them are the Wylte, who are called Hæfelli."

The anonymous Saxon poet, who wrote the life of Charlemagne, gives the same situation as Alfred to the Wilti:—

"Gens est Slavorum Wilti cognomine dicta,  
Proxima litoribus quæ possidet arva supremis  
Jungit ubi oceano proprios Germania fines."

Helmold says that they inhabited the part of the coast opposite to the i-land of Rugen; and hereabouts Adam of Bremen places the *Hevelidi*, and many other Slavonic tribes.† I am not aware that any other author than Alfred says, that the Wilti and Hevelidi were the same people: but the fact is probable. The Hevelidi are of rare occurrence, but not so the Wilti.‡ Ptolemy calls them *Βελται*—*Velteæ* or *Weltæ*—and places them in Prussian Pomerania, between the Vistula and Niemen. Eginhard says that "they are Slavonians who, in our manner, are called Wilti, but in their own language, *Welatibi*."§ Their country was called *Wiltia*||, and, as a branch of them were settled in Britain about 540, it does not seem very improbable that from them were derived the *Wiltæton* of the Anglo-Saxon chronicles, meaning the *Wiltæ* *scotæ*, or settlers in Wilts-shire. The name, as Eginhard has noticed, is Slavic, and is an adoption of *welot* or *welot*, a giant, to denote the strength and fierceness which rendered them formidable neighbours. *Hevelidi* seems to be the same word made emphatic with a foreign addition.

Two other names have given much trouble to the translators, as well as to Mr. Forster. These are, *Mægtha Land* and *Horiti* or *Horithi*, for both occur, and the latter is not written with the letter *thorn*, but with a distinct *t* and *h*. Alfred has, unquestionably, met with the Slavic *gorod*, which so frequently occurs as the termination of the names of cities in the region where he indicates the seat of his Horiti to be. It signifies a city, and is an etymological equivalent of Goth. *gards*, a house, Lat. *curs*, *cortæ*; O. N. *gardr*, a district, A.-Sax. *geard*, whence our *yard*. The Polish form is *grodz*, and the Sorabic, *hrodz*. He places the Horiti to the east of the Slavi Dulamanti, who occupied the district north-east of Moravia, with the *Surpe*, that is, Serbi, Servi, on their north,

and the *Sisle*, Siusli, another Slavonic people, on the west. This appears to be the site possessed by the Hunnic founders of Kiow. In Helmold, *Chunigord*, the city or station of the Huns, is the name of the part of Russia containing Kiow.\*

To the north of the Horiti, says Alfred, is *Mægtha Land*.—A Finnic tribe, called Magyar, were settled in the 9th century in Mazovia, whence a part of them descended into Hungary. According to Mr. Forster, Mazovia has been called *Magan Land*; but I can find no trace of that name. I can easily conceive, however, that *Magyar* and *Land* might become, in Saxon copying, *Mægtha Land*, for the country of the Magyar. Elsewhere, Alfred uses *Mægtha Land*, the land of the Medes, for Persia.

Is there any other printed copy of the Saxon *Orosius* than Buntington's? for that forbids confidence by a number of needless and unauthorised alterations in most of the pages.

R. T. HAMPTON.

#### FOLK LORE.

*Omen from Cattle*.—I forward to you a *Note*, which, many years ago, I inserted in my interleaved *Bran's Observations on Popular Antiquities*, vol. ii. p. 519. &c., in the hope that, as the subject interested me then, it may not prove uninteresting to some now:—

"A bad omen seems to be drawn from an ox or cow breaking into a garden. Though I laugh at the superstition, the omen was painfully fulfilled in my case.

"About the middle of March, 1843, some cattle were driven close to my house; and the back door being open, three got into our little bit of garden, and trampled it. When our school drudge came in the afternoon, and asked the cause of the confusion, she expressed great sorrow and apprehension on being told—said it was a bad sign—and that we should hear of three deaths within the next six months. Alas! in April, we heard of dear J.—'s murder, a fortnight after, A.—died; and to-morrow, August 10th, I am to attend the funeral of my excellent son-in-law.

"I have just heard of the same omen from another quarter."

This was added the next day:—

"But what is still more remarkable is, that when I went down to Mr. —'s burial, and was mentioning the superstition, they told me that, while he was lying ill, a cow got into the front garden, and was driven out with great difficulty."

L. S.

*The Horse's Head—Rush-bearings*.—The account of the Welsh custom of the "Grey Mare" in a late Number reminded me of something very similar in Cheshire. In the parish of Lynn it is customary, for a week or ten days before the 5th

† *Vita Karoli Magni*, ann. 789.

‡ "Sunt et alii Slavorum populi qui inter Albiam et Oderam degunt, sicut Hevelidi qui juxta Havelan fluvium, et Boxani, Lanturzi, Wilti, et Stoderani, cum multis aliis."—*Hist. Eccl.* p. 47. 48.

§ *Annales Saxonici*, Bret., ann. 789.—*Ann. Lawrenham*, &c.

|| *Vit. Kar. Magni*, and *Annal. Francor.*, ann. 822.

¶ *Annal. Polon.*, ann. 789.

\* *Chron. Slavorum*, l. i. c. 2.



of November, for the skeleton of a horse's head, dressed up with ribbons, &c., having glass eyes inserted in the sockets, and mounted on a short pole by way of handle, to be carried by a man underneath, covered with a horse-cloth. There is generally a chain attached to the nose, which is held by a second man, and they are attended by several others. In houses to which they can gain access, they go through some kind of performance, the man with the chain telling the horse to rear, open its mouth, &c. Their object of course, is to obtain money. The horse will sometimes seize persons, and hold them fast till they pay for being set free; but he is generally very peaceable,—for in case of resistance being offered, his companions frequently take flight, and leave the poor horse to fight it out. I could never learn the origin of this strange custom. I remember, when very young, having a perfect horror of meeting this animal in the dark.

Another custom, which I suppose prevails in some other places, is the "Rush-bearing." At the annual Wakes a large quantity of rushes are collected together, and loaded on a cart, almost to the height of a load of hay. They are bound on the cart, and cut evenly at each end. On the Saturday evening a number of men sit on the top of the rushes, holding garlands of artificial flowers, tinsel, &c. The cart is drawn round the parish by three or four spirited horses, decked out with ribbons, the collars being surrounded with small bells. It is attended by morris-dancers, dressed in strange style,—men in women's clothes, &c. One big man in woman's clothes, with his face blacked, has a belt round his waist, to which is attached a large bell, and carries a ladle, in which he collects money from the spectators. The company stop and dance at the principal public-houses in their route, and then proceed to the parish-church (!), where the rushes are deposited, and the garlands hung up very conspicuously, to remain till the next year. I believe a custom somewhat similar exists in the adjoining parish of Warburton, but not carried out in such grand style.

It would be very interesting if your correspondents in different parts of the country would send accounts of these relics of the barbarous ages.

JULIUS.

Runcorn, Feb. 13. 1850.

#### ON AUTHORS AND BOOKS, No. 5.

As a writer of dedications, Samuel Johnson was the giant of his time. He once said to Boswell, the subject arising at a dinner-party, "Why, I have dedicated to the royal family all round,"—and the *honest chronicler* proves that he spoke advisedly.

Compositions of this nature admit much variety of character. A dedication may be the pure ho-

mage which we owe to merit, or the expression of gratitude for favours received, or a memorial of cherished friendship; and such dedications, in point of motive, are beyond the reach of censure—I may fairly assert, are very commendable. Nevertheless, Johnson left no compositions of either class; "the loftiness of his mind," as Boswell gravely states, "prevented him from ever dedicating in his own person."

A more equivocal sort of dedication also prevailed. A book was supposed to require the prefix of some eminent name as its patron, in order to ensure its success. Now the author, though very capable of writing with propriety on his chosen theme, might be unequal to the courtly style which dedicators were wont to display, and as the *complement* was to be returned *substantially*, he might be tempted to employ a superior artist on the occasion. It was chiefly under such circumstances that the powers of Johnson were called into action. By what arguments the stern moralist would have endeavoured to justify the deception, for it deserves no better name, is more than I can undertake to decide, and I submit the query to his enthusiastic admirers.

To the dedications enumerated by the faithful Boswell, and by his sharp-sighted editors, Malone and Croker, I have to announce, on *internal* evidence, a gorgeous addition! It is the dedication to Edward Augustus, Duke of York, of *An Introduction to Geometry*, by William Payne, London: T. Payne, at the Mews Gate, 1767. 4., 1768. 8°. I transcribe it *literatim*. It wants no comment:—

"TO HIS ROYAL HIGHNESS THE DUKE OF YORK.

"SIR,

"THEY who are permitted to prefix the names of princes to treatises of science generally enjoy the protection of a patron, without fearing the censure of a judge.

"THE honour of approaching your royal highness has given me many opportunities of knowing, that the work which I now presume to offer will not partake of the usual security. For, as the knowledge which your royal highness has already acquired of *GEOMETRY* extends beyond the limits of an introduction, I expect not to inform you; I shall be happy if I merit your approbation.

"AN address to such a patron admits no recommendation of the science. It is superfluous to tell your royal highness that *GEOMETRY* is the primary and fundamental art of life; that its effects are extended through the principal operations of human skill; that it conducts the soldier in the field, and the seaman in the ocean; that it gives strength to the fortress, and elegance to the palace. To your royal highness all this is already known; *GEOMETRY* is secure of your regard; and your opinion of its usefulness and value has sufficiently appeared, by the condescension in which you have been pleased to honour

one who has so little pretension to the notice of princes, as,

" Sir,

" Your royal highness [sic]

" Most obliged,

" Most obedient,

" And most humble servant,

" WILLIAM PAYNE."

A short preface follows, which bears marks of reparation. It may have received some touches from the same masterly hand.

The *external* evidence in favour of the ascription of the above piece to Johnson, if slight in itself, is not devoid of significancy. He had dedicated a book for the same author, which book was also published by Mr. Thomas Payne, who was his brother, in 1756. BOLTON CORNEY.

#### PLAGIARISMS, OR PARALLEL PASSAGES. No. 2.

[Continued from No. 11. p. 163.]

" Dans les premières passions les femmes aiment l'amant; dans les autres elles aiment l'amour." — La Rochefoucauld, *Max.* 494.

" In her first passion woman loves her lover,  
In all the others all she loves is love,  
Which grows a habit she can ne'er get over,  
And fits her loosely—like an easy glove," etc.  
*Don Juan*, canto iii. st. iii.

There is no note on *this* passage; but, on the concluding lines of the *very next* stanza,

" Although, no doubt, her first of love affairs  
Is that to which her heart is wholly granted;  
Yet there are some, they say, who have had none,  
But those who have ne'er end with only one,"

we have the following editorial comment:—  
" These two lines are a versification of a saying of Montaigne." (!!!) The saying is *not* by Montaigne, but by La Rochefoucauld:—

" On peut trouver des femmes qui n'ont jamais eu de galanterie; mais il est rare d'en trouver qui n'en aient jamais eu qu'une." — *Max.* 73.

Byron borrows the same idea again:—

" Writing grows a habit, like a woman's gallantry. There are women who have had no intrigue, but few who have had but one only; so there are millions of men who have never written a book, but few who have written only one." — *Observations upon an Article in Blackwood's Magazine; Byron's Works*, vol. xv. p. 87, Moore's Edition, 17 vols. duod. London, 1833.

Both the silence of the author, and the blunder of his editor, seem to me to prove that *Les Maximes* are not as generally known and studied as they deserve to be. MELANION.

ST. ANTHOLIN'S.

Your correspondent MR. RIMBAULT (No. 12. p. 180.) has made rather a grave charge against my

predecessors in office as churchwardens and overseers of this parish; and although, I regret to say, such accusations of unjust stewardship and dereliction of duty are frequently and with justice imputed to some parish officers, yet I am happy to be able, in this instance, to remove the stigma which would otherwise attach to those of St. Antholin. The churchwardens' accounts are in good preservation, and present (in an unbroken series) the parish expenditure for nearly three centuries.

MR. RIMBAULT has doubtless been misled by some error in the description of the MSS. in Mr. Thorpe's catalogue (as advertised by him for sale), which were probably merely extracts from the original records.

The first volume commences with the year 1574, and finishes in 1708; the accounts are all written at the time of their respective dates, and regularly signed by the auditors then and there present as correct.

I have made numerous extracts from these interesting documents, and *notes* thereon, which I shall at some future time be happy to lay before your readers, if you should consider them of sufficient importance.

As a voucher for what I have stated with regard to their existence, and to give some idea of their general character, I have selected (at random) a few items from the year 1580-1:—

" The Accompte of Henrie Jaye, Churchwarden of the Parishes of St. Antholyne, from the feaste of the Anunciacion of our Ladye in Anno 1580 unto the same feaste followinge in Anno 1581."

Among the "receaittes" we have—

" R<sup>d</sup> of Mr. Thorowgoode for on olde font stone, by the consente of a vestrie - v<sup>s</sup> iiij<sup>d</sup>

" R<sup>d</sup> for the clothe of bodkine \* y<sup>t</sup> Ser Roger Marten hade before in keppinge, and now sold by the consente of a vestry and our mynnister - - - - - iiij<sup>d</sup> vj<sup>s</sup> viij<sup>d</sup>

" The Payments as followithe:—

" P<sup>d</sup> to the wife of John Bakone *gwder* of the Lazer cotte at Myle End † in full of her due

\* *Brodokine*. A richly-gilt stuff.

† It appears from an entry in the preceding year, that this man was first sent to "Sentt Thomas Spittell in Soughwork," when it was discovered that he was afflicted with the leprosy, or some cutaneous disease, and immediately removed to the Lazar-house at Mile End, it being strictly forbidden that such cases should remain in the hospitals. These lazar-houses were built away from the town; one was the Lock Hospital, in Southwark; one at Kingsland, another at Knightsbridge, and that mentioned above between Mile End and Stratford. The laws were very strict in the expulsion of leprous people from the city; and if they attempted to force their way into the hospitals, they were bound fast to horses, and dragged away to the lazar-houses.

- for keppinge of Evan Redde y<sup>e</sup> was Mr.  
 Hariots mane till his departur and for his  
 Shete and Burialle as dothe apere x<sup>ij</sup> viij<sup>d</sup>  
 " P<sup>4</sup> for makinge of the Longe pillowe & the  
 pulpit clothe - - - - - ij<sup>d</sup>  
 " P<sup>4</sup> for a yard and a nale of sustane for the same  
 pillowe - - - - - xvij<sup>d</sup>  
 " P<sup>4</sup> for silke to the same pillowe - - - - - xvij<sup>d</sup>  
 " P<sup>4</sup> for x<sup>ij</sup> of fethers for the same pillowe, at  
 vd - - - - - iij<sup>d</sup> viij<sup>d</sup>  
 " P<sup>4</sup> for brede and beer that day the quen cam  
 in - - - - - xij<sup>d</sup>  
 " P<sup>4</sup> for candells and mendinge the baldricke\* xij<sup>d</sup>  
 " P<sup>4</sup> for payottinge y<sup>e</sup> stafe of the surrayer iij<sup>d</sup>  
 " P<sup>4</sup> for mendyng the lytell bell - - - - - iij<sup>d</sup>  
 " P<sup>4</sup> to Mr. Sanders for the yearly rent of the  
 Laystall and skowring the harness† for his yer  
 iij<sup>d</sup> viij<sup>d</sup>  
 " P<sup>4</sup> to Mr. Wright for the makinge of the Cloke‡  
 mor than he gatheride, agreed one at the laste  
 vestrie - - - - - xviij<sup>d</sup>  
 " P<sup>4</sup> to Peter Medcalfe for mending the Cloke  
 when it neede due at o<sup>r</sup> Ladies Daye laste  
 pas-t in Anno 1581 - - - - - iij<sup>d</sup>  
 " P<sup>4</sup> for entringe this account - - - - - xx<sup>d</sup>."

W. C., Junior,  
 Overseer of St. Antholin, 1850.

#### QUERIES.

##### COLLEGE SALTING.

Mr. Editor,—If your very valuable work had existed in October, 1847, when I published in the *British Magazine* a part of Archbishop Whitgift's accounts relative to his pupils while he was Master of Trinity College, Cambridge, I should certainly have applied to you for assistance.

In several of the accounts there is a charge for the pupil's "salting;" and after consulting gentlemen more accurately informed with regard to the customs of the university than myself, I was obliged to append a note to the word, when it occurred for the first time in the account of Lord Edward Zouch, in which I said, "I must confess

my inability to explain this word; and do not know whether it may be worth while to state that, on my mentioning it to a gentleman, once a fellow-commoner of the college, he told me, that when, as a freshman, he was getting his gown from the maker, he made some remark on the long strips of sleeve by which such gowns are distinguished, and was told that they were called 'salt-bags,' but he could not learn why; and an Oxford friend tells me, that going to the buttery to drink salt and water was part of the form of his admission . . . . This nobleman's (i. e. Lord Edward Zouch's) amounted to 4s., and that of the Earl of Cumberland to 8s. 4d., while in other cases it was as low as 8d." To this I added the suggestion that it was probably some fee, or expense, which varied according to the rank of the parties. It afterwards occurred to me that this "salting" was, perhaps, some entertainment given by the new-comer, from and after which he ceased to be "fresh;" and that while we seem to have lost the "salting" both really and nominally, we retain the word to which it has reference.

Be this as it may, my attention has just now been recalled to the question by my accidentally meeting with one of Owen's epigrams, which shows that in his time there was some sort of salting at Oxford, and also of peppering at Winchester. As I doubt not that you have readers well acquainted with the customs of both of these seats of learning, perhaps some may be good enough to afford information. Owen was at Oxford not many years after Whitgift had been Master of Trinity at Cambridge, if (as Wood states) he took his bachelor's degree in 1590. The epigram is as follows:—

"Oxonie salus (juvenis tum) more vetusto;  
 Wintonique (puer tum) piperatus eram.  
 Si quid inest nostro piperisve libello,  
 Oxoniense sal est, Wintoniense piper."

It is No. 64 in that book of epigrams which Owen inscribed "Ad Carolum Eboracensem, fratrem Principis, filium Regis," p. 206, edit. Elz. 1628. 12mo. I give this full reference in order to express my most hearty sympathy with the righteous indignation of my highly respected friend, your correspondent "L. S." (No. 15. p. 230.), against imperfect references. I do not, however, agree with him in thinking it fortunate that he is not a "despotic monarch;" on the contrary, now that I have not to take up verses, or construe Greek to him, I should like it of all things; and I am sure the world would be much the better for it.

S. R. MATTLAND.

Gloucester, Feb. 18. 1850.

#### A FEW DODO QUERIES.

The discovery and speedy extinction of that extraordinary bird the Dodo, belongs rather to

\* The *baldricke* was the garter and buckle by means of which the clapper was suspended inside the bell.

† *Harness*, or armour, which perhaps hung over some of the monuments in the church.

‡ It was about this time that clocks began to be generally used in churches (although of a much earlier invention), and in subsequent years we have several items of expenditure connected with that above mentioned. In 1595:—

"Paid for a small bell for the watche - - - - - iij<sup>d</sup>

"Paid to the smith for Iron work to it - - - - - xx<sup>d</sup>

"Paid for a waight for the Clocke wayinge

36<sup>lb</sup> and for a ringe of Iron - - - - - v<sup>d</sup>."

Still, however, the hour-glass was used at the pulpit-desk, to determine the length the parson should go in his discourse; and xij<sup>d</sup> for a new hour-glass frequently occurs.

human history than to pure zoology, and I therefore hope that a few Queries relating to this curious subject will be admissible into your publication. I have already, in the work entitled *The Dodo and its Kindred*, and in the Supplementary Notices inserted last year in the *Annals and Magazine of Natural History* (ser. 2. vol. iii. pp. 136. 259; vol. iv. p. 335.), endeavoured to collect together the *omne scitum* of the Dodo-history, but I am satisfied that the *omne scibile* is not yet attained.

*Query I.*—Is there any historical record of the first discovery of Mauritius and Bourbon by the Portuguese? These islands bore the name of *Mascareuhas* as early as 1598, when they were so indicated on one of De Bry's maps. Subsequent compilers state that they were thus named after their Portuguese discoverer, but I have not succeeded in finding any notice of them in the histories of Portuguese expeditions to the East Indies which I have consulted. The only apparently authentic indication of their discovery, that I am aware of, is the pillar bearing the name of John III. of Portugal, and dated 1545, which is stated by Leguat, on Du Quesne's authority, to have been found in Bourbon by Flacour, when he took possession of the island in 1653.

*Query II.*—It appears from Leguat's *Near Voyage to the East Indies*, London 1708, pp. 2, 37., that the Marquis Du Quesne, being desirous of sending out a colony from Holland to the Isle of Bourbon in 1689 or 1690, published (probably in Dutch) an account of that island, with a view of inducing emigrants to go thither. I should be greatly obliged if any of your readers can tell me the title, date, and place of publication of this book, and where a copy of it is to be seen or procured.

*Query III.*—Are there in existence any original oil-paintings of the Dodo by Savery or any other artist, besides the five described in the *Dodo and its Kindred*—viz., the one at the Hague, at Berlin, at Vienna, at the British Museum, and at Oxford? And are there any original engravings of this bird, besides that in De Bry, in Clusius, in Van den Broecke, in Herbert, in Bontekoe, and in Bontius, of all which I have published fac-similes?

*Query IV.*—Are there any *original* authors who mention the Dodo as a living bird, besides Van Neck, Clusius, Heemskerk, Willem van West-Zanen, Matelief, Van der Hagen, Verhuffen, Van den Broecke, Bontekoe, Herbert, Cauche, Lestrangle, and Benjamin Harry? Or any authority for the *Solitaire* of Rodriguez besides Leguat and D'Heguerty; or for the Dodo-like birds of Bourbon besides Castleton, Carré, Sieur D. B., and Billiard?

*Query V.*—In Rees' *Cyclopædia*, article *Bourbon*, we are told that in that island there is "a

kind of large bat, denominated *l'Oiseau bleu*, which are skinned and eaten as a great delicacy." Where did the compiler of the article pick up this statement?

*Query VI.*—Is there in existence any figure, published or unpublished, of the Dodo-like bird which once inhabited the Isle of Bourbon?

*Query VII.*—What is the derivation or meaning of the words *Dodaers* and *Dronte*, as applied to the Dodo?

*Query VIII.*—Sir Hamon Lestrangle has recorded that about 1638 he saw a living Dodo exhibited in London. (See *Sloane MSS.* 1839, v. p. 9. in *Brit. Mus.*; Wilkin's ed. of *Sir T. Brown's Works*, vol. i. p. 369.; vol. ii. p. 173.; *The Dodo and its Kindred*, p. 22.) Is there any cotemporary notice extant in print or in MS. which confirms this statement? A splendidly bound copy of *The Dodo and its Kindred* will be given to any one who can answer this query affirmatively.

*Query IX.*—In Holme's *Academy of Armory and Blazon*, Chester, 1688, p. 289, we find a Dodo figured as an heraldic device, a fac-simile of which is given in the *Annals of Natural History*, 2nd series, vol. iii. p. 260. The author thus describes it: "He beareth Sable a *Dodo*, or *Dronte* proper. By the name of *Dronte*. This exotic bird doth equal a swan in bigness," &c. &c. Now I wish to ask, where did this family of *Dronte* reside? Is anything known concerning them? How did they come by these arms? and are any members of the family now living?

*Query X.*—From a passage in the *Histoire de l'Académie Royale des Sciences*, 1776, p. 37, it appears that Pingré, the French astronomer, published, or at least wrote, a relation of his voyage to Rodriguez, in which he speaks of *Solitaires*. Is this the fact? and if so, what is the title of his work?

H. E. STRICKLAND.

ON PASSAGES IN COLERIDGE'S *CHRISTABEL* AND  
BYRON'S *LARA*. TABLET TO NAPOLEON.

I am one of those who look upon the creations of our great poets as deserving illustration almost as much as actual history; and I am always distressed when I meet with passages representing events with respect to which I cannot make up my mind as to what the author meant, or intended his readers to believe. Two of these occur to me at this moment, and I shall be much obliged by any of your correspondents giving, in your pages, brief replies to my queries, or referring me to any published works where I may find their solution.

1. What did Coleridge really mean to represent or imply in his tale of *Christabel*? Who or what was Geraldine? What did Christabel see in her, at times, so unutterably horrible? What is meant by "the ladye strange" making Christabel carry her over the sill of the portal? &c., &c.

2. What does Byron mean us to infer that Lara saw in his hall that midnight, when he so alarmed his household with

"A sound, a voice, a shriek, a fearful call,  
A long loud shriek—and silence?"

The poet, it is true, seems to refuse, purposely, to let his readers into the truth, telling them:—

"Whate'er his frenzy dream'd or eye beheld,  
If yet remembered, ne'er to be reveal'd,  
Reats at his heart."

But still, I conceive there can be no doubt that he knew the truth (I speak us of realities),—knew what he intended to represent by so full and elaborate a delineation of the scene. And it is the author's meaning and intention that I wish to come at.

I will ask one more question relative to this magnificent poem (which I don't think has had justice done it by the critics), but one respecting which I hardly think there can be any doubt as to the author's secret meaning:—Is not the *Kaled* of Lara the *Gulnare* of the *Gaour*?

Before concluding I will add a query on a very different subject.

3. Many of your readers have, doubtless, seen the large marble tablet erected by the Vallaisians in honour of Napoleon, in the Convent of the Great St. Bernard. A recent traveller in Switzerland (Dr. Forbes) has, I find, noticed the inscription, and questioned, as I had done, both its meaning and Latinity. I extract this author's note as expressing exactly the points on which I desiderate information:—

"Having doubts both as to the precise meaning and lingual purity of the compound epithet *Dis Bahens*, here applied to Napoleon, I subjoin the passage in which it occurs, for the judgment of the learned:—  
"NAPOLEONI . . . AGYTILACO DIS ITALICO SEMPER INVICTO . . . GRATIA RESTITUTUM."—*A Physician's History*, p. 468.

EMDEE.

Athenæum, January 26. 1850.

#### MINOR QUERIES.

*Howkey* or *Horkey*.—Can anybody explain the etymology of the word *Howkey* or *Horkey*, generally used to denote a harvest-home merriment in our eastern counties? Forbes speaks of it as an intractable word, and neither he nor Sir J. Cullum have succeeded in explaining it satisfactorily.

BEATROOKE

Audley End, Feb. 16.

*Lord Bacon's Metrical Version of the Psalms*.—The answer in No. 15. p. 235. to A CORNISHMAN'S Query (No. 13. p. 202.) respecting "Bacon's Metrical Version of the Psalms," suggests another query. The work in question was a mere "exercise of sickness;" it contains only seven psalms

(the 1st, 12th, 90th, 104th, 126th, 137th, and 149th), and is, without pretension of any kind, a very proper diversion for a mind that could not be inactive and yet required rest; and very good verses for a man unpractised in metrical composition. The *Collection of Apophthegms* (also a recreation in sickness), though considerably larger and altogether weightier, was considered so trifling a work that Dr. Rawley, in his "perfect list of his Lordship's true works, &c.," appended to the first edition of the *Resuscitatio* (1657), either forgot or did not think fit to mention it. Yet both these trilles were not only written, but published, by Bacon himself the year before his death—a thing quite contrary to his practice; for though he had written and carefully preserved and circulated in manuscript so much, he had till then published nothing that was not of the weightiest and most solid kind. Can any of your correspondents inform me how much two such books may possibly have been worth to a publisher in the year 1625; being works of low price and popular character, proceeding from an author of great name? How much is it reasonable to suppose that a publisher may have given for the copyright? or how far may it have gone towards the payment of a bookseller's bill?

J. S.

Feb. 7. 1850.

*Treatise of Equivocation*.—I shall feel happy if, through your very opportune medium, I can obtain some information respecting a very extraordinary and mysterious book, as to its existence, local habitation, and any other material circumstance, which has the title of *A Treatise of Equivocation*. The first recognition of the work is in the *Relation of the Proceedings in the Trial for the Powder Plot*, 1604. At signat. I. the Attorney-General, Sir E. Coke, appeals to it, and asserts that it was allowed by the Archbishop, Blackwel, and that the title was altered to *A Treatise against Lying and Fraudulent Dissimulation*. He proceeds to describe some of its contents, as if he were himself acquainted with the book. Thomas Merton, Bishop of Lichfield and Coventry, afterwards of Durham, in his *Full Satisfaction concerning a double Romish Inquisition; Rebellion and Equivocation*, 1606, refers to the work, as familiarly acquainted with it (See Ep. Dedic. A. 3.; likewise pages 88 & 94.) He gives the authorship to Creswell or Tresham. He refers likewise to a Latin work entitled *Resolutio Casuum*, to the same effect, possibly a translation, to which he subjoins the names of Pursons and Allen. Robert Abbot, in his *Antilogia*, 1619, pp. 13, 14, emphatically and at length produces the same book and facts; but they are merely copied from the *Relation of the Powder-treason Trial*. Henry Mason, in his most satisfactory work, *The New Art of Lying*, &c., 1624, has spoken of the *Trea-*



tise with the same familiarity (see p. 51.), and elsewhere, if my memory does not deceive me. Dodd, in his *Church History*, — when will the new edition begin to move again? can Stonyhurst tell? — ascribes the work to Tresham. Hardly any of the similar works in these times belong to *one* author. It may just be added, that Parson's *Mitigation* contains, perhaps, all the substance of the Roman equivocation, with not much reserve or disguise. It was published in answer to Bishop Morton's work in 1607. Foulis has, of course, substantially all the above, but nothing more.

Now, the questions which I want to have solved are these: — Was the book ever extant in MS. or print? Is it now extant, and where? Who has seen a copy? What is its size, date, and extent? Has the Durham Cathedral Library, in particular, a copy? Mr. Botfield might have informed us. In fact, where is any effectual intelligence of the fugitive to be found? J. M.

Feb. 8. 1850.

#### REPLIES.

##### ETYMOLOGY OF "ARMAGH."

Some of your correspondents have taken up the not unnatural idea, that the last syllable of the word "Armagh" is identical with the Celtic word *magh*, a plain. But there are two objections to this. In the first place, the name is never spelt in Irish *Armagh*, nor even *Ardmagh*, but always *ARDMACHA*. *Ardmagh* or *Armagh* is only the anglicised spelling, adapted to English tongues and ears. It is therefore clearly absurd to take this corrupt form of the word as our *datum*, in the attempt to search for its etymology. Secondly, the Irish names of places which are derived from, or compounded of, *magh*, a plain, are always anglicised, *moy*, *moi*, *mow*, or *mo*, to represent the pronunciation: as Fermoy, Athmoy, Knockmoy, Moira, Moyagher, Moyaliffe (or Me-aliffe, as it is now commonly spelt), Moville, Moyarta, and thousands of other cases. And those who are acquainted with the Irish language will at once tell, by the ear, that *Armagh*, as the word is pronounced by the native peasantry, even by those who have lost that language (as most of them in that district now have), could not be a compound of *magh*, a plain.

The work of M. Bullet, quoted by your correspondent "HERMES," is full of ignorant blunders similar to that which he commits, when he tells us that Armagh is compounded of "*Ar*, article, and *mag*, ville." The article, in Irish, is *An*, not *ar*; and *mag* does not signify a town. He adopts, your readers will perceive, the modern English spelling, which could not lead to a correct result, even if M. Bullet had been acquainted with the Celtic languages. The same remark applies to

the explanation given by the author of *Circles of Gomer*. *Ard*, not *Ar*, is the word to be explained: and therefore, even though *Ar* and *Ararat* meant, as he tells us, "earth, country, or upon and on the earth," this would throw no light on the etymology of *ARDMACHA*.

"HIBERNICUS" (No. 14. p. 217.) is partly right and partly wrong; he adopts the anglicised spelling of the second syllable, although he seems aware that the first syllable ought to be *Ard*; and he admits also that this word is a substantive, signifying a *height*, not the adjective *high*. "A high plain," in Irish, would be, not *Ardmagh*, or *Ardmoy* (as it would have been anglicised), but *Magh-ard* (Anglice *Moyard*). Great light will be thrown on the whole subject of the etymology of Irish topographical names, when the Index to my friend Mr. O'Donovan's edition of the *Annals of the Four Masters* makes its appearance.

I may add too, in conclusion, that Camden is wrong in suggesting that *Armach* (as he spells it, retaining, curiously enough, the correct etymology of the last syllable) is identical with *Dearmach* (where the last syllable ought to be *magh*). This latter place is the well-known Durrow, in the county Westmeath; and its name, in Irish, is *Duir-magh*, which is really a compound from *magh*, a plain. Bede tells us, that the word signified, in the Scottish language, *Campus roborum* (see Bede, *Hist. Eccl.* lib. iii. c. 4.); but Adamson (*Vit. Columbæ*, c. 39.) more correctly translates it, "*monasterium Roboreti Campi*." It is not likely that such authorities could confound Durrow, in Westmeath, with the ecclesiastical metropolis of Ireland, and patriarchal see of St. Patrick.

Whoever the Mach or Macha was from whom *Ardmacha* has its name (whether the queen called Macha-mong-ruadh, whose reign is assigned by O'Flaherty to A.M. 3603, or the older Macha, who is said to be the wife of Nemedius), it should be borne in mind, that the word whose etymology is required is *ARDMACHA*\*, and not *Armagh*. What would be thought of the critic who would now attempt to investigate the etymology of the English word *bishop*, by dividing it into two syllables, and seeking analogies in sound for each syllable.

I have ventured to go at greater length into this matter than its importance may seem to warrant, because it illustrates so clearly a very general error, from which Celtic literature has deeply suffered, of inventing fanciful etymologies adapted to the modern English spellings, instead of the original Celtic forms of names; and this error, as the question before us proves, is as old as Camden's time, and older.

J. H. TODD.

Trin. Coll. Dublin, Feb. 2. 1850.

\* Those who have access to Colgan's *Acta Sanctorum Hiberniæ* will see that he always spells Armagh, *Ardmacha*; and Durrow, *Darmagia*.

## WILLIAM BASSE AND HIS POEMS.

I read with great pleasure Mr. COLLIER's interesting paper on "William Basse and his Poems," inserted in your 13th Number. Very little is known of this once popular poet, but it is very desirable that that little should be collected together, which cannot be better effected than through the friendly system of inter-communication established by your valuable journal.

From my limited researches upon this subject, it appears that there were two poets of the name of William Basse. Anthony Wood (*Athen. Oxon.*, edit. Bliss. iv. 222) speaks of one William Basse, of Moreton, near Thame, in Oxfordshire, who was some time a retainer of Lord Wenman, of Thame Park, i. e. Richard Viscount Wenman, in the peerage of Ireland. And I find among my MS. biographical collections that a William Basse, of Suffolk, was admitted a sizar of Emanuel College, Cambridge, in 1629, A. B. 1632, and A. M. in 1638. The William Basse who wrote *Great Brittaines Sunnes-set* in 1613, was also the author of the MS. collection of poems entitled *Polyhymnia*, mentioned by Mr. COLLIER. In proof of this it is merely necessary to notice the dedication of the former "To his Honourable Master, Sir Richard Wenman, Knight," and the verses and acrostics in the MS. "To the Right Hon. the Lady Aungier Wenman, Mrs. Jane Wenman, and the truly noble, virtuous, and learned Lady, the Lady Agnes Wenman." Basse's Poems were evidently intended for the press, but we may conjecture that the confusion of the times prevented them from appearing. Thomas Warton, in his *Life and Literary Remains of Ralph Bathurst, M.D.*, has a copy of verses by the Dr. "To Mr. W. Basse, upon the intended publication of his Poems, January 13. 1651;" to which the learned editor adds, "I find no account of this writer or his poems." The whole consists of forty-four verses, from which I extract the beginning and the end:—

"Basse, whose rich mine of wit we here behold  
As porcelain earth, more precious, 'cause more old;  
Who, like an aged oak, so long hath stood,  
And art religion now as well as food:  
Though thy grey Muse grew up with elder times,  
And our deceased grandires hup'd thy rhymes;  
Yet we can sing thee too, and make the lays  
Which deck thy brow look fresher with thy praise.

Though these, your happy births, have silent past  
More years than some abortive wits shall last;  
He still writes new, who once so well hath sung:  
That Muse can ne'er be old, which ne'er was young."

These verses are valuable as showing that Basse was living in 1651, and that he was then an aged man. The Emanuelian of the same name, who took his M. A. degree in 1636, might possibly be his son. At any rate, the latter was a poet.

There are some of his pieces among the MSS. in the Public Library, Cambridge; and I have a small MS. volume of his rhymes, scarcely soaring above mediocrity, which was presented to me by an ancient family residing in Suffolk.

A poem by William Basse is inserted in the *Annalia Dubrennia*, 1636, in praise of Robert Dover and his revival of the Cotswold games; but it is not clear to which of the two poets we may ascribe it. Malone attributes two rare volumes to one or other of these poets. The first, a translation or paraphrase of Juvenal's tenth satire, entitled *That which seems Best is Worst*, 12mo., 1617; the second, "A Miscellany of Merriment," entitled *A Helpe to Discourse*, 2nd edit. 8vo., 1620; but the former is more probably the work of William Barkstead. I may mention that a copy of Basse's *Sword and Buckler, or Serving Man's Defence*, 1602, is among Malone's books in the Bodleian.

Isaac Walton speaks of William Basse, "one that hath made the choice songs of the *Hunter in his Career*, and of *Tom of Bedlam*, and many others of note." The ballad mentioned by Mr. COLLIER, "Maister Basse his Career, or the Hunting of the Hare," is undoubtedly the one alluded to by Walton. I may add, that it is printed in *Wit and Drollery*, edit. 1682, p. 64.; and also in *Old Ballads*, 1725, vol. iii. p. 196. The tune is contained in the *Shene MS.*, a curious collection of old tunes in the Advocate's Library, Edinburgh; and a ballad entitled *Hubert's Ghost*, to the tune of *Basse's Carrier*, is preserved among the Bagford Collection of Old Ballads in the British Museum. With regard to the second ballad mentioned by Walton, our knowledge is not so perfect. Sir John Hawkins in a note (*Complete Angler*, 8th edit. p. 73.) says:—

"This song, beginning—

'Forth from my dark and dismal cell,'

with the music to it, set by Hen. Lawes, is printed in a book, entitled *Choice Ayres, Songs and Dialogues to sing to the Theorbo Lute and Bass Viol*, folio. 1675, and in Playfield's *Antidote against Melancholy*, 8vo. 1669, and also in Dr. Percy's *Reliques of Ancient English Poetry*, vol. ii. p. 350; but in the latter with a mistake in the last line of the third stanza, of the word *Ponderch* for *Ponderous*."

A copy of the *Choice Ayres*, 1675, is now before me, but Henry Lawes's name does not appear to the song in question. Sir John has evidently made a mistake; the air of *Mad Tom* was composed by John Cooper, alias *Giovanni Coperario*, for one of the Masques performed by the Gentlemen of Gray's Inn. (See *The English Dancing Master*, 1651, in the British Museum, and Additional MS. 10,444, in the same repository.) With regard to the ballad itself, there is an early copy (of the latter part of the sixteenth century) pre-

served in the Harleian MSS., No. 7332, fol. 41. It purports to have been

"Written (i.e. transcribed) by Feargod Barebone, who being at many times idle and wanting employment, wrote out certain songs and epigrams, with the idea of mending his hand in writing."

There is another copy among Malone's MSS. in the Bodleian (No. 16. p. 55.), where it is entitled *A new Tom of Bedlam*. But I contend there is no evidence to show that this is the ballad alluded to by Walton; none of the copies having the name of the author. We have two other songs (probably more) bearing the same title of *Tom of Bedlam*; one beginning, "From the top of high Caucasus;" the other commencing, "From the hag and hungry goblin;" either of which are quite as likely to have been intended as that mentioned above.

It still remains a question, I think, which of the two Bases was the author of the ballads mentioned by Walton. But I have already trespassed so long upon your valuable space that I will leave the further consideration of the subject until a future period: in the meantime, perhaps some of your correspondents may be enabled to "illuminate our darkness" upon the various knotty points.

EDWARD F. RIMBAULT.

#### BEAVER HATS—PISAN.

Allow me to say a few words in reply to your correspondent "GASTROS." His quotation from Fairholt (*Costume in England*), who cites Stubbes's *Anatomy of Abuses* as the earliest authority for the use of beaver hats in England, is not a satisfactory reply to my query; inasmuch as I am aware that beaver hats were occasionally worn by great people in this country some centuries before Stubbes was born. For example, Henry III. possessed "unum capellum de Bevre cum apparatu auri et lapidibus preciosis;" as appears from the "Wardrobe Account," of the 55th year of his reign. I have, therefore, still to ask for the *earliest* instance of the use of hats or caps of this material in England; such hats, as well as gloves, are mentioned in several English inventories made between the thirteenth and sixteenth centuries. Is there any example earlier than the time of Henry III.?

"GASTROS" has also obligingly replied to my query as to "the meaning of the term *Pisan*, used in old records for some part of defensive armour," but he seems to have forgotten that I expressly stated that term had no relation to "the fabrics of Pisa;" at least such is my belief. With regard to the inventory of the arms and armour of Louis le Hutin, taken in 1316, printed in Meyrick's *Ancient Armour*, to which he kindly refers me, it may be observed that the said inventory is so per-

versely translated in the first edition of that work (just now I have no means of consulting the second), as to be all but useless; indeed it might be termed one of the most extraordinary literary performances of modern times, as the following instance may suffice to show. One of the items of the inventory is, "une cote gamboisée à arbroissiaus d'or broudées à chardonereus;" and it is thus rendered into English, "a gamboised coat with a rough surface (like a thicket; — *note*) of gold embroidered on the nap of the cloth!" The real signification is "a gamboised coat embroidered in gold, with little bushes (or trees), with gold-finches [on them]." But I am rather wandering from my point: I never could ascertain on what authority Sir Samuel Meyrick asserted that "jazeran armour," as he calls it, was formed of "overlapping plates." The French word *jazeran* was derived from the Italian *ghiazarino*, or *ghiazzero*, which signified "a gorget of mail," or what some of our antiquaries have termed "a standard of mail;" in France this word always preserved its relation to mail, and in process of time came to be applied to so lowly an object as a flagon-chain: see Cotgrave's *Fr. Dict.* ed. 1673. Roquefort, indeed, says a "jaserans" was a cuirass, but to my apprehension the passage which he quotes from the *Roman d'Alexandre*—

"Es haubers, jazerans, et es elmes gomez"—seems to prove that, in that instance at least, a gorget is meant. At any rate, the translation of the passage in the inventory to which "GASTROS" refers should be, "three Pisan collarrets of steel mail," not that given by Meyrick. Here we have clearly a fabric of Pisa: whereas the *pisan*, of which I desire to know the meaning, invariably occurs as an independent term, e. g. "*item, unum pisanum*," or "*unum par pisanorum*." Of course I have my own conjecture on the subject, but should be glad to hear other opinions; so I again put the question to your correspondents. In conclusion I would observe to "GASTROS" that they must be *very* late MSS. indeed in which such a contraction as *pisan* for *partisan* can be found. If you have room, and think it worth while, I will from time to time send you some corrections of the more flagrant errors of Meyrick. T. HUDSON TURNER.

#### REPLIES TO MINOR QUERIES.

*Norman Pedigrees*.—In reference to your correspondent "B.'s" inquiries, he will find much information in the Publications de la Société des Antiquaires de Normandie. Under their auspices, M. Estancelin published in 1828 a full history of the Earls of Eu. I am not aware of any full collection of pedigrees of the companions of William the Conqueror: the names of several of the lands from which they took their designations yet remain.

W. DURBANT COOPER.

*Norman Pedigrees.*—In answer to "B.'s" query (No. 14. p. 214.), an excellent Gazetteer was published in Paris, 1831, entitled *Dictionnaire Complet, Géographique, Statistique, et Commercial de la France et de ses Colonies; par M. Briande-de-Verzé*, pp. 856. Many of the names of the Conqueror's Norman companions will be found in that work; as, for instance, Geoffrey de "Mandeville, village. Calvados arrondissement, 31½ O. N. O. de Bayeux," &c.

Norman de *Beauchamp*: three Beauchamps are mentioned; that 5 l. from Avranches will be the one in question.

C. I. R.

Oxford, Feb. 13. 1850.

*Norman Pedigrees.*—Your correspondent "B." (No. 14. p. 214.) would probably find part of the information he seeks in *Domesday Book, seu Censualis Willelmi Primi Regis Angliæ*. But query? Is "B." right in supposing the prefix "De" to be French? Does it not rather originate in the Latin?

"Domesday" is written in Latin throughout; and the "de," denoting the place, is there occasionally followed by what seems to be the Latin ablative case. I copy an example:—

"Canonici de Hantone ten. 1. hida de Sansone," (i. e. loc. in co. Stafford.)

Then of the person it is said—

"Sanson ten. de rege, &c. . . . iii. hid. træ in Hargedone," &c.

J. S.

*Translation of Æliam.*—In answer to the query of "G. M." in No. 15. p. 232., I beg to state that in Lowndes's *Manual*, vol. i. p. 13., is the following notice under the head of "Ælianus Claudius:—

"Various Histories translated by T. Stanley. London, 1665, 8vo. 5s. This translation is by the son of the learned editor of Æschylus, and was reprinted 1670. 1677."

C. I. R.

*Ave Trici and Gheeze Ysenoudi.*—I regret that I cannot give "H. L. B." any further information about these ladies than the colophon I transcribed affords. To me, however, it is quite clear that they were sisters of some convent in Flanders or Holland; the name of their spiritual father, Nicolas Wyt, and the names of the ladies, clearly indicate this.

S. W. S.

*Daysman* (No. 12. p. 188.)—It seems to me that a preferable etymology may be found to that given by Nares and Jacob. The arbiter or judge might formerly have occupied a *dais* or *lit de justice*, or he might have been selected from those entitled to sit on the raised part of the courts of law, i. e. jurisconsulti, or barristers as we call them. I have heard another etymology, which however I do not

favour, that the arbiter, chosen from men of the same rank as the disputants, should be paid for loss of his day's work.

GEORGE OLIVER.

Perhaps the following may be of some use in clearing up this point. In the *Graphic Illustrator*, a literary and antiquarian miscellany edited by E. W. Brayley, London, 1834, at p. 14., towards the end of an article on the Tudor Style of Architecture, signed T. M., is the following:—

"This room (talking of the great halls in old manor-houses) was in every manor-house a necessary appendage for holding 'the court,' the services belonging to which are equally denominated 'the homage,' with those of the king's palace. 'The *dais*, or raised part of the upper end of the hall, was so called, from the administration of justice. A *dais-man* is still a popular term for an arbitrator in the North, and *Domesday-Book* (with the name of which I suppose every one to be familiar) is known to be a list of manor-houses."

C. D. LAMONT.

Greenock.

[Our correspondents will probably find some confirmation of their ingenious suggestion in the following passage from *The Vision of Piers Ploughman*:—

"And at the day of dome  
At the heighe deys sitte."

Ll. 4898-9. ed. Wright.]

*Saveguard.*—"BURIENSIS" (No. 13. p. 202.) is informed that a *saveguard* was an article of dress worn by women, some fifty or sixty years ago, over the skirts of their gowns when riding on horseback, chiefly when they sat on pillions, on a *double horse*, as it was called.

It was a sort of outside petticoat, usually made of serge, linsey-wolsey, or some other strong material: and its use was to *guard* the gown from injury by the dirt of the (then very dirty) roads. It was succeeded by the well-known riding-habit; though I have seen it used on a side-saddle by a rider who did not possess the more modern dress.

P. H. F.

Amongst the bequests to the Clothworkers' Company of London is one by Barbara Burnell, by will dated 27th June, 1630, wherein she directs the company to bestow 4l. 6s. yearly in woollen cloth to make six waistcoats and six *safeguards* for six poor women.\*

Also we find that John Skepworth, by will dated 17th Oct. 1678, gave two closes of land to the parish of Louth, to the intent that the churchwardens and overseers of the poor there should apply the rents and profits of the same in providing so much coarse woollen cloth as would make ten suits yearly to be given to ten poor people of Louth, the men to have coats and breeches, and the women to have waistcoats and *safeguards*†

\* Reports from the Commissioners of Charities, b. 235. 32nd part 4. — 696.

† Ibid.



If "BURIENSIS" has a friend belonging to the Clothworkers' Company, it is probable that he will acquire much information on this subject from their old records.  
H. EDWARDS.

*Derivation of "Calamity" (No. 14. p. 215.)*—"Calamity" is from the Latin *calamitas*, from *calamus*, a straw or stalk of corn, signifying, 1st, the agricultural misfortune of the corn being beaten down or laid by a storm; and thence, any other trouble or disaster:—

"Ipsa egreditur nostri fundi calamitas."

Ter. Eun. i. 1.

Upon which the commentator in the Delph. ed. has this note:—

"*Calamitas* est grando et tempestas, quæ calamos segetum prosternit et conterit. Unde Cicero Verrem vocat '*calamitosam tempestatem*.'"

Ainsworth, quoting the above passage from Terence, adds:—

"Ubi Donatus. Proprie *calamitatem* rustici vocant quod comminuat *calamum*; h. e. culmen et segetem."

The etymology of its synonym, "*disaster*," is more direct—*δὲς ἀστυρ*, a star of evil influence, or, as we say, "born under an ill planet."

Φιλολόγος.

Forcellini, s. v. *Calamitas*, says:—

"Proprie significat imminutionem clademque calamorum segetis, quæ grandine vel impetuoso aliquo turbine aut alia quapiam de causa fit."

He then quotes Servius, *Ad Georg.* i. 151:—

"Robigo genus est vitii, quo culmi pereunt, quod a rusticis calamitas dicitur."

Then follows the note of Donatus on Ter. Eun. i. 1. 34.

It appears to me, if "*calamitas*" were derived from *calamus*, it would mean something very different from what it does.

Another suggestion is, that the first syllable is the same as the root of *cad-o*, to fall; *l* and *d*, everybody knows, are easily interchangeable: as Odysseus, Ulixes: *δάκρυον*, *lacrima*, *tear*, &c. &c. If so, *calamitas* is a corrupted form of *cadamitas*. Mar. Victorinus, *De Orthogr.* p. 2456., says:—

"Gneius Pompeius Magnus et scribebat et dicebat *Kadamitatem* pro *Kalamitatem*."—(Quoted from Bothe's *Poeta Scenici Latinorum*, vol. v. p. 21.)

But how is the *-amitas* to be explained? I may as well add, that Döderlein, with his usual felicity, derives it from *κολούω*.  
EDWARD S. JACKSON.

I beg to refer MR. F. S. MARTIN (No. 14. p. 215.), for the derivation of "Calamity," to the *Etymologicon Linguae Latinae* of Gerard Vossius, or to the *Totius Latinitatis Lexicon* of Facciolatus and

Forcellinus. He will there find that the word *calamitas* was first used with reference to the storms which destroyed the stalks (*calami*) of corn, and afterwards came to signify, metaphorically, any severe misfortune. The terrific hail-storm of the summer of 1843, which destroyed the crops of corn through several of the eastern and midland counties of this kingdom, was a *calamity* in the original sense of the word. \* \*

"W.P.P." has also kindly replied to this query by furnishing a part of the Article on *Calamitas* in Vossius; and "J. F. M." adds, *Calamitas* means—

"The spindling of the corn, which with us is rare, but in hotter countries common: insomuch as the word *calamitas* was first derived from *calamus*, when the corn could not get out of the stalk."—Bacon, *Nat. Hist.* sect. 669.

*Derivation of "Zero" (No. 14. p. 215.)*—*Zero* Ital.; Fr. *un chiffre, un rien*, a cipher in arithmetic, a nought; whence the proverb *avere nel zero, mépriser souverainement*, to value at nothing, to have a sovereign contempt for. I do not know what the etymology of the word may be; but the application is obvious to that point in the scale of the thermometer below the numbered degrees to which, in ordinary temperatures, the mercury does not sink.  
Φιλολόγος.

Deanery of Gloucester, Feb. 7. 1850.

"Zero" (No. 14. p. 215.)—*Zero*, as is well known, is an Italian word signifying the arithmetical figure of nought (0). It has been conjectured that it is derived by transposition from the Hebrew word *ezor*, a girdle, the zero assuming that form. (See Furetière, vol. iii.) Prof. le Moine, of Leyden (quoted by Ménage), claims for it also an Eastern origin, and thinks we have received it from the Arabians, together with their method of reckoning by ciphers. He suggests that it may be a corruption from the Hebrew *שפא*, *safara*, to number. \* \*

*Complutensian Polyglot.*—I cannot pretend to reply to "Mr. JEBB'S" inquiry under this head in No. 12. p. 213.; but perhaps it may assist him in his researches, should he not have seen the pamphlet, to refer to Bishop Smalridge's "Enquiry into the Authority of the Primitive Complutensian Edition of the New Testament, as principally founded on the most ancient Vatican MS., together with some research after that MS. In order to decide the dispute about 1 John v. 7. In a letter to Dr. Bentley. 8vo. London, 1722." J. M.

Oxford, Feb. 5.

*Sir William Rider.*—In reply to the queries of "A. F.," No. 12. p. 186., respecting Sir William Rider, I beg to say that among many MS. notes which I have collected relating to the Rider family,



&c., I find the following from the *Visitation of Surry*, 1623, and from a MS. book of *Pedigrees of Peers* in the Herald's College, with additions.

"Thomas Rider married a daughter of—Poole of Stafforde, by whom he had Sir William Rider, born at Muchalstone, co. Stafforde, Sheriff of London, 1591, Citizen and Haberdasher, Lord Mayor, 1600. Will dated 1 Nov., and proved 9 Nov. 1610, 8 Jas. I. (94 Wood); buried at Low Layton, Essex, &c. Sir William married Elizabeth, da. of R. Stone, of Helme, co. Norfolk; by whom he had, besides other children and descendants, Mary daughter and coheiress, who married Sir Thomas Lake, of Canons, Middlesex, from whose issue descended Viscount Lake."

S. S.

*Pokership* (No. 12. p. 185., and No. 14. p. 218.).—It is to be regretted that no information has been supplied respecting the meaning of this remarkable word, either from local sources or from the surveys of crown lands in the Exchequer or Land Revenue offices. In one or the other of these quarters we should surely find something which would dispense with further conjecture. In the meantime the following facts, obtained from records easily accessible, will probably be sufficient to dispose of the explanations hitherto suggested, and to show that the *poker* of Bringwood forest was neither a *parker* nor a *purser*.

The offices conveyed to Sir R. Harley by James I. had been, before his reign, the subject of crown grants, after the honor of Wigmore had become vested in the crown by the merger of the earldom of March in the crown. Hence, I find that in the act 13 Edward IV. (A. D. 1473), for the resumption of royal grants, there is a saving of a prior grant of the "office of keeper of oure forest or chace of Boryngwode," and of the fees for the "kepyng of the Dikes within oure counte of Hereford, parcelles of oure seid forest." (6 *Rot. Parl.* p. 94.)

In a similar act of resumption, 1 Henry VII., there is a like saving in favour of Thomas Grove, to whom had been granted the keepership of Boryngwood chase in "Wigmoresland," and "the *pokershipp* and keping of the dicke of the same." The *parkership* of Wigmore Park is saved in the same act. (6 *Rot. Parl.* p. 353. and 383.)

In the first year of Henry VIII. there is a Receiver's Account of Wigmore, in which I observe the following deductions claimed in respect of the fees and salaries of officers:—

"In feodo Thomæ Grove, forestarii de Bringewod, 6*l.* 1*s.* 6*d.*  
— ejusdem Thomæ, fossat' de Prestwode dyche, 18*d.*  
— Edm. Sharp, parcarii parci de Wiggemour, 6*l.* 1*s.* 6*d.*  
— Thomæ Grove, pocar' omnium boscorum in Wiggemourslande - 30*s.* 4*d.*"

There is another like account rendered in 23 &

24 Hen. VII. These, and no doubt many other accounts and documents respecting the honor of Wigmore and its appurtenances, are among the Exchequer records, and we are entitled to infer from them, firstly, that a *parcarius* and a *pocarius* are two different offices; secondly, that, whether the duty of the latter was performed on the dikes or in the woods of Boringwood chase, the theory of Mr. Bolton Corney (pace cl. viri dixerim) is very deficient in probability. If the above authorities had not fallen under my notice, I should have confidently adopted the conjecture of the noble Querist, who first drew attention to the word, and, so far from considering the substitution of "poker" for "parker" an improbable blunder of the copyist, I should have pronounced it fortunate for the house of Harley that their founder had not been converted into a *porcarius* or pig-driver.

E. SMIRKE.

*Pokership*.—I had flattered myself that *Parkership* was the real interpretation of the above word, but I have once more doubts on the subject. I this morning accidentally stumbled upon the word "Porcellagium," which is interpreted in Ducange's *Glossary*, "Tributum ex porcis seu porcellis."

*Porcarius* also occurs as *Porcorum custos*, and mention is made of "Porcorum servitium quo quis porcos domini sui pascentes servare tenetur."

Now, considering how much value was formerly attached to the right of turning out swine in wooded wastes, during the acorn season, it seems probable that Sir R. Harley might be the king's "Porcarius," or receiver of the money paid for an annual licence to depasture hogs in the royal forests; and, after all, *Porkership* is as like to *Pokership* as *Parkership*, and one mistake would be as easily made as the other.

BRAYBROOKE.

Audley End, Feb. 16.

[We are enabled to confirm the accuracy of Lord Braybrooke's conjecture as to *Porkership* being the office conferred upon Sir Robert Harley, inasmuch as we are in expectation of receiving an account of the various forms of its name from a gentleman who has not only the ability, but also peculiar facilities for illustrating this and similar obscure terms.]

*Havior*—*Heavier* or *Hever*.—Supposed etymology of *Havior*, *Heavier*, and *Hever*, as applied by park-keepers to an emasculated male deer.—"NOTES AND QUERIES," (No. 15. p. 230.)

Pennant, in his *British Zoology*, 8vo. edition, 1776, vol. i. p. 38., and 8vo. edition, 1812, vol. i. p. 45., under the article "Goat," says:—

"The meat of a castrated goat of six or seven years old, (which is called *Hyfr*), is reckoned the best; being generally very sweet and fat. This makes an excellent pasty, goes under the name of rock venison, and is little inferior to that of the deer."

As Pennant was a Welchman, a scholar and a

naturalist, he will probable be considered good authority; and *Hyfr*, the most likely origin of the altered terms of the deer park-keepers.

The word occurs twice in page 61. vol. ii. of the *Sportsman's Cabinet*, in the article on the Stag or Red Deer, where it is printed *Heavier*; and it will be found also as *Hever*, in Mr. Jesse's *Scenes and Tales of Country Life*, at page 349.

WM. YARBELL.

Ryder Street, St. James, Feb. 11. 1850.

Mr. Halliwell gives the words *haver* and *haver-ing*, in the same sense as *havior*. Are not these words identical with *aver*, *averium*, in the sense of cattle, tame beasts? *Averium*, from the old French, *aveir*, i. e. *avoir*, originally meant any personal property; but like *catalla*, chattels, it came to signify more particularly the most important part of a peasant's possessions—namely, his live stock. Thus, in the laws of William the Conqueror (*Thorpe's Ancient Laws*, vol. ii. p. 469.), we find:—

“Si præpositus hundredi equos aut boves aut oves aut porcos vel cujuscumque generis averia vagancia restare fecerit,” &c.

The word may naturally enough have been applied to deer reduced to the state of tame and domesticated cattle. C. W. G.

[TREBOR furnishes us with a reference to *Pegge's Anonymiana*, who endeavours to show that the proper term is “halfer;” on the same principle that an entire horse is spoken of, the word being pronounced “hâver” by those who call half “hâfe,” while those who pronounce half with the open *a* say “hauver:” while J. Westby Gibson suggests that *Havior* is *Evir*, from the Latin “*Eviro*, *Eviratus*, *Eviratio*,” but admits that he can give no authority for the use of *Evir*.]

*Sir W. Hamilton* (No. 14. p. 216.)—Douglas says, that this Sir W. Hamilton was not *son*, but grandson and brother of the 1st and 2nd earls of Abercorn, his father having died *vitâ patris*. I therefore doubt that the inscription has been mis-copied. “He was,” Douglas says, “resident at Rome, on the part of the Queen Dowager;” but this could hardly be the service alluded to. C.

*Dr. Johnson's Library* (No. 14. p. 214.)—I have a copy of Dr. Johnson's Sale Catalogue. The title is as follows:—

“A Catalogue of the valuable Library of Books of the late learned Samuel Johnson, Esq., LL.D., deceased, which will be sold by Auction (by Order of the Executors) by Mr. Christie, at his Great Room in Pall Mall, on Wednesday, February 16. 1785, and three following Days. To be viewed on Monday and Tuesday preceding the Sale, which will begin each Day at 12 o'Clock. Catalogues may be had as above.”

*It is a Catalogue of 28 pages and 662 lots, of which 650 are books. The twelve last are prints,*

chiefly “framed and glazed.” The Catalogue is very rare; there is not a copy in the British Museum, and Messrs. Christie and Manson are without one. I may add, as your correspondent is curious about Johnson's Library, that I have the presentation copy to the Doctor of Twiss's *Travels in Spain*, with “the gift of the Author” in Johnson's handwriting, immediately beneath Twiss's MS. presentation. The Twiss was in Lot 284. PETER CUNNINGHAM.

#### MISCELLANIES.

*Etymology of “News.”*—The word “news” is not derived, as many suppose, from the adjective new, but from a practice that obtained in newspapers of an early date, of prefixing to the title the letters expressive of the cardinal points, thus:—

N.  
E.                  W.  
S.

meaning that their intelligence was derived from all quarters of the globe. This must, at any rate, be allowed as ingenious etymology.

J. U. G. GUTCH.

#### THE GOLDEN AGE.

(From the Latin.)

Why “golden,” when that age alone, we're told,  
Was blest with happy ignorance of gold—  
More justly we our venal times might call  
“The Golden Age,” for gold is all in all. RUFUS.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Messrs. Sotheby and Co. will sell on Monday next two Collections of Autographs; the first consisting of Autograph Letters, the property of a gentleman; which will be immediately followed by that belonging to the late Mr. Rodd, and the extensive Correspondence of the late William Upcott, Esq., comprising several thousand Autograph Letters. Mr. Rodd's collection comprises many letters of great historical and literary interest.

Messrs. Puttick and Simpson will sell by auction on Friday, March the 8th, and seven following days, the extensive and very important Stock of Books of Mr. James Carpenter, of Bond Street, who is retiring from business. The characteristics of this fine collection are the numerous books of prints and illustrated works which it contains, such as the matchless Series of Piranesi's Works, being the dedication copy to the king of Sweden; a copy of Boswell's *Life of Johnson*, in 8 vols.

folio, illustrated with nearly six hundred Portraits and Views.

We heard some time since that the long-established and highly-respectable house of Payne and Foss, of Pall Mall, had succeeded the late Mr. Rodd in the agency of purchasing for the British Museum. The rumour proved to be unfounded, and now receives a formal contradiction by the announcement that Messrs. Payne and Foss are retiring from business, and that the first portion of their extensive and valuable Stock of Books will be sold by auction by Messrs. Sotheby and Co.; the first division, in a ten days' sale, commencing on the 18th and terminating on the 28th March; which will be followed by the second division, which will also occupy ten days, and commence on Monday the 8th April. The lovers of choice copies of fine editions of first-class books will have, on this occasion, such an opportunity of enriching their collections as rarely presents itself.

We have received the following Catalogues:—

"Number Two, for 1850, of John Miller's Catalogue of Books, old and new, on sale, at 43. Chandos Street, Trafalgar Square."

"Catalogue of curious and rare Books, recently purchased, now on sale by George Bumstead, 205. High Holborn."

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### NOTICES TO CORRESPONDENTS.

Among the many papers which we are unavoidably obliged to postpone are an original and inedited Letter by Horace Walpole, Mr. Singer's Reply to C. W. G. on Ælfric's Colloquies, an interesting communication from Mr. Coles respecting Arabella Stuart, a paper by Mr. Rye on the Queen of Robert Bruce, and T. S. D.'s able article on Arabic Numerals.

The Erectheum Club (like "The Parthenon" takes its name from the Erectheum at Athens.

H. M. A. declined, with thanks.

X. P. is informed that the monotome edition of Boswell's Johnson, edited by Croker, is not an abridgement of the larger work, but a new and thoroughly revised edition of it: and with a really good index.

To correspondents inquiring as to the mode of procuring "NOTES AND QUERIES," we have once more to explain that every bookseller and newsman will supply it regularly, if ordered; and that gentlemen residing in the country, who may find a difficulty in getting it through any bookseller in their neighbourhood, may be supplied regularly with the stamped edition, by giving their orders direct to the publisher, Mr. GEORGE BELL, 186. Fleet Street, accompanied by a Post-Office order, for a quarter, 4s. 4d.; a half year, 8s. 8d.; or one year, 17s. 4d.

Errata. P. 242. col. 2. l. 11., for "coheir" read "cognate;" and line 16, for "Argidius" "Ægidius;" and p. 243. col. 1. l. 35. read "anecdote of Dionysius related by Cicero and by Plutarch in his *Laconic Apophthegms*, which Stobæus evidently followed."

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## UNPUBLISHED LETTER OF HORACE WALPOLE.

I have the pleasure of inclosing to you (I believe) an unpublished letter of Horace Walpole's. It was found among the papers of the late William Parsons, one of the Della Cruscan poets. That it is genuine I have no doubt. The handwriting is precisely similar to a note sent with a copy of the *Mysterious Mother* to Mr. Parsons, in which Horace Walpole writes, "he is unwilling to part with a copy without protesting against his own want of judgment in selecting so disgusting a subject; the absurdity of which he believes makes many faults of which he is sensible in the execution overlooked." It is also guaranteed by its date,—"Paris, July 28. 1771." By reference to his correspondence with Sir H. Mann (vol. ii. p. 163.), we find a letter dated July 6. 1771, in which he writes, "I am not gone; I do go to-morrow;" and in his *General Correspondence*, vol. v. p. 303., writing to

John Chute, his letter is dated from Amiens, July 9. 1771, beginning, "I am got no farther yet;" and he returned to Arlington Street, September 6. 1771, having arrived at Paris on the 10th of July, and quitted it on the 2nd of September. I notice the dates, as they indicate the rate of travelling in some degree at that period. The Query is, to whom was it addressed? There is nothing on the original to indicate the person. The letter is of no great importance, except as it shows that Walpole, under certain conditions of being, was more earnest and sincere than perhaps was in his nature, or was generally his wont.

SPENCER HALL.

Athenæum, Feb. 25. 1850.

"Paris, July 28. 1771.

"Dear Sr,

"I have received no letter from my brother, and consequently have no answer to make to him. I shall only say that after entering into a solemn engagement with me, that we should dispose of the places alternately, I can scarce think him serious, when he tells you he has made an *entirely* new arrangement for ALL the places, expects I should concur in it; and after that, is so good as to promise he will dispose of no more without consulting me. If He is so absolutely master of all, my concurrence is not necessary, *and I will give none*. If he chuses to dispose of the places without me, That matter with others *more important*, must be regulated in another manner,—and it is time they should, when no agreement is kept with me, and I find objections made which, upon the fullest discussion and after allowance of the force of my arguments and right, had been given up twenty years ago.

"With regard to your letter, Sr, some parts of it are, I protest, totally unintelligible to me. Others, which I think I do understand, require a much fuller answer than I have time to give now, as the post goes out to-morrow morning. That answer will contain matter not at all fit for the Post, and which I am sure you would not wish should be handled there; for which reason I shall defer it, till I can give my answer at length into your own hands. I will, I believe, surprise both you and my brother; and show how unkindly I have been



treated after doing everything to accommodate both. As to the conditions which you say, S<sup>r</sup>, you intend to exact from my brother, you will undoubtedly state them to him himself; and cannot expect I should meddle with them or be party to them. Neither you nor he can imagine that I am quite so tame an idiot as to enter into bonds for persons of his recommendation. If the office is his, he must be answerable for it, and for all the persons he employs in it. I protest against every thing that is not my own act—a consequence he perhaps did not foresee, when he chose, contrary to his agreement with me, to engross the whole disposition. I have always known clearly what is my own right and on what founded; and have acted strictly according to my right, and am ready to justify every step of my conduct. I have sufficiently shown my disposition to peace, and appeal to you yourself, S<sup>r</sup>, and to my brother, whether either can charge me with the least encroachment beyond my right; and whether I have not acquiesced in every single step that either has desired of me. Your letter, S<sup>r</sup>, and that you quote of my brother, have shown how necessary it is for me to take the measure I am determined to take. I would have done any thing to oblige either you or my brother, but I am not to be threatened out of my right in any shape. I know when it is proper to yield and when to make my stand. I refused to accept the place for my own life when it was offered to me: when I declined that, it is not probable that I would hold the place to the wrong of anybody else; it will and must be seen who claims any part or prerogatives of the place unjustly; my honour demands to have this ascertained, and I will add, that when I scorned a favour, I am not likely to be intimidated by a menace.

"I say all this coolly and deliberately, and my actions will be conformable. I do not forget my obligations to you, dear S<sup>r</sup>, or to your dead brother, whose memory will ever be most dear to me. Unkind expressions shall not alter the affection I have for you or your family, nor am I so unreasonable, so unjust, or so absurd as not to approve your doing everything you think right for your own interest and security and for those of your family. What I have to say hereafter will prove that these not only are but ever have been my sentiments. I shall then appeal to your own truth whether it is just in you to have used some expressions in your letter, but as I mean to act with the utmost circumspection and without a grain of resentment to anybody, I shall say no more till I have had full time to weigh every word I shall use, and every step I mean to take. In the meantime I am,

"Dear S<sup>r</sup>,

"Y<sup>r</sup> obliged humble serv<sup>t</sup>,

"HON. WALFOLM.

"P.S. My refusal of the patent for my life has shown what value I set upon it; but I will have

justice, especially for my character which no consideration upon earth shall prevent my seeking. It must and shall be known whether I enjoy the place to the wrong of any man living. You have my free consent, S<sup>r</sup>, to show this letter to whom you please; I have nothing to conceal, and am ready to submit my conduct to the whole world."

#### LADY ARABELLA STUART.

As a pendant to Mr. P. Cunningham's "New Facts about Lady Arabella Stuart" (No. 1. p. 10.), I send you a copy of Bishop James' Account and Quietus in respect of 300*l*. placed in his hands "for the expences of dyett and other chardges of the Ladye Arbella Seymour comytted to his safe keepinge." The original document is in my possession.

ROBT. COLA.

Feb. 11. 1150.

"The Accompte of the Lorde Byschopp of Durham for ecc<sup>t</sup> received for the chardge of the Ladye Arbella Seymour.

"The Declaration of the Accompte of the Reverende Father in God Will<sup>m</sup> James Lorde Byschoppe of Duresme for the some of Three hundreth poundes imprested to him out of the Receipte of the Kinges ma<sup>t</sup> Exchequer at Westmynster for the expences of dyett and other chardges of the Ladye Arbella Seymour comytted to his safe keepinge w<sup>th</sup> an intencion to have caried into the Byschoprycke of Duresme there to have remayned under his chardge duringe the Kynges ma<sup>t</sup> pleasure, vis<sup>t</sup> betweene the xiiij<sup>th</sup> of Marche 1610 in the viij<sup>th</sup> year of his highnes raigne and the last daye of the same moneth as followeth.

vis.

"Rendge money received, viz. of

"The Treasorer and under theer, of Th<sup>r</sup> exchequer in Mychas terme in the viij<sup>th</sup> year of the Kinges ma<sup>t</sup> raigne by Ch<sup>r</sup>ndes of Thomas Watton Enquire one of the Tell<sup>r</sup> for the chardges of himselfe and his servants in his jorney with the said Ladye Arbella Seymour by pale Seale dated the xij<sup>th</sup> of March 1610 and Lres of the Lorde of the Councell - - - - - ecc<sup>t</sup>. whereof

"Expences of dyett and other chardges of the Ladye Arbella Seymour & others attendinge upon her, viz.

"Expences of dyett

"At Highgate for sixe dayes begonne the xv<sup>th</sup> daye of Marche 1610 and ended the xij<sup>th</sup> of the same moneth on w<sup>ch</sup> daye her Ladyship was remoued to Barnett xvij<sup>th</sup> vs. 11*sd*.  
"At Barnett for xj<sup>en</sup> dayes begonne the xj<sup>th</sup> of Marche 1610 at Supper and ended the firste of Aprill 1611 at breakfast beinge that daye remoued to Eastbarnett  
lxix*li*. vs. viij*sd*.

"Chardges of y<sup>e</sup> Stable, viz.

"Chardges of the Stable for the xvij dayes above-mencioned, viz. at Highgate for vj dayes 12*li*. xvij*sd*. x*ss*. and at Barnett for xj dayes with vs. for dressinge one of the best horses xxviij*li*. xij*ss*. x*ss*. In all the some of - - - - - xxxviij*li*. vs. l*ss*.

"Lodginge and other necessaries, viz.

"Lodginge of some of the retinewe of the Lady Arbella and the sayde Lorde Bysshoppe, viz. Highgate xxs. and at Barnett viijs., in all - xxvijs.

"Fyer lightes and other nesseses with the lodginge of the saide Lorde Bysshoppe and some of his servauntes at Highgate and Barnett during the xvij dayes aforesaide

xij. xjs.

"Rydinge and postinge chardges, viz. for posthorses from Lambeth to Highgate xxxlijs. lijd. and from thence to Barnett xxxlijs. ixd. Mr. Beeston and others for there chardges three several tymes to Barnett from London and from Highgate xlijs. lijd. the servauntes of the Lorde Bysshoppe of Durham sent at several tymes to the Lordes of the Councell and for other busynesses concerning this servyce xlvjs. vjd. and to Sr James Crofes Knight for the chardges of himselfe his men and horses from Monday to Wednesday night attendinge at London for this service xlijs. vijd., in all - lxxvijs. vjd.

"Rewardes to sondrye psons, viz. to messengers sent from the Courte duringe the stay of the Lorde Bysshoppe at Highgate and Barnett xxxixs. vjd. Dyverse psons whome tooke paynes at those twoe places viijli. xlijs. vjd., given in the Ynne for glasses broken and in rewardes to the meaner servauntes at Barnett xxxs. given to such as attended about the posthorses vijs. vjd. and in rewardes to one of the Tellors Clerkes whome told and delivered the cclli. and came to Durham House for the acquittance xxs., in all xliijli. ix. vjd.

"Money payde by the saide Lorde Bysshoppe pte of the cclli. by him receaved to Nicholas Paye gen. whome hath for the same yelded his accompte to the Kinges matie - - - ccli.

"And soe remayneth the some of - cclxiiijli. viijs. vijd. xxxvlii. xjs. lijd.

"Whiche some the saide Lorde Bysshopp of Durham hath payde into the Kinges m<sup>tes</sup> receipte of Th'excheq<sup>r</sup> the vijth daye of Februarie in the nynth yere of his highnes raigne as by the tallie thereof remayninge may appeare. And soe here Quyte.

"Ex p Faa GORFON  
"Auditorem."

#### THE NAME MARTEL.

I must confess that the article in No. 6. p. 86., which deprived Charles Martel of his long-possessed distinction of "the hammerer" gave me but little satisfaction. It was one of those old associations that one does not like to have destroyed. I could not, however, contradict your correspondents; and remained that very uncomfortable person, "a man convinced against his will." On turning over my *Ménagiana*, yesterday, I stumbled upon the name "Martel," and, as the passage combines both your elements (being a good note, and producing a query) I beg leave to offer it to you.

"Dans le 11<sup>me</sup> siècle les procès se faisaient aux vassaux par leurs Pairs, c'est-à-dire, par leurs convassaux, et toute sorte de procès se font encore présentement en Angleterre à toutes sortes d'accusés par leurs Pairs, c'est-à-dire, par des personnes de leur même

état et de leur même condition, à la réserve des Bourreaux et des Bouchers, qui, à cause de leur cruauté ne sont point juges. *Géoffroi Martel*, Comte d'Anjou, fit faire ainsi le procès à Guérin de Craon, qu'il avait fait foi et hommage de la Baronnie de Craon à Conan, duc de Bretagne. *Géoffroi* fit assembler ses Barons, qui, selon l'ancienne forme observée en matière féodale, firent le procès à Guérin, son vassal, et le condamnèrent, quoiqu'il fût absent. — Et il est à remarquer à ce propos, que le Pape Innocent III., qui favorisait Jean *sans-Terre*, parcequ'en 1213 il avait soumis son royaume d'Angleterre au Saint Siège, au devoir de mille marcs d'argent par an, ayant allégué aux Ambassadeurs de Philippe Auguste que Jean *sans-Terre* avait été condamné absent, et que les loix défendent de condamner les accusés sans les ouïr; ils lui répondirent que l'usage du Royaume de France était de condamner les absents, aussi bien que les présents, lorsqu'ils avaient été deuëment cités en jugement. Chez les Romains il n'était par permis de condamner les absents: *Non licet civem inauditum damnare.*"

Now, Sir, this passage shows "*Martel*," as a name, like that of "*sans-Terre*," bestowed for some quality or circumstance attached to the bearer;—and I should like to ask your correspondents if they know how this Comte d'Anjou became entitled to it? He appears, from the date, to be the same Geoffrey who is the ancestor of our Plantagenets, as the Comte d'Anjou, contemporary with William the Conqueror, was named Fulk. If it can be proved that this Count received this addition from his martial prowess, I shall be strongly tempted to return to my creed regarding Charles Martel.

W. ROBSON.

#### QUERIES AS TO JUNIUS.

Amongst the letters attributed to Junius, and, in the opinion of Dr. Good, most certainly his production, is one signed "*Atticus*," under date of the 19th Aug. 1768, which contains an allusion to the private affairs of the writer, by no means unimportant. It is as follows:—

"The greatest part of my property having been invested in the funds, I could not help paying some attention to rumours or events, by which my fortune might be affected: yet I never lay in wait to take advantage of a sudden fluctuation, much less would I make myself a bubble to bulls and bears, or a dupe to the pernicious arts practised in the Alley. I thought a prudent man, who had any thing to lose, and really meant to do the best for himself and his family, ought to consider of the state of things at large, of the prospect before him, and the probability of public events. A letter which appeared some days ago in the *Public Advertiser* revived many serious reflections of this sort in my mind, because it seemed to be written with candour and judgment. The effect of those reflections was, that I did not hesitate to alter the situation of my property.

"I owe my thanks to that writer that I am safely

loaded from a troubled ocean of fear and anxiety on which I think I never will venture my fortune and my happiness again," &c. &c.

There is no reason to question the truth of these sentiments. The letter is believed to be the first which appeared signed "Arricus," and was written many months before the author became known as Junius, and before any necessity had arisen for the exercise of that habitual caution which he afterwards evinced in the mention of any circumstance at all likely to lead to his detection. Would it not, therefore, be worth while to ascertain the date of the letter in the *Public Advertiser* which influenced him, and then to search the names of the transferrors of stock between that time and the 19th August? Many of the contributors to the "NOTES AND QUERIES" have influence sufficient to obtain permission from the proper authority for such a search. It is observable, that as the amount transferred formed the greatest part of his property, it would be somewhat considerable, and might not be sold in the aggregate, but pass in various sums to several purchasers.

JNO. SUDLOW.

Manchester.

*Junius and Sir G. Jackson.*—I find no one has answered my question about Sir George Jackson (No. 11. p. 172.). I will therefore put another. I possess an unpublished letter by Junius to Woodhall, which once belonged to Sir George Jackson. My Query is, "Is it likely he could have obtained it from Junius, if he was neither Junius himself nor a party concerned?" The manner in which Burke evades the question as to himself being the author of *Junius* makes me think two or three were concerned in these Letters. F.

#### NEW EDITION OF REV. DR. OWEN'S WORKS.

I gladly avail myself of the hint thrown out by "R. R." (in No. 17.) to state that as I am engaged in editing a reprint of the works of the Rev. Dr. Owen, and as I am exceedingly anxious to ensure accuracy in the quotations from and reference to the Fathers, any suggestions which may be furnished by those of your learned correspondents who may be conversant with the works in question, will be very acceptable. I should wish much to obtain original editions of the leading works, such as that *On the Person of Christ*; *On the Work of the Spirit*; *On the Death of Death*, in the *Death of Christ*. Have any of your correspondents ever taken the trouble of collating the Greek and Latin quotations with the authors quoted from, and examined the references made to the Fathers and other ancient writers? Any communication addressed to the Editor of the works of Owen at Messrs. Johnstone and Hunter, Publishers, Edinburgh, will be promptly forwarded to me. J. G. Dunwich, Forfarshire.

#### MINOR QUERIES.

*MS. Book of Hours.*—In the sale catalogue of the library of John Bridges, of Lincoln's Inn, February, 1725, is entered Lot 4311:—

"Missa quondam Henrici VII., regis Anglie, ut ex ipsius autographo in codicis initio patet, pulcherrime illuminatum, et iconibus fere 80 exornatum. In pergameno, et ornatissime compact."

It appears from Wanley's *Diary* (MS. Lansd. 772.), that this volume, which he calls a *Primer*, was purchased for the Earl of Oxford (for 51l. 10s., as I learn from a priced copy of the catalogue), and was highly valued. To judge from the above description, it must have been a very beautiful book; and as it does not seem to be at present among the Harleian collection of MSS. in the British Museum, I should be glad to learn into whose hands it has fallen. It is not the celebrated volume of *Hours* known under the name of the *Bedford Missal*, since that was purchased by Lord Harley of Lady Worsley, and is now in the possession of the Rev. Mr. Tobin;—nor is it the book of *Hours* in the library of the Duke of Devonshire (described by Dr. Dibbin in the *Bibl. Decameron*, vol. i. p. 155.), which contains the autograph notes of Henry VII.;—nor is it the similar volume formerly in the libraries of George Wilkinson, of Tottenham Green (sold in 1836), and the Rev. Will. Maskell, and now MS. Adil. 17,012. in the British Museum, in which are seen the autographs of Henry VII. and his Queen, Henry VIII., Catherine of Aragon, and others;—nor is it the beautiful volume of *Hours* executed for René d'Anjou, and subsequently presented to Henry VII. by his chaplain George Strangeways, Archdeacon of Coventry (now in the British Museum, MS. Eg. 1070.);—nor, lastly, is it the book of *Hours* in the collection of George III. (No. 9.), which contains the autograph writing of Henry VIII. F. M.

B. N., Feb. 19. 1850.

*Bess of Hardwick.*—Elizabeth, or Bess of Hardwick, celebrated for her distaste for celibacy, makes a considerable figure in the histories of the Cavendish family, who in some degree owed their greatness to her judicious purchases and careful management of their Derbyshire estates.

It appears, from the *Derbyshire Visitation*, that she was one of the daughters of John Hardwick, of Hardwick, co. Derby, by his wife Elizabeth, daughter of Thomas Leake, of Hasland co. Derby, and that John Hardwick died 19 Hen. VIII.

Can any of your readers inform me of the pedigree of this John Hardwick?—what arms, crest, motto and quarterings he made use of?—what persons now living are descended from him?—and what became of his estates?

I presume that your typographical arrange-

ments do not admit of the insertion of a regular pedigree; but the descents may be stated as in Burke and similar books. GULMS.

*Cæsar's Wife.*—"Naso" wishes to know where the proverbial saying, "Cæsar's wife must not even be suspected," first occurs.

*Minar's Books of Antiquities.*—Can any one conversant with the works of Cardinal Nicolas de Cusa inform me what author he quotes as "Minar in his Books of Antiquities," in what language, and where existing? *De Doctâ Ignorantiâ*, l. i. cap. 7. A. N.

*Proverb against Physicians.*—"M. D." wishes to be informed of the earliest writer who mentions the proverb "Ubi tres Medici, duo Athei."

*Compendious Olde Treatyse.*—In Ames's *Typographical Antiquities*, vol. i. p. 405 (ed. Herbert), is described a work, printed by Rycharde Banckes, some time between 1525 and 1545, entitled, "A compendious olde treatyse shewyng howe that we ought to have the Scripture in Englyshe, with the Auctours." 12mo. 18 leaves. This copy belonged to Herbert himself, and was probably obtained at the sale of Thomas Granger, in 1732. Any information as to its whereabouts at present, or the existence of any other copy of the above tract, would confer a favour on the inquirer. F. M.

*The Topography of Foreign Printing Presses.*—I have often been at a loss to discover the locality of names which designate the places where books have been printed at Foreign presses; and "when found" to "make a note of it." I was therefore pleased to find in No. 16. p. 251., by the reply of "R. G." to Mr. Jebb, that "*Cosmopolis* was certainly Amsterdam," and that "*Coloniæ*" signifies "Amstêledami." And I will take the liberty of suggesting that it would be an acceptable service rendered to young students, if your learned correspondents would occasionally communicate in the pages of your work, the modern names, &c. of such places as are not easily gathered from the books themselves. P. H. F.

*Cromwell's Estates.*—In Carlyle's edition of *Cromwell's Letters and Speeches*, there is a note (p. 73. vol. iv. of the 3rd ed. 1850) containing a list of the estates which the Protector owned at the time of his death, as follows; there being, besides Newhall, specified as "in Essex," five, viz. —

"Dalby,  
Broughton,  
Burleigh,  
Oakham, and  
Egleton."

of which the editor has ascertained the localities; and six, viz. —

|                   | £    | s. | d.        |
|-------------------|------|----|-----------|
| "Gower, valued at | 479  | 0  | 0 per an. |
| Chepstall -       | 549  | 7  | 3         |
| Magore -          | 448  | 0  | 0         |
| Sydenham -        | 3121 | 9  | 6         |
| Woolston -        | 664  | 16 | 6         |
| Chaulton -        | 500  | 0  | 0.        |

of which, he says, "he knows nothing."

It would surely be a proper, and, one might hope, an attainable object of inquiry, to search out these unplaced estates of the great Protector, and give them a local habitation in modern knowledge. This is precisely one of the kind of queries which your publication seems best fitted to aid; and I therefore submit it, in the hope of some discoveries, to your correspondents. V.

Belgravia, Feb. 18. 1850.

*What are Depinges?*—In the orders made in 1574 for regulating the fishery at Yarmouth, the Dutch settlers there are "To provide themselves with twine and *depinges* in foreign places." What are *depinges*? J. S. B.

#### REPLIES.

##### ORIGIN OF THE JEWS-HARP.

The "Jews harp," or "Jews-trump," is said by several authors to derive its name from the nation of the Jews, and is vulgarly believed to be one of their instruments of music. Dr. Littleton renders *Jews-trump* by *Sistrum Judaicum*. But no such musical instrument is spoken of by any of the old authors that treat of the Jewish music. In fact, the Jews-harp is a mere boy's plaything, and incapable in itself of being joined either with a voice or any other instrument; and its present orthography is nothing more than a corruption of the French *Jeu-trumpe*, literally, a toy trumpet. It is called *jeu-trumpe* by Bacon, *Jew trump* by Beaumont and Fletcher, and *Jews-harp* by Hackluyt. In a rare black-letter volume, entitled *News from Scotland*, 1591, there is a curious story of one Geilles Duncan, a noted performer on the "Jews-harp," whose performance seems not only to have met with the approval of a numerous audience of witches, but to have been repeated in the presence of royalty, and by command of no less a personage than the "Scottish Solomon," king James VI. Agnes Sampson being brought before the king's majesty and his council, confessed that

"Upon the night of All-hallow-even last, shee was accompanied as well with the persons aforesaid, as also with a great many other witches, to the number of two hundredth; and that all they together went to sea, each one in a riddle or sieve, and went into the same very substantially, with flaggons of wine, making merry, and drinking by the way, in the same riddle or sieve, to the Kirk of North Berwick in Lowthian; and that after

they had landed, tooke handes on the lande and daunced this reill or short daunce, singing all with one voice,

“ ‘Commer goe ye before, commer goe ye :  
Gif ye will not goe before, commer let me.’

“ At which time, she confessed that this Geilles Duncan (a servant girl) did goe before them, playing this reill or daunce uppon a small *trumpe* called a *Jews-trumpe*, until they entred into the Kirk of North Barrick. These confessions made the King in a wonderfull admiration, and sent for the said Geilles Duncan, who upon the like *trumpe* did play the saide daunce before the Kinge's Majestie ; who in respect of the strangenes of these matters tooke great delight to be present at their examinations.”

It may be as well to mention that in the Belgic or Low Dutch, from whence come many of our toys, a *tromp* is a rattle for children. Another etymon for *Jews-harp* is *Jaws-harp*, because the place where it is played upon is between the jaws. To those who wish to learn more upon the subject, I beg to refer them to Pegge's *Anonymiana*; Dauncy's *Ancient Scottish Melodies*; and to my edition of Chettle's *Kind-Harts Dream* printed by the Percy Society. EDWARD F. RIMBAULT.

[We are indebted also to TREBOR, E.W.D., J.F.M., and F. P. for replies to this Query. They will perceive that Dr. Rimbault had anticipated the substance of their several communications.]

#### ÆLFRIC'S COLLOQUY.

I must trouble you and some of your readers with a few words, in reply to the doubt of “C. W. G.” (No. 16. p. 248.) respecting the word *sprote*. I do not think the point, and the Capital letter to *saliu* in the Latin text, conclusive, as nothing of the kind occurs in the A.-S. version, where the reading is clearly, “*swa hwylce swa, on-watere swymmath sprote*.” I have seen the Cottonian MS., which, as Mr. Hampson observes, is very distinctly written, both in the Saxon and Latin portions; so much so in the latter, as to make it a matter of surprise that the doubtful word *saliu* should ever have been taken for *sahu*, or *casidiliu* for *calidilia*. The omission of the words *sprote* and *saliu*, in the St. John's MS., would only be evidence of a more cautious scribe, who would not copy what he did not understand.

Your correspondent's notion, “that the name of some fish, having been first interlined, was afterwards inserted at random in the text, and mis-spelt by a transcriber who did know its meaning,” appears to me very improbable; and the very form of the words (*sprote*, *saliu*, supposing them substantives), which have not plural terminations, would, in my mind, render his supposition untenable. For, be it recollected, that throughout the answers of the *Fiscere*, the fish are always named in the plural; and it is not to be supposed

that there would be an exception in favour of *sprote*, whether intended for *sprat* or *salmon*. Indeed, had the former been a river fish, Hulvet and Palsgrave would have countenanced the supposition; but then we must have had it in the plural form, *sprottas*. As for the suggestion of *sprod* and *salar*, I cannot think it a happy one; *salmon* (*leazas*) had been already mentioned; and *sprods* will be found to be a very confined local name for what, in other places, are called *scurfes* or *scurves*, and which we, in our ignorance, designate as salmon trout. In the very scanty A.-S. ichthyologic nomenclature we possess, there is nothing to lead us to imagine that our Anglo-Saxon ancestors had any corresponding word for a salmon trout. I must be excused, therefore, for still clinging to my own explanation of *sprote*, until something more *specious* and *ingenious* shall be advanced, but in full confidence, at the same time, that some future discovery will elucidate its truth. S. W. SINGER.

Feb. 19. 1850.

#### REHETING AND REHETOURS.

As Dr. Todd's query (No. 10. p. 155.) respecting the meaning of the words “Reheting” and “Rehetour,” used by our early English writers, has not hitherto been answered, I beg to send him a conjectural explanation, which, if not conclusive, is certainly probable.

In the royal household of France, there was formerly an officer whose duty it was to superintend the roasting of the King's meat; he was called the *Hâteur*, apparently in the sense of his “hastening” or “expediting” that all-important operation. The Fr. *Hâter*, “to hasten or urge forward,” would produce the noun-substantive *Hâteur*; and also the similar word *Hâtier*, the French name for the roast-jack. If we consider *Rehâteur* to be the reduplicate of *Hâteur*, we have only to make an allowable permutation of vowels, and the result will be the expressive old English word “Rehetour,” an appropriate name for the royal turnspit. Wycliffe uses it, I think, in the sense of a superfluous servant, one whose duties, like the *Hâteur*'s, were very light indeed. He compares the founding of new Orders in an overburthened Church-establishment to the making of new offices in a household already crowded with useless (and consequently idle and vicious) servants. The multitude of fat friars and burly monks charged upon the community were “the newe rehetours that ete mennes mete,” &c.

The term, thus implying an useless “do-nothing,” would soon become one of the myriad of choice epithets in the vulgar vocabulary, as in the instances from Dunbar and Kennedy.

In a better sense, a verb would be derived, easily; “to rehâte,” or “rehete,” i. e. “to provide,



entertain, or refresh with meat," and thence, "to feast with words," as used by Chaucer and the old Romantics.

Mr. Halliwell's authorities for rendering the participle "Rebating" by "Burning, or smarting," are not given; but if such a meaning existed, it may have a ready explanation by reference to the Hôteur's fireside labour, though suggestive of unskilfulness or carelessness on his part.

JONAS WASSER GIBSON.

5. Queen Square, Aldergate Street, Feb. 8. 1850.

In answer to Dr. Todd's inquiries, I would say, first of all, the "rebatours" of Douglas and the other Scots are beside his question, and a totally different word. Feelings cherished in the mind will recur from time to time; and those malevolent persons, who thus retain them, were said to *re-hate*, as they are now said to re-sent.

But the verb really in question is, *per se*, a perfectly plain one, to re-heat. The difficulty is as to its use. The primary use, of course, is to *heat* again. The nearest secondary use is "to cherish, cheer, or comfort, to refocillate;" which is too plain to require more words. Another secondary meaning is "to re-vive or to re-kindle" in its metaphoric sense. This may be said well, as of life, health, or hope; or ill, as of war, hatred, grief; or indifferently, as of love. What difficulty Mr. Tyrwhitt could find in "the revival of Troilus's bitter grief" being called "the reheating of his sore sighs," I cannot imagine. Even literal heat is not wanting to sighs, and is often ascribed to them by poets: and lovers' sighs are warm in every sense. I think Tyrwhitt has thrown upon this passage the only darkness that involves it.

Now comes the more difficult point, which alone concerns Dr. Todd in his highly interesting labours upon Wycliffe. And the method which, until better advised, I should be inclined to follow with those passages, is to take the word nearly, though not exactly, in what seems to have been its most usual sense; not indeed for comforters or cheerers, but for those who promote comfort and convenience, viz., ministers or servants. It does not at all follow, because he is blaming the introduction of these persons as expensive, superfluous, and otherwise evil, that he describes them by a word expressive of evil. As a ministering angel would be a rebating angel, so I take a rebetor here to be simply a minister, one who waits upon your occasions and serves you.

A. N.

#### ARABIC NUMERALS.

The history of the Arabic numerals, as they are generally called, is so mixed up with that of the use of the decimal scale, that they form, in fact, but a single inquiry. The mere history of the bare forms of symbols has, doubtless, its use:

but then it is only in the character of *material* for a philosophical discussion of the question—a discussion into which the natural progress of the human mind and the urgency of social wants must enter largely.

It might at first sight appear, from the cognate character of the Hebrew and Arabic languages, that the idea of using a single symbol for each number, might originate with either—with one as likely as with the other. But on reflection it will readily appear that the question rather resolves itself into one respecting the "handcursive" of the Jews and Saracens, than into one respecting the constitution of the languages. Of the Jewish we know nothing, or next to nothing, at the period in question; whilst the Arabic is as well known as even our own present style of calligraphy. It deserves to be more carefully inquired into than has yet been done, whether the invention of contracting the written compound symbols of the digital numbers into single symbols did not really originate amongst the Jews rather than the Saracens; and even whether the Arabs themselves did not obtain them from the "Jew merchants" of the earlier ages of our era. One thing is tolerably certain:—that the Jew merchant would, as a matter of precaution, keep all his accounts in some secret notation, or in cipher. Whether this should be a modified form of the Hebrew notation, or of the Latin, must in a great degree depend upon the amount of literary acquirement common amongst that people at the time.

Assuming that the Jews, as a literate people, were upon a par with their Christian contemporaries, and that their knowledge was mainly confined to mere commercial notation, an anonymous writer has shown how the modifications of form could be naturally made, in vol. ii. of the *Bath and Bristol Magazine*, pp. 393—412; the motto being *valent quanta vult*, as well as the title professing it to be wholly "conjectural." Some of the speculations in it may, however, deserve further considerations than they have yet received.\*

The contraction of the compound symbols for the first nine digits into single "figures," enabled the computer to dispense with the manual labour of the *abacus*, whilst in his graphic notation he retained its essential principle of *place*. It seems to be almost invariably forgotten by writers on

\* In vol. iii. of the same work is another paper by the same author, entitled, "Conjectures respecting the Origin of Alphabetic writing," pp. 365-384. Reference to these papers is principally made, not on the ground of any assumed merit, but because all that has been written on any given subject ought, if possible, to be brought before the minds of those engaged in the prosecution of the inquiry.

the subject, that, without *this principle*, no improvement in mere notation would have been of material use in arithmetic; and on the other hand, that the main difference between the arithmetic of the *abacus* and the arithmetic of the *slute*, consists in the inevitable consequences of the denotation of the single digits by single symbols.

The *abacus*, however, in its ordinary form, is essentially a decimal instrument: but its form was also varied for commercial purposes, perhaps in different ways. I never heard of the existence of one in any collection: but there is preserved in the British Museum a picture of one. This was printed by Mr. Halliwell in his *Rara Mathematica*—not a fac-simile, but a rule and type representation of it, ciphers being used by him for the circles in the original. Mr. Halliwell gives it without note or remark; and evidently had not divined its meaning. This was done, however, soon after, in a review of Mr. Halliwell's book in the *Philosophical Magazine*. I am not able at this moment to refer to either, so as to give exact dates: but it was somewhere from 1838 to 1840.

Perhaps, however, I am giving "E. V." information that may be irrelevant to his purpose; though it may be of some use to another class of inquirers. I proceed, therefore, to one or two notices that seem to have a more direct bearing on his object:—

1. Chasles' *Aperçu Historique sur l'Origine et le Développement de Méthodes en Géométrie*; passim, but especially in note xii.: 4to., Bruxelles, 1837.

2. Chasles's several notices in *Comptes Rendus des Séances de l'Acad. des Sciences*. All subsequent to the "Aperçu."

His *Catalogue des Manuscrits de la Bibliothèque de Ville de Chartres* should be also consulted, if accessible to "E. V." Copies of it, however, are very rare in this country, as it was privately printed, and never published. If, however, your correspondent have any serious inquiry in view which should render his consultation of it desirable, I can put it in his power to do so personally through you.

3. Libri, several notices in the same series of papers.

4. Libri, *Histoire des Sciences Mathématiques en Italie*. Several places. Bactulica. Paris, 1838—1841. 4 tomes. 8vo.

5. Peacock (Dean of Ely), "Arithmetic," in the *Encyclopædia Metropolitana*. This is now, I believe, to be had either separately, or in the volume devoted to pure "Mathematics."

6. De Morgan, *Penny Cyclopædia* in loc., and occasionally elsewhere in the work.

7. Leslie's *Philosophy of Arithmetic*.

8. Humboldt, in a paper which is translated in the *Journal of the Royal Institution*, vol. xxix.

I believe a good many other references might be made, with little trouble, to foreign Mémoires;

and (perhaps still more to your correspondent's apparent purpose) to some amongst the Mémoires that relate to inscriptions and topography, rather than amongst those relating directly to science or literature. However, the two parts of the subject cannot be effectively studied separately from each other; and I am not without a hope that these straggling notes may be of some use to "E. V."

Under the view of inscriptions, it occurs to my memory that in two or three places on the church of St. Brelade in Jersey, there are marked four vertical straight lines, which are interpreted by the natives to signify the Arabic numerals 1111; as the date MCXI. of the building of the church. The church is evidently a very ancient one, and it is agreed to be the oldest in the island, and the island historians assign it to the early part of the 12th century. For these symbols being coeval with the building I do not vouch: as (though it is difficult to say what may constitute antiquity in the look of four parallel lines) I confess that to my eye they had "as modern a look" as four such lines could well have. The sudden illness of one of my party during our visit (1847), however, precluded my examining that beautiful spot and its interesting little church with the care I should have wished.

I may be allowed to suggest the necessity of some degree of caution in discussing this question: especially not to assume that any Arabic numerals which appear in ecclesiastical inscriptions are coeval with the dates they express; but rather inquire whether, from the condition of the stone bearing the inscription, these numbers may not have been put there at a later period, during repairs and alterations of the building itself. It is for many reasons improbable, rather than otherwise, that the Arabic numerals should have been freely used (if used at all) on *ecclesiastical structures* till long after the Reformation: indeed they are not so even yet.

But more. Even where there is authentic evidence of such symbols being used in ecclesiastical inscriptions, the forms of them will tell nothing. For generally in such cases an antique form of symbol would be assumed, if it were the alteration of a "learned clerk;" or the arabesque taste of the carver of the inscription would be displayed in grotesque forms. We should rather look for genuine than coeval symbols of this kind upon tombs and monuments, and the altar, than upon the building itself; and these will furnish collateral proofs of the genuineness of the entire inscription rather than any other class of architectural remains. The evidence of the inscriptions on "Balks and beams" in old manorial dwellings is especially to be suspected. T. S. D. Shooter's Hill, Feb. 11. 1850.

Arabic Numerals.—If you think the following

title will do for your correspondent "E. V." (No. 15. p. 230.), please to communicate it to him:—

"MANWERT, K., de Numerorum, quos arabicos voc., vera origine pythagorico; a. æg. æn. 8vo. Nürnberg, 1801."

OSCAR HEUK.

Cambridge, Feb. 11. 1850.

*Arabic Numerals* (No. 15. p. 230.).—Your correspondent should consult Peacock's "History of Arithmetic" in the *Encyclopædia Metropolitana*; and, if he can get them, the notes to Charles' *Aperçu Historique des Méthodes en Géométrie*, and various papers of Mr. Charles, published in the *Comptes Rendus* of the French Institute. He may perhaps find some information in De Morgan's *Arithmetical Books*, particularly at p. 14. M.

THE FRATERNITY OF CHRISTIAN DOCTRINE—  
CHAUCER'S NIGHT CHARM.

In a little work by Costanzi, entitled *Le Istituzioni di Pietà che si esercitano in Roma, &c.*, and published A.D. 1826, in Rome, where the schools under the management of that brotherhood are in great favour, "C. F. S." will find much to interest him on the subject, though not exactly in the order in which he has put his queries (No. 14. p. 214.), nor to their full extent.

Mr. Thoma, to whom English mediæval literature is so much beholden, asks very earnestly for some information about "the white Pater-noster" and "seynte Petres soster," (No. 15. p. 229.). Perhaps the following guesses may not be without use. First, then, about the "white Paternoster":—

Henry Parker, a Carmelite friar of Doncaster, who wrote his admirable *Compendious Treatise, or Dialogue of Dives and Pauper*, during the reign of Edward IV., speaking against superstitions, and especially "craftes and conjurations with holy prayers," says:—

"They that use holy wordes of the gospel, Pater-noster, Ave, or Credo, or holy prayers in their wycheecraftes, for charmes or conjurations—they make a full hys sacrifice to the fende. It hath oft ben knownen, that wyches with sayenge of their Pater noster and droppynge of the holy candell in a man's steppes that they hated, hath done his fete rotten of. D. What should the Pater noster, and the holy candell do thereto? Paw. Ryght nought. But for the wyche worshypeth the fende so highly with the holy prayers, and with the holy candell, and used suche holy thinges in despyte of God: therefore is the fende redy to do the wyche's wylle and to fulfill thinges that they done it for. 'The Fyrst Command,' cap. xxv. fol. 52. Imprinted by T. Berthelet, 1536. 12<sup>mo</sup>."

That the Pater noster used sometimes to be said with the wicked design of working ill to

individuals, and by those who were deemed witches, is clear from the above extract: may not, then, this "wyche's" Pater noster be the "white" Pater noster, against which the night-spell in Chaucer was employed? "Wyche" may easily be imagined to have glided into "white."

"Seynte Petres soster," I suspect has a reference to St. Petronilla's legend. St. Petronilla, among our forefather's, was called St. Pernell, and *The Golden Legend* imprinted 1527, by Wynkyn de Word, tells us, fol. cxxxi. b., that she "was doughter of saynt peter thappostle, whiche was ryght fayre and bewteous, and by the wyll of her fader she was vexed with fevers and akes." For a long while she lay bed-ridden. From the name of this saint, who went through so many years of her life in sickness, perhaps was borrowed the word "pernell," to mean a person in a sickly weak state of health, in which sense, Sir Thomas More (*Works*, London, 1557, p. 893.) employs it, while bantering Tindal. St. Peter's daughter (St. Pernell) came to be looked upon, in this country, as the symbol of bad health under all its forms. Now, if we suppose that the poet mistook, and wrote "soster" instead of "doughter," we immediately understand the drift of the latter part of the spell, which was, not only to drive away witchcraft, but guard all the folks in that house from sickness of every kind.

DANIEL ROCK.

Buckland, Faringdon.

REPLIES TO MINOR QUERIES.

*By Hook or by Crook—Pokership—Gib Cat—Emerod.*—I regret that very pressing business has hitherto prevented me from supplying an omission in my communication relating to the probable derivation of "By Hook or by Crook;" namely, my authority for saying there was evidence of the usage I referred to in forest customs. I now beg to supply that omission, by referring to the numerous claims for fuel wood made by divers persons at the justice seats held in the reigns of Charles I. and Charles II. for the New Forest, and which will be found at the Tower and Chapter House. Among others of these claims, I would mention that made by the tenant of land in Barnford, No. 112, who claims to have had the privilege, from time immemorial, of going into the king's wood to take the dead branches off the trees therein, "with a cart, a horse, a Hook and a Crook, and a sail cloth." Verily this necessity for a sail cloth seems to point very distinctly to his being obliged to collect his fire-wood "by Hook or by Crook." May I add, that I do not think that any of the notes I have seen hitherto, with reference to this subject, invalidate the supposition of the origin being forestal; all that they

appear to me to prove is, that the saying is of long standing.

With reference to the query regarding the word *Pokership* (No. 12. p. 185.), I would observe, that the word is correctly copied from the grant, and that it was so spelt in all the previous grants that I have been able to refer to. As to the meaning of the word, I am of opinion that it is intended to express the office of keeping the hogs in the forest, i. e. *Porcarius*. *Pokership* was probably spelt in early times *Pawkership*, from *Pawn*, I apprehend; subsequently it was either spelt or pronounced *Paukership* or *Pokership*. In corroboration of this view, I would mention, that on referring to the Pipe Roll, 6 John, county of *Heraford*, the following will be found:—"Hubert de Burgo. Et i libas const. Parcario de herford, xxxs. vd." If, however, *Parkership* be deemed the more correct reading, still it does not of necessity apply to the custody of a park; it might have denoted the pound-keeper, for, in matters relating to manors, *parcus* means a pound.

With respect to the query about *Gib Cat*, you will find the subject treated on largely in the *Etymologicon*—I may say, exhausted.

By the bye, there can be no doubt that *Emerod* means *Emerald*; formerly *Emerald* would be spelt *Emeraud*, and the transition is natural to *Emerode*—*Emerod*. With regard to the supposed size being an objection to this reading, it will be found that anciently the *matrix* of the *Emerald*, which is tinged green, went by the name of the more valuable jewel. T. R. F.

Spring Gardens, Feb. 1850.

*Colden Frog* (No. 14. p. 214.).—Sir John Poley's frog may have been a device alluding to his name; I imagine that *Poley* is an appellative of frogs. I find in Halliwell's *Dict. of Archaic Words*, "*Pollywig*," and in Jamieson's *Scottish Dictionary*, "*Powlick*," both meaning *tadpole*, and both diminutive forms; and *Rowley Poley* is closely (though not very logically) connected with the frog who would a-wooing go. The word has probably the same root as *poole*, *puddle*, &c. R. R.

*Madoc*.—In addition to what is stated (No. 4. p. 58.) on this subject, may be noted, that in the MS. Add. 14,957. British Museum, fol. 149., is a letter from Dr. David Samwell to the Gwyneddigion Society, dated 23rd March, 1791, in which he states, that the result of an interview, held by himself and William Owen with General Bowles, "places the existence of a race of Welsh Indians beyond all matter of doubt." This race is identified with the *Padongas* on the Missouri, who are said to be of a different complexion from the other Indian races, and to have books, which they were not able to read. Is this information to be depended on or not? F. M.

*MSS. of Sir Roger Twysden* (No. 5. p. 76.).—Twysden's MSS. were purchased by Sir Thomas Sebright, in or before the year 1715, and in the Sebright sale at Leigh and Sotheby's, in 1807, appear to be two of the MSS. inquired after by the Rev. L. B. Larking, namely, Lot 1224., "*Vita at Epistolæ Sancti Thomæ Archiepiscopi Cant.*" (purchased by Heber, and, at his sale in 1836, resold [Lot 323.] to Sir Thomas Phillipps), and Lot 1225., "*Epistolæ Beati Anselmi Archiepiscopi Cant.*, purchased by Dardis; but what became of it afterwards I know not. F. M.

*Royal Genealogies* (No. 6. p. 92.).—The inquirer will find, probably, what he requires, in a work by J. F. Dambergen, entitled, "*Sechzig genealogische auch chronologische und statistische Tabellen, zu Fürstentafel und Fürstenbuch der Europäischen Staatengeschichte.*" fol. Regensburg, 1831, in which the descents are brought down to a recent period. F. M.

*Astle's MSS.* (No. 15. p. 230.).—After the death of Astle, in 1803, his collection of MSS. was purchased, pursuant to his will, for the sum of 500*l.*, by the Marquess of Buckingham, and they remained at Stowe till the spring of last year, when they passed, with the rest of that noble collection, into the hands of the Earl of Ashburnham, for the sum of 8,000*l.*;—a loss to the public much to be regretted. F. M.

*Dr. Hugh Todd's MSS.* (No. 16. p. 246.).—The first of the five MSS. mentioned by Mr. Walbran, namely, the Charters of Fountains Abbey, is at present in University College, Oxford, and perhaps some of the other MSS. may be there also. A catalogue of the MSS. of this College has been printed, compiled by the Rev. H. O. Coxe, of the Bodleian Library; but I have not been able to consult a copy of it in London. F. M.

*Sir William Ryder* (No. 12. p. 185.).—"H.F." is informed that Sir William Ryder, Lord Mayor of London in 1660, lived at Bethnal Green, received the honour of knighthood, 12th March, 1660 or 1661; died 30th August, 1669; and was buried 9th September following at St. Andrew Undershaft, London. He had two sons, one of whom was Thomas Ryder, who was an esquire to King James II., and lord of the manor of Bilsington, in Kent. He performed some service at the coronation of Queen Anne; and his son, Sir Barnham Ryder, was knighted at the coronation of her successor. The other son of Sir William Ryder was William Ryder, gentleman. Sir William Ryder had five daughters:—1. Elizabeth, who married Richard, son of Sir Thomas Middleton, of Chirk Castle in Denbighshire, knight. 2. Priscilla, the wife of Richard Baylie, son of Dr. Baylie, Dean of

Sarum. 3. Mary. 4. Anne. 5. Martha.—*Harl. MSS.* 5801, 5802. F. E.

*Scole Inn.*—In answer to the query (No. 16. p. 245.) respecting the Sign and House at Scole Inn, I beg to refer to vol. ii. p. 142., of the *History of Norfolk*, published by Crouse and Booth, of Norwich, in 1781, in 10 vols. 8vo.

I beg to state that I have impressions of two large prints, one of the "House," and the other of the "Sign." They were published in 1740.—"Joshua Kirby," del., "John Fossey," sculpt.

I have also a smaller print of the "Sign" taken from the opposite side—from the larger one—apparently by the same parties, but the names of the drawer and engraver are cut off.

I think the Sign was not taken down till after 1795, as I have a recollection of having passed under it when a boy, in going from Norwich to Ipswich.

The sign was large and handsome, and extended across the road.

In *Kirby's Print*, it is stated to have cost Mr. James Peck, who was a merchant at Norwich, 1057l.

The prints are not very scarce, and may be got at many of the printsellers in London. J. B.

About twenty years ago I have seen hanging up on the wall of the principal entry of this inn, a print of its original front, comprising the various figures, coats of arms, &c. which adorned it: in this account the founder Peck was called a citizen of Norwich, and the traveller was puzzled by this piece of information. "It is called Scole Inn, because it is about the same distance from Norwich, Ipswich, and Bury," M. PRENDERGAST.

7, Sergeant's Inn, Fleet Street, Feb. 19, 1850.

*Killigrew Family and Scole Inn Sign* (No. 15. p. 231.).—Doubtless there are pedigrees of the Killigrew family in the *Vinuations of Cornwall*, which would answer Mr. Lower's questions. Many notices of them also occur in Gilbert's *History of Cornwall*, and Wood's *Athene Oxon.*, Bliss. ed., and both those works have good indexes.

There is a folded engraving of Scole Inn Sign (No. 16. p. 245.) in Armstrong's *History of Norfolk*, vol. ii. p. 144., but I never could learn when or why the sign was removed. The couchant stag in the centre was the Cornwallis crest.

BRAYBROOKS.

Audley End.

*Pavoise of the Black Prince* (No. 12. p. 183.).—It is very probable that the *Pavoise* which "Bolton," mentions as hanging in his time at the tomb of Edward the Black Prince, was no part of the original collection.

"A quilted coat-armour, with half-sleeves in-bard fashion," reads oddly as a part of this prince's

costume; but we know that sometimes "Coming events cast their shadows before." T. W.

*Welsh Ambassador.*—The following use of the word "Welsh" is metaphor, may perhaps serve as a clue to, or illustration of, "G.'s query (No. 15. p. 230.):—

*Andrew.* "In tough Welsh pansley, which in our vulgar tongue, is  
Strong hempen altar."—Beaumont and Fletcher,  
*Elder Brother*, Act 1. ad fin.

PETIT ANDRÉ.

Plemin-les-Tours, Février, 1850.

*Phœnix*—by Lactantius.—"SELEUCUS" is informed, in answer to his query in No. 13. p. 203., that he will find the Latin poem of the *Phœnix*, in hexameters and pentameters, in that scarce little volume, edited by Pithæus, and published at Paris in 1690 (see Brunet), *Epigrammata et Poemata Vetera*, &c. (of which I am happy to say I possess a most beautiful copy), where it is headed "Phœnix, Incerti Auctoris;" and again at the end of the edition of *Claudian* by P. Burmann Secundus Amsterdam, 1760), with the following title,—*Lactantii Elegia, de Phœnice; vulgo Claudiano ad scripta*, &c., where also another correspondent, "R. G." (in No. 15. p. 235.), will find much information as to who was the author of the poem.

C. J. C.

Feb. 9, 1850.

*Catsup* (No. 8. p. 125.).—"Catsup" is to be found thus spelt in Todd's *Johnson's Dictionary* (London, 1818). He describes it as a kind of Indian pickles imitated by pickled mushrooms; and quotes these two lines of Swift:—

"And for our home-bred British cheer,  
Botargo, catsup, and cavier."

An eminent Sanscrit scholar informs me that "kuck-hup" is the Hindostanee word for Turtle; it is to be met in the Vocabulary attached to Gilchrist's *East Indian Guide* (8vo. London, 1820). May not the name of the sauce take its origin from the use of it in preparing the turtle for the table? In the *Chirurgie Royale, par Viart*, p. 75, it is mentioned among the "petites sauces," as ket-chop, "ou Soyac;" and the receipt for making it ends with "servez-le avec la poisson." (Published at Paris, 1840.) C. I. E.

*The Buckingham Motto* (No. 9. p. 138., and No. 16. p. 252.).—On examining the original manuscript the true reading of this motto appears to me to be,

Souente me sovene,  
Harre Bokynghame.

I should translate it, "souvent me souvenez;" an Anglo-French paraphrase of "sis inemor mei;" or, "Ne m'oubliez pas." I have great doubt



whether the original MS. can be safely assumed to be an *autograph*. S.

[Our correspondent "P." writes, "It surprises me your (Edipt) should be so wide of the mark in this motto. It is simply, 'Oft remember me.'"]

*Devices of the Standards of the Anglo-Saxons* (No. 14. p. 216.).—The arms, *i. e.* the standards of the successive rulers of Britain, may be found in Sir Winston Churchill's curious work, *Dies Britannici*, which gives (as your correspondent & supposes) the White Horse for Kent, the White Dragon for Wessex, and the Raven for the Danes. C.

*Prutenica* (No. 14. p. 215.).—The work to which your correspondent alludes is, I presume, *Prutenica Tabula Caelestium Motuum, auctore Erasmo Reinholdo*: Tubingæ, 1562. This work is dedicated to Albert, Duke of Prussia. In the dedication is the following passage:—

"Ego has tabulas Prutenicas dici volui, ut secret posteritas tuâ liberalitate, Princeps Alberte, nos adiutos esse, et tibi gratiam ab illis, quibus profuturæ sunt deberi."

Reinhold therefore called them Prutenic, *i. e.* Prussian tables, in compliment to the reigning duke. *Pruteni* is an ancient name of the Prussians. Albert (grandson of Albert the Achilles, Margrave of Brandenburg) was in 1511 elected Grand Master of the Teutonic Knights, who then held Prussia. He continued the war which his order had for some time carried on with his uncle, Sigismund L, King of Poland. But he subsequently embraced the doctrines of Luther, deserted his order, became reconciled to Sigismund, and for his reward East Prussia was now first raised into a duchy as a fief of Poland, and made hereditary in his family. This Albert was the founder of the University of Königsberg. (See Puffendorf, Frederick the Great, and Robertson.)

*Pandoxore* (No. 13. p. 202., No. 15. p. 234.).—There is, or till very lately was, an officer of Trinity College, Cambridge, called the Pandoxator. He had the oversight of the college brewhouse, and formerly of the college bakehouse also. See Monk's *Life of Bentley*, 2nd ed. i. 210. In Dr. Bentley's time the office seems to have been held by a senior fellow. Of late years junior fellows have held the situation. C. H. COOPER.

Cambridge, Feb. 11, 1850.

*Gazetteer of Portugal*.—In answer to the inquiry of "NORTHMAN" (No. 16. p. 246.), P.C.S.S. has to state, that he believes that the most recent, as it is unquestionably the most copious, work on the topography of Portugal is the *Dicionário Geográfico de Portugal*, published at Lisbon in 1817, in seventeen volumes, 8vo. P.C.S.S.

*Dog Latin* (No. 15. p. 230.).—Many things low and vulgar are marked with the prefix "dog"; as *dog-rose*, *dog-trick*, *dog-hole*, as also *dog-gerel*. When the great mortar was set up in St. James's Park, some one asked "Why the carriage was ornamented with dogs' heads?" "To justify the Latin inscription," said Jekyl. C.

*Epigram* (No. 15. p. 233.).—Surely not by Kenrick, if written, as it seems, about 1721. Kenrick was not heard of for near thirty years later. C.

*Pallace, Meaning of* (No. 15. p. 233.).—Put out of all doubt by the following article in Phillips's *World of Words*. "*Pullicia*, in old records, 'Pales or paled fences.'"

*Meaning of Pallace* (No. 13. p. 202., and No. 15. p. 233.).—Bishop Horsley seems to throw some light on this point by his note on the 9th verse of the 45th Psalm. The learned prelate says—

"'Out of the ivory palaces whereby they have made thee glad,'—rather, from 'cabinets of Armenian ivory they have pleased thee.' From *cabinets* or *wardrobes*, in which the perfumes, or the garments, were kept."

This meaning of the word, derived from the Hebrew, corroborates the sense given to it in Mr. Halliwell's *Dictionary of Archaic, &c. Words*, viz. a *storehouse*. ALFRED GATTY.

Ecclesfield, Feb. 9.

*Ælian*.—The querist (No. 15. p. 232.) is informed that *Ælian's Treatise De Animalium Naturâ* has been translated into Latin as well as his other works, by Conrad Gessner, fol. Zurich, 1556; but it does not appear that an English translation of it has hitherto been published. A. W. Brighton.

*Why Dr. Dee quitted Manchester*.—A correspondent (No. 14. p. 216) of yours wishes to know the reason why Dr. Dee resigned his wardenship, and left Manchester. I would refer him to the interesting "Life of Dee," by Dr. Cooke Taylor, in his *Romantic Biography of the Age of Elizabeth*, who writes:—

"But in his days mathematics were identified with magic, and Dee's learned labours only served to strengthen the imputations cast upon his character by the Fellows of his College in Manchester. He was so annoyed by these reports that he presented a petition to King James, requesting to have his conduct judicially investigated; but the monarch, on the mere report that Dee was a conjuror, refused to show him the slightest favour. Indignant at the injurious treatment he continued to receive, he quitted Manchester with his family in the month of November, 1604: it is uncertain whether he renounced his wardenship at the same time, but he seems to have received no more of its revenues; for, during the remainder of his life,

which was passed at Mortlake, he suffered severely from the pressure of poverty."

He died in 1608. Dr. Taylor, I suppose, writes on the authority of Dee's MSS. and Journal, edited by Dr. Isaac Cusaubon. W. M. K.

*Viridis Vallis* (No. 14. p. 213.).—This is the monastery of *Groenendael*, situated in the forest of Soignies, near Brussels. In the *Bibliothèque des Ducs de Bourgoyne* are preserved several manuscript volumes relative to its history. (See Marshal's *Catalogue*, vol. ii. p. 84.) Sir Thomas Phillipps has also a Chartulary of this monastery among his manuscripts. F. M.

*Recent Novel*.—I beg to inform "ADOLPHUS" that the Novel of which he is in search (No. 15. p. 231.) is *Le Morne au Diable*, by Eugène Sue; the hero of which is the Duke of Monmouth, who is supposed to have escaped to Martinique. J. S.

#### MISCELLANIES.

*Use of Monosyllables*.—In Beaumont and Fletcher's *Boadicea*, Act 3. Sc. 1. (Edinburgh, 1812), I meet with the following lines in Caratach's Apostrophe to "Divine Andate," and which seem to corroborate Mr. C. FORBES's theory (No. 16. p. 228.) on the employment of monosyllables by Shakspeare, when he wished to express violent and overwhelming emotion; at least they appear to be used much in the same way by the celebrated dramatists whom I quote:—

"Give us this day good hearts, good enemies,  
Good blows on both sides, wounds that fear or  
flight  
Can claim no share in; steel us both with anger,  
And warlike executions fit thy viewing.  
Let Rome put on her best strength, and thy  
Britain,  
Thy little Britain, but as great in fortune,  
Meet her as strong as she, as proud, as daring!  
And then look on, thou red-eyed God; who does  
best,  
Reward with honour; who despair makes fly,  
Unarm for ever, and brand with infamy!"

C. I. R.

Feb. 16.

*To endeavour oneself* (No. 8. p. 125.).— "G. P." thinks that the verb "endeavour" takes a middle voice form in the collect for the second Sunday after Easter, in the preface to the Confirmation Service, and in the form of Ordering of Priests; but in these instances is it any thing more than the verb neuter, implying that we should endeavour ourselves to follow, &c.?

In Shepherd's *Elucidation of the Book of Common Prayer* (2 vols. 8vo. Lond. 1817), under the head of the Confirmation Office, it is stated relative to the persons to be confirmed (vol. ii.

p. 312.), "that they solemnly engage evermore to endeavour faithfully to perform their part of that covenant."

C. I. R.

*Evelyn's Sculptura*.—In a copy of Evelyn's *Sculptura*, 3rd edit., with Memoir of the Author's Life, 8vo. London, 1759, I find the following memorandum, in pencil, prefixed to the Memoirs:—

"By Dr. Warton of Winchester, as he himself informed me in 1785."

An autograph resembling "J. Chelmar" is on the fly-leaf. As I do not see this Memoir ascribed to Dr. Wharton in any list, to which I have access, of his writings, perhaps the Memoir is not generally, or at all, known to be by him, and I therefore send the memorandum to you to be winnowed in your literary threshing-floor, by those who have better means and more leisure to ascertain its value. J. M.

Oxford, Feb. 5.

*William Baxter*.—I do not know whether William Baxter is authority for anything. When you see a word quoted from one of the languages or dialects which the moderns call Celtic, that word will very commonly be found not to exist. When at a loss, quote Celtic. If W. Baxter says (see No. 13. p. 195.) that *buarth papan* means the sun's ox-stall, or, in other words, that *papan* means the sun, I should wish to know where else such a name for that luminary, for or any thing else, may be met with? I have not found any such thing.

A. N.

*Derivation of the word "Avon"*.—Among the many proofs of the prevalence of the Gaelic roots in existing names at both ends of the island, it may be mentioned that there are ten rivers named *Avon* in Britain, and *Avon* is simply the Gaelic word for a river. J. U. G. GUTCH.

*Warton and Heinsius*.—A late critic thinks he has discovered that Mr. Thomas Warton, a contemporary of Mr. Wise, and fellow of the same college, an antiquary and scholar of whom England may be proud, knew little of Latin, and less of Greek, because, forsooth, he did not notice Milton's false quantities, which Heinsius did! As well might it be argued, that the critic is an immoral man, because he did not notice the delinquencies of Heinsius in a moral point of view; the said Heinsius being obliged to resign his secretaryship to the city of Amsterdam in consequence of a prosecution by a young woman for breach of promise of marriage, under the faith of which she had lived with him, and borne him two children. The sentence of *misdaadigheyd* was pronounced against him, and confirmed, on appeal, by the supreme court of Holland, in 1662. So much for the unpatriotic puff of the learned foreigner, to

the disparagement of one of the greatest ornaments of English literature. As one "note" naturally produces another, I hope your sense of justice, Mr. Editor, will admit this, in order to counter-balance the effect of the former one; appearing, as it did, in a periodical of considerable circulation, which, I am glad to hear, is soon to be very much improved. J. I.

*Queen's Bagno* (No. 13. p. 196.). — The Queen's Bagno in Long Acre was on the south side, nearly opposite to the door of Long Acre Chapel. The Duke's bath I have always heard was in Old Belton Street, now Endell Street; the fourth house from Castle Street on the west side. It has been new fronted not long since; but at the time that I frequented the baths there—the exterior had pilasters, and a handsome cornice in the style of Inigo Jones,—all being built in dark red brick. Within there was a large plunging bath, paved and lined with marble, the walls being covered by small tiles of blue and white, in the Dutch fashion. The supply of water was from a well on the premises.

There were several apartments for warm-bathing, having the baths and pavements of marble, and to several of these were attached dressin-rooms.

The house is now, I believe, occupied by a carpenter; but the baths remained, though in a dilapidated condition, a short-time since, and probably are there still. T. W.

*A Flemish Account.*—In illustration of a query in your first number on the origin of the expression "a Flemish Account," unless you think it too late for insertion, I send the following extract from an old volume in the Cathedral Library at Salisbury. It is entitled, "The Accurate Accountant or London Merchant, &c.; by Thomas Brown, Accountant: composed for the Use and Benefit of the poor Blew-Coat children educated in Christ's Hospital, &c. London, printed by William Godbid, sen. 1669. fol."

The book consists almost entirely of examples of the best methods of keeping accounts, from which I select the following instance:—

"London, August 10th, 1668.  
To Roger Pace, Factor, &c., for 10 Pieces cont. 746  
Ells Fl. at 10s. Flem. per Ell is 373d. Flem.  
Exchange at 35s makes  
Sterling Money 213d. 2s. 10d."

The above extract strongly confirms the explanations of the expressions given by your correspondents "Q. Q." and Mr. BOLTON CORNEY, in No. 5. p. 74., as it proves both the necessity and early practice of accurately distinguishing in commercial dealings between English and Flemish methods of reckoning. E. A. D.

[The following is a curious illustration of the use of the phrase:—

"A person resident in London is said to have had most of Caxton's publications. He sent them to Amsterdam for inspection, and on writing for them, was informed that they had been destroyed by accident. 'I am very much afraid,' says Herbert, 'my kind friend received but a Flemish account of his Caxtons.'—*Typ. Antiq.*, p. 1773.]

*La Mer des Histoires.*—I find I have a note on that handsome old French work, *La Mer des Histoires*, which is commonly attributed to Johannes de Columna, Archbishop of Messina; but upon which Francis Douce, while taking notice of its being a translation of the *Rudimentum Noviciorum* ascribed to Mochartus, observes that it is a different work from the *Mare Historiarum* of Johannes de Columna. Douce also informs us that there were several works passing under this title. Columna is mentioned by Genebrard as the author of a book, *Cyjus titulus est Mater Historiarum*. Query? What is known of the work, which is really Columna's? JOHN SANBOM.

#### On Passages in Milton.

"And every shepherd tells his tale  
Under the hawthorn in the dale."

Milton's *L'Allegro*.

I used to suppose the tale told was a love tale. Now I take it to mean, that each shepherd tells the tale, that is, counts the number of his sheep. Is there any doubt on this point?

Milton (*Paradise Lost*, b. v.), speaks of "silent night with this her solemn bird;" that is, the nightingale. Most readers take "solemn" to mean "pensive;" but I cannot doubt that Milton (who carries Latinism to excess) used it to express *habitual, customary, familiar*, as in its Latin form *sollemnis*. B. H. K.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The lovers of accurate and painstaking topography, the students of genealogical history, and, though last not least, those who like to see the writings of Shakspeare, illustrated in a congenial spirit, will read with pleasure the announcement, in our advertising columns, that the fellow-townsmen of Joseph Hunter, the Historian of "Hallamshire" and "The Deanery of Doncaster," and the Illustrator of the Life and Writings of Shakspeare, have opened a Subscription for the purpose of placing a full-length portrait of that gentleman in the Cutlers' Hall, Sheffield.

When we announced Mr. Archer's projected work, entitled *Vestiges of Old London, a Series of finished Etchings from Original Drawings, with Descriptions, Historical Associations, and other References*, we spoke of it as one likely, we thought, to prove of especial interest. The appearance of the first Number justifies to the fullest our anticipation. The pictorial representations are replete

with variety, and the literary illustrations full of a pleasant gossiping anecdotal character. The first plate shows us *The Old Bulk Shop at Temple Bar*, occupied by successive generations of fishmongers, and doubtless well remembered by most of our readers; although no trace of it any longer exists. *The House of John Dryden*, in Fetter Lane, so designated on the authority of the late Mr. Upcott, forms the second plate; and is followed by *The Altar of Diana*, discovered in Foster Lane, Cheapside, in December, 1830. *The Drapers' Almshouses, Crutched Friars*, is the next illustration, which again is contrasted by a plate of *Roman Vestiges*, full of interest to those who like to investigate the Roman occupation of our metropolis; and this first part concludes with a view of *The Old Chapel of St. Bartholomew, Kingsland*. The work is executed in a style to delight London antiquaries, and charm those who delight to illustrate Pennant.

The approaching *Exhibition of Works of Ancient and Mediæval Art* at the rooms of the Society of Arts in the Adelphi, promises to be one of the most interesting displays of the kind ever exhibited in this or any other city. The possessors of objects of beauty and rarity have vied with each other in placing at the disposal of the Committee their choicest specimens; and the inhabitants and visitors of the metropolis will shortly have an opportunity of judging how numerous are the relics of "barbaric pomp and gold" which are still left to us, and how much of beauty of design, and "skill in workmanship" were displayed by the "hard-handed" men of the good old times, to justify the enthusiasm of the antiquary, and gratify the man of taste.

We have received, but at a moment too late to notice as it deserves, the Catalogue of very choice Books, and Books printed on vellum, the property of the late Mr. Rodd, which are to be sold by Messrs. Sotheby, at their rooms in Wellington Street, on Monday next. As a specimen, perhaps the most remarkable of this collection, we may point out the set of the Works of Thomas Aquinas, in 17 folio volumes, bound in 21, and which is well described as

"A magnificent set of Books, presenting one of the finest specimens, and at the same time the most extensive work, ever printed upon vellum. This copy was presented by Pope Pius V. to Philip II., king of Spain, and was deposited in the library of the Escorial, whence it was taken during the occupation of Spain by Bonaparte. The only other copy known is in the National Library, Paris. It is the best edition of this author's works."

We have received the following Catalogues:—

"John Petheram's Catalogue of Old and New Books, on Sale for Cash only at 94. High Holborn. Part CVIII. No. 2. for 1850."

a Catalogue containing some excellent books,

which reached us last week, and was omitted from our last list by accident.

"Catalogue of Miscellaneous English and Foreign Books in all Classes of Literature, selected from the Stock of Nattali and Bond, 23. Bedford Street, Covent Garden."

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## NOTICES TO CORRESPONDENTS.

We have again had to indulge in the expensive luxury of a further reprint; and we have therefore the pleasure of announcing that our Second Monthly Part, which has been out of print, may now be had by such of our friends as want it to complete their sets.

We are again under the necessity of omitting many communications, including NOTES, QUERIES, and REPLIES, which are in type; but we hope, by enlarging next week's paper to 24 pages, instead of 16, to find room for inserting many interesting papers which we have hitherto been compelled to omit for want of room.

To correspondents inquiring as to the mode of procuring "NOTES AND QUERIES," we have once more to explain, that every bookseller and newsman will supply it regularly, if ordered; and that gentlemen residing in the country, who may find a difficulty in getting it through any bookseller in their neighbourhood, may be supplied regularly with the stamped edition, by giving their orders direct to the publisher, Mr. GEORGE BELL, 186. Fleet Street, accompanied by a Post Office order, for a quarter, 4s. 4d.; a half year, 8s. 8d.; or one year, 17s. 4d.

A. J. V. will find an answer to his query respecting Angels' Visits, &c. in No. 7. p. 102.; and respecting the Hudibrastic couplet, in No. 12. p. 179.

M. X. (Bridport). The work well bound will only fetch about seven or eight pounds in a sale room, and may be purchased for about ten.

Errata. No. 9. p. 131. col. 1. l. 51., for "Silent" read "Select;" l. 54., for "imposing" read "composing;" and col. 2. l. 43. after "that" insert "Simpson's." No. 17. p. 253. col. 1. l. 49., for "Republicæ" read "Repubblica."

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## OUR PROGRESS.

ALTHOUGH very unwilling to encroach upon the enlarged space which we have this week afforded to our numerous and increasing contributors, we may be permitted to refer to the fact of our having felt it due to them to find such additional space by giving an extra half-sheet, as a proof at once of the growing interest in our Journal, and of its extended utility.

We trust too that the step which we have thus taken will be received as a pledge of our intention to meet all the requirements which may arise from our Journal becoming more generally known, and consequently, as we are justified by our past experience in saying, being made greater use of, as a medium of intercommunication between all classes of students and men of letters.

Our last and present Number furnish proofs of its utility in a way which when it was originally projected could scarcely have been contemplated. We allude to its being made the channel through which intending editors may announce the works on which they are engaged, and invite the co-operation of their literary brethren. Nor is the readiness with which such co-operation is likely to be afforded, the only good result to be obtained by such an announcement. For such an intimation is calculated not only to prevent the unpleasantness likely to arise from a collision of interests—but also to prevent a literary man either setting to himself an unprofitable task or wasting his time and research upon ground which is already occupied.

One word more. When we commenced our labours we were warned by more than one friendly voice, that, although we should probably find no lack of Queries, we should oftentimes be "straited for a Reply." This, however, as our readers will admit, has not been the case; for though, as Shakspeare says, with that truth and wisdom for which he is proverbial—

"The ample proposition that Hope makes,  
In all designs begun on earth below,  
Fails in its promis'd largeness,"

the observation in our Introduction, that "those who are best informed are generally most ready to communicate knowledge, and to confess ignorance, to feel the value of such a work as we are attempting, and to understand that if it is to be well done

they must help to do it," has, thanks to the kind assistance of our friends, grown, from a mere statement of opinion, to the dignity of a prediction. We undertook our task in faith and hope, determined to do our best to realize the intentions we had proposed to ourselves, and encouraged by the feeling that if we did so labour, our exertions would not be in vain, for—

"What poor duty cannot do,  
Noble respect takes it in might not merit."

And the success with which our efforts have been crowned shows we were justified in so doing. And so, gentle reader, to the banquet of dainty delights which is here spread before you.

#### CAPTIVITY OF THE QUEEN OF BRUCE IN ENGLAND.

I perceive, in one of the recent interesting communications made to the "NOTES AND QUERIES," by the Rev. Lambert B. Larking, that he has given from a wardrobe roll in the Surrenden collection, a couple of extracts, which show that Bruce's Queen was in 1314 in the custody of the Abbess of Barking. To that gentleman our thanks are due for the selection of documents which had escaped the careful researches of Lysons, and which at once throw light on the personal history of a royal captive, and illustrate the annals of a venerable Abbey. I am glad to be able to answer the concluding query as to the exact date when the unfortunate lady, (Bruce's second wife,) left that Abbey, and to furnish a few additional particulars relative to her eight years' imprisonment in England. History relates that in less than three months after the crown had been placed upon the head of Bruce by the heroic Countess of Buchan, sister of the Earl of Fife (29th March, 1306,) he was attacked and defeated at Methven, near Perth, by the English, under Aymer de Valence, Earl of Pembroke. After this signal discomfiture, the king fled into the mountains, accompanied by a few faithful followers: his Queen, daughter, and several other ladies, for awhile shared his misfortunes and dangers; but they at length took refuge at the Castle of Kil-drummie, from whence they retreated, in the hope of greater security, to the sanctuary of St. Duthac, at Tuin, in Ross-shire. The Earl of Ross, it is said, violated the sanctuary, and delivered the party up to the English, who (as sings Chaucer's contemporary, Barbour, in his not very barbarous Scottish dialect) straightway proceeded to

— "put the laydis in presoun,  
Sum in till castell, sum in dongoun."

Among the captives were three ecclesiastics, who had taken a prominent part at the king's

coronation—the Bishops of Glasgow and St. Andrews and the Abbot of Scone, arrayed in most uncanonical costume.\* Peter Langtoft pathetically bewails their misfortune:—

"The Bishop of Saynt Andrew, and the Abbot of Scone,  
The Bishop of Glascow, thise were taken sone;  
Fetted on hackneis, to Inland ere thei sent,  
On sere stedis it seia, to prison mad present."

An instrument in Norman French, printed in Rymer's great collection (*Fœdera*, vol. i. part ii. p. 994, new ed.), directs the manner in which the prisoners were to be treated. As this document is curious, I will give that portion which refers particularly to Bruce's wife, the "Countess of Carrick":—

"A.D. 1306. (34 Edw. 1.) Fait a remembrer, qi, quant la Femme le Conte de Carrick sera venue au Roi, ele soit envee a Brutevill [on Ilumber], & qe ele ait tieu meener, & sa sustenance ordenee en la manere desous ecrite: cest assavoir,

"Qe ele ait deux femmes du pays ovesque li; cest assaver, une damoisele & une femme por sa chambre, qi soient bien d'age & nyent gayer, & qi eles soient de bon & meur port; les queles soient entendantz, a li por li servir:

"Et deux vadlets, qi soient ausint bien d'age, & avisez, de queux l'un soit un des vaillets le Conte de Ulvestier [the Earl of Ulster, her father], cest assaver Johan de Benteley, ou autre qil mettra en lieu de li, & l'autre seun du pays, qi soit, por trencher devant li:

"Et ausint ait ele un garson a pee, por demorer en sa chambre, tiel qi soit sobre, & ne mie riotous, por non lit faire, & por autres choses qe covendront por sa chambre:

"Et, entre ce, ordenees est qe ele ait un Vadlet de mestier, qe soit de bon port, & avisez, por port ses cleifs, por paunetrie, & botellerie, & un cu:

"Et ele deit ausint aver trois leveriers, por aver son deduyt en la garrene illusques, & en les parcs, quant ele voudra:

"Et qe ele ait de la vencion, & du poisson es pescheries, selevie ce qe mester li sera:

"Et qe ele gise en la plus bele maison du manoir a sa volente: Et, qe ele voit guyer es parcs, r'allois enter le manoir, a sa volente."

These orders are apparently not more severe than was necessary for the safe custody of the Queen; and, considering the date of their issue, they seem to be lenient, considerate, and indulgent. Not so, however, with the unfortunate Countess of Buchan, who was condemned to be encaged in a turret of Berwick Castle ("en une cage de fort latiz, de fuist & barrez, & bien efforcez de ferrement;" i. e. of strong lattice-work of wood, barred, and well strengthened with iron†), where she remained immured seven years. Bruce's

\* *Loricati*, (in their coats of mail).—*Matthew of Westminster*.

† See the order at length in Rymer, ut sup.

daughter, Marjory, and his sister Mary, were likewise to be encaged, the former in the Tower of London, the latter in Roxburghe Castle. The young Earl of Mar, "L'enfant qi est heir de Mar," Bruce's nephew, was to be sent to Bristol Castle, to be carefully guarded, "qil ne puisse eschaper en nule manere," but not to be *fettered*—"mais q'il soit hors de fers, *tante come il est de si tendre age*."

In 1308 (1 Edw. 2.), the Bailiff of Brustwick is commanded to deliver up his prisoner, to be removed elsewhere, but to what place it does not appear. A writ of the 6th Feb. 1312, directs her to be conveyed to Windsor Castle, "cum familia sua." In October of the same year, she was removed to "Shaston" (Shaftesbury), and subsequently to the Abbey of Barking, where she remained till March, 1314, when she was sent to Rochester Castle, as appears by the following writ (Rymer, vol. ii. part i. p. 244.):—

7 Edw. 2.) *De ducendo Elizabetham uxorem Roberti de Brus, usque ad Castrum Roffense.*

"Mandatum est Vicecomitibus London' quod Elizabetham, Uxorem Roberti de Brus, quæ cum Abbatissâ de Berkynng' stetit per aliquot tempus, de mandato Regis, ab eâdem Abbatissâ sine dilatione recipiant, eam usque Roff' duci sub salvâ custodia faciant, Henrico de Cobham, Constabulario Castri Regis ibidem per Indenturam, indè faciendam inter ipsos, liberandam; et hoc nullatenus omittant.

"Teste Rege, apud Westm. xii. die Martii,  
"Per ipsum Regem.

"Et mandatum est præfatæ Abbatissæ, quod præfatam Elizabetham, quam nuper, de mandato Regis, admisit in domo suâ de Berkynng' quousque Rex aliud inde ordinasset, moraturam, sine dilatione deliberet præfatis Vicecomitibus, ducendam prout eis per Regem plenius est injunctum, et hoc nullatenus omittat.

"Teste Rege ut supra,  
"Per ipsum Regem.

"Et mandatum est dicto Henrico, Constabulario Castri Regis prædicti, quod ipsam Elizabetham de prædictis Vicecomitibus, per Indenturam hujusmodi, recipiat, et ei cameram, infra dictum Castrum competentem pro morâ suâ assignari:

"Et viginti solidos, de exitibus Ballivæ suæ, ei per singulas septimanas, quamdiu ibidem moram fecerit, pro expensis suis, liberari faciat:

"Eamque, infra Castrum prædictum, et infra Prioratum Sancti Andreæ ibidem, opportunis temporibus spatari sub salvâ custodiâ (ita quod securus sit de corpore suo), permittat:

"Et Rex ei de prædictis viginti solidis, præfatæ Elizabethæ singulis septimanis liberandis, debitam allocationem, in compoto suo ad Scaccarium Regis, fieri faciet.

"Teste ut supra,  
"Per ipsum Regem."

But the day of deliverance was close at hand: the battle of Bannockburn, so fatal to the English,

was fought on the 24th June; and on the 2nd of October the Constable of Rochester Castle is commanded to conduct the wife, sister, and daughter of Robert Bruce to Carlisle (*usque Karliolum*), where an exchange of prisoners was made. Old Hector Boece, who, if Erasmus can be trusted, "knew not to lie," informs us, that "King Robertis wife, quhilk was hald in viii. yeris afore in Ingland, was interchangeit with ane duk of Ingland"\* [Humphrey de Bohun, Earl of Hereford]. And the aforesaid Barbour celebrates their restoration in the following lines:—

"Quhill at the last they tretyt sua,  
That he † till Ingland hame suld ga,  
For owtyn paying of ransoun, fre;  
And that for him suld changyt be  
Byschap Robert ‡ that blynd was mad;  
And the Queyne, that thai takyn had  
In presoun, as befor said I;  
And hyr douchtre dame Marjory.  
The Erle was changyt for thir thre."

W. B. RYE.

#### A NOTE ON ROBERT HERRICK, AUTHOR OF "HESPERIDES."

In the summer of 1844, I visited Dean Prior in company with my brother, in order to ascertain if we could add any new fact to the scanty accounts of the *Life of Herrick* recorded by his biographers. The events of his life have been related by Dr. Drake, (*Literary Hours*, vol. iii., 1st edit. 1798.—3rd edit. 1804), by Mr. Campbell, by Dr. Nott (*Select Poems from the Hesperides*, &c. Bristol, 1810,) by a writer in the *Quarterly Review*, vol. iv. 1810, by Mr. Wilmott in his elegantly written *Lives of Sacred Poets*, vol. i., 1834, and in the memoirs prefixed to the recent editions of *Herrick's Poems* published by Clarke (1844), and Pickering (1846). On examining any of these biographies, it will be found that the year and place of Herrick's death have not been ascertained. This was the point which I therefore particularly wished to inquire into.

Dean Prior is a village about six or seven miles from Totnes: the church, with the exception of the tower, had been recently rebuilt. The monuments and inscribed stones were carefully removed when the old fabric was taken down, and restored as nearly as could be to corresponding situations in the new building. I sought in vain, amongst these, for the name of Herrick. On making inquiry of the old sexton who accompanied us, he said at first in a very decided tone, "Oh, he died in Lunnun," but afterwards corrected himself, and said that Herrick died at Dean Prior, and that an old tombstone in

\* Bellenden's translation.

† The Earl of Hereford.

‡ Wisheart, Bishop of Gloucester, before alluded to.

the churchyard, at the right hand side of the walk leading to the south side of the church, which was removed several years ago, was supposed to have covered the remains of the former vicar of Dean Prior.

Being baffled in our search after "tombstone information," we called at the vicarage, which stands close by the church, and the vicar most courteously accorded us permission to search the registers of the marriages, births, and burials, which were in his custody. The portion of the dilapidated volume devoted to the burials is headed thus:—

"Dean Prior

"The names of all those y<sup>e</sup> have been buried in y<sup>e</sup> same parish from y<sup>e</sup> year of our Lord God 1561, and so forwards."

After some careful search we were gratified by discovering the following entry:—

"Robert Herrick Vicker was buried y<sup>e</sup> 15th day October," "1674."

I fancy I met with a selection from Herrick's *Poems* edited by Mr. Singer, several years ago, comprised in a small neat volume. Can any of your readers inform me whether there is such a book? I possess Mr. Singer's valuable editions of *Caendish*, *More*, and *Hall's Satires*, and would wish to place this volume on the same shelf.

J. MILNES BARRY.

Totnes, Feb. 21, 1850.

#### WHAT IS THE MEANING OF "LÆRIG?"

This query, evidently addressed to our Anglo-Saxon scholars by the distinguished philologist to whom we are all so much indebted, not having been hitherto replied to, perhaps the journal of "NOTES AND QUERIES" is the most fitting vehicle for this suggestive note:—

TO DR. JACOB GRIMM.

Allow me, though an entire stranger to you, to thank you for the pleasure I have derived, in common with all ethnological students, from your very valuable labours, and especially from the *Geschichte der Deutschen Sprache*. At the same time I venture, with much diffidence, to offer a reply to your question which occurs in that work at p. 663:—"Was heisst lærig?"

Lye says, "Hæc vox occurrit apud Cædm. At interpretatio ejus minime liquet." In the Supplement to his Dictionary it is explained "docilis tyro!" Mr. Thorpe, in his *Analecta A.-S.* (1st edit. Gloss), says, "The meaning of this word is uncertain: it occurs again in *Cædm.*; and in his translation of *Cædm.* he thus renders the passage:—"Ofen linde lærig = over the linden

shields." Here then *lærig*, evidently an adjective, is rendered by the substantive *shields*; and *linde*, evidently a substantive, is rendered by the adjective *linden*. In two other passages, Mr. Thorpe more correctly translates *lindum* = bucklers.

*Lind*, which Lye explained by the Latin *labarium*, *verillum*, that excellent scholar, the late lamented Mr. Price, was the first, I believe, to show frequently signified a *shield*; which was, probably for lightness, made of the wood of the *lime tree*, and covered with skin, or leather of various colours. Thus we have "sealwe linde" and "hwite linde" in *Cædm.*, "geolwe linde" in *Beowulf*.

All this is superfluous to you, sir, I know—"Retournons à nos moutons," as Maistre Pierre Pathelin says.

The sense required in the passage in *Brythnoth* seems to me to be:—

"bærst bordes lærig = the empty {hollow concave} shields  
"and seo byrne sang = and the armour (*lorica*) resounded."

And in *Cædm.*:—

"ofer linde lærig = over the empty {hollow concave} shield."  
In *Judith*, *Th. Anal.* 137, 53, we have a similar epithet:—

"hwealfum lindum = vaulted {arched concave} shields."

We should remember that Somner has *ge-lær*, void, empty, *vacuus*; and Lye, with a reference to the Herbarium, *lar-neuse*, *vacuitas*. In the *Teuthonista* we have *lar*, *vacuus*, *concavus*. In *Heland*, 3, 4, "*læra stodun thar stenuatu sehsi* = empty stood there stone-vats six." I need not call to your mind the O. H. G. *lâri*.

I think, therefore, we cannot doubt that what is intended to be expressed by the A.-S. *lærig* is empty, hollow, concave. But if we wanted further confirmation, *leer*, *leery*, *leary* are still in use in Devonshire, Dorsetshire, and perhaps elsewhere, for empty, hollow, as the provincial Glossaries will show. Skinner has the word *leer*, *vacuus*, and says, "*felicitate alludit Gr. λυγρος, luxus, vacuus*." In *Layamon* we have (244, 16.), "the put was i-lær." I have found but one instance in Middle English, and that is in the curious old *Phrase-Book* compiled by William Horman, Head Master of Eton School in the reign of Henry VIII:—

"At a soden shyfte *leere* barellis, tyed together, with boordis above, make passage over a streme." *Tumultuario opere, inanes cuppe colligatæ et tabulatis intrate fluminis transitu peribent.*—*Horman's Vulgaria*, Lond, 1519, f. 272 b.

Instances of the word are not frequent, possibly because we had another word for empty (*loom*) in common with the Danes; but perhaps there was no necessity for dwelling upon it in the sense of empty; it was only its application as an epithet to a concave or hollow shield that your question could have had in view.

Once more thanking you most heartily for the pleasure and profit I have derived from the *Deutsche Grammatik*, and all your other important labours, I am, sir, your grateful and obliged servant,

S. W. SINGER.

Mickleham, Nov. 23, 1849.

#### FOLK LORE.

##### ST. VALENTINE IN NORWICH—COOK-EELS, &c. &c.

The day appropriated to St. Valentine is kept with some peculiarity in the city of Norwich. Although "Valentines," as generally understood, that is to say billets sent by means of the post, are as numerous employed here as in other places, yet the *custom* consists not in the transmission of a missive overflowing with hearts and darts, or poetical posies, but in something far more substantial, elegant and costly—to wit, a goodly present of value unrestricted in use or expense. Though this custom is openly adopted among relatives and others whose friendship is reciprocated, yet the secret mode of placing a friend in possession of an offering is followed largely,—and this it is curious to remark, not on the *day* of the saint, when it might be supposed that the appropriateness of the gift would be duly ratified, the virtue of the season being in full vigour, but on the *eve* of St. Valentine, when it is fair to presume his charms are not properly matured. The mode adopted among all classes is that of placing the presents on the door-sill of the house of the favoured person, and intimating what is done by a run-a-way knock or ring as the giver pleases.

So universal is this custom in this ancient city, that it may be stated with truth some thousands of pounds are annually expended in the purchase of Valentine presents. At the time of writing (February 2.) the shops almost generally exhibit displays of articles calculated for the approaching period, unexampled in brilliancy, taste, and costliness, and including nearly every item suitable to the drawing room, the parlour, or the boudoir. The local papers contain numerous advertising announcements of "Valentines;" the walls are occupied with printed placards of a similar character, and the city crier, by means of a loud bell and an equally sonorous voice, proclaims the particular advantages in the Valentine department of rival emporiums. All these preparations increase as the avator of St. Valentine approaches. At length the saint and his eve arrives—passes—and the custom, apparently expanding with age, is placed in abeyance until the next year. I am inclined to believe that this mode of keeping St. Valentine is confined to this city and the county of Norfolk.

As regards priority of occurrence this year, I

should have first mentioned, that on Shrove Tuesday a custom commences of eating a small bun called cocque'els — cook-eels — coquilles — (the name being spelt indifferently) which is continued through the season of Lent. Forby, in his *Vocabulary of East Anglia*, calls this production "a sort of cross bun," but no cross is placed upon it, though its composition is not dissimilar. My inquiries, and, I may add, my reading, have not led me to the origin of either of the customs now detailed (with the exception of a few unsatisfactory words given by Forby on cook-eels), and I should be glad to find these brief notices leading by your means to more extended information on both subjects, not only as regards this part of the country, but others also.

JOHN WODDERSPOON.

Norwich.

*Old Charms.*—I think that, if you are anxious to accumulate as much as you can of the Folk Lore of England, no set of men are more likely to help you than the clergy, particularly the younger part, viz., curates, to whom the stories they hear among their flock have the gloss of novelty. I send you a specimen of old charms, &c. that have come under my notice in the south-eastern counties.

No. 1. is a dialogue between the Parson and the old Dame:—

"P. Well, Dame Grey, I hear you have a charm to cure the toothache. Come, just let me hear it; I should be so much pleased to know it.

"*Dame.* Oh, your reverence, it's not worth telling."

(Here a long talk—Parson coaxing the Dame to tell him—old lady very shy, partly suspecting he is quizzing her, partly that no charms are proper things, partly willing to know what he thinks about it.) At last it ends by her saying—

"Well, your reverence, you have been very kind to me, and I'll tell you: its just a verse from Scripture as I says over those that have the toothache:—

"And Jesus said unto Peter, What aileth thee? And Peter answered, Lord I have toothache. And the Lord healed him."

"P. Well, but Dame Grey, I think I know my Bible, and I don't find any such verse in it.

"*Dame.* Yes, your reverence, that is just the charm. *It's in the Bible, but you can't find it.*"

No. 2. To avert sickness from a family, hang up a sickle, or iron implement, at the bed head.

No. 3. Should a death happen in a house at night, and there be a hive or hives of bees in the garden, go out and wake them up at once, otherwise the whole hive or swarm will die.

I hope your Folk Lore is not confined to the fading memorials of a past age. The present superstitions are really much more interesting and valuable to be gathered together; and I am sure your pages would be very well employed in recording these for a future generation. I would



suggest, in all humility, that it would be really useful for the rulers of our Church and State, to know how far such a superstition as the following prevails among the peasantry:—

That, if a dying person sees "glory," or a bright light, at or near the time of their dissolution, such a vision is a sure sign of their salvation, whatever may have been their former life, or their repentance.

D. SHOLBUS.

*Superstitions in North of England.*—I find some curious popular superstitions prevalent in the north of England some three centuries ago recorded in the *Proceedings before the Special Commissioners for Ecclesiastical Causes appointed by Queen Elizabeth*. Thus:—

"Anthony Huggen presented for medicioning children with minitng a hammer as a smythe of kynde."

Again—

"John Watson presented for burying a quick dogg and a quick cowe."

And—

"Agnes, the wyf of John Wyse, 3ls Winkam John Wyse, presented to be a medicioner for the waffe of an yll wynde, and for the fayryes."

Some of your readers may perhaps explain what these were. It is clear that they were superstitious practices of sufficient prevalence and influence on the popular mind to call for the interference of the queen's commissioners. A. B.

*Decking Churches with Yew on Easter Day.*—In the village of Berkely near Frome, Somerset, and on the borders of Wiltshire, the church is decorated on Easter Sunday with yew, evidently as an emblem of the Resurrection. Flowers in churches on that day are common, but I believe the use of yew to be unusual.

W. DURMANT COOPER.

*Strenging Straw or Chaff.*—The custom mentioned by your correspondent "B." (p. 245.) as prevailing in Gloucestershire, is not peculiar to that county. In Kent, it is commonly practised by the rustics. The publican, all the world over, decorates his sign-board with a foaming can and pipes, to proclaim the entertainment to be found within. On the same principle, these rustics hang up their sign-board—as one of them, with whom I was once remonstrating, most graphically explained to me. When they knew of a house where the master deems a little wholesome discipline necessary to ensure the obedience of love, considering it a pity that the world should be ignorant of his manly virtues, they strew "well threshed" chaff or straw before his door, as an emblematical sign-board, to proclaim that the sweet fare and "good entertainment" of a "well threshed" article may be found within. The custom, at all events, has one good tendency, it

shames the tyrant into restraint, when he knows that his cowardly practices are patent to the world.

LAMBERT B. LARKING.

#### FOLE LORE OF WALES.

No. 1. *Cron Annwn.*—When a storm sounds over the mountains, the Welsh peasant will tell you that his ear discerns the howl of the *Cron Annwn* mingling with that of the wind, yet as clearly distinct from it as is the atmosphere in a diving bell from that of the surrounding waters. These dogs of *Annwn*, or "couriers of the air," are spirit hounds, who hunt the souls of the dead; or, as occasionally said, they foretell, by their expectant cries, the approaching death of some man of evil deeds. Few have ever pretended to see them; for few, we presume, would linger until they dawned on the sight; but they are described by Taliesin, and in the *Mabinogion*, as being of a clear shining white, with red ears; colouring which confirms the author of the *Rhythology of the Ancient Druids* in the idea that these dogs were "a mystical transformation of the Druids, with their white robes and red tiaras." Popular superstition, however, which must always attribute ugliness to an object of fear, deems that they are either jet black, with eyes and teeth of fire, or of a deep red, and dripping all over with gore. "The nearer," says the Rev. Edmund Jones, "they are to a man, the less their voice is, and the farther the louder, sometimes swelling like the voice of a great hound, or a blood-hound."

They are sometimes accompanied by a female fiend, called *Malt y nos*—Matilda or Malen of the night, a somewhat ubiquitous character, with whom we meet under a complication of names and forms.

Jones of Brecon, who tells us that the cry of the *Cron Annwn* is as familiar to the inhabitants of Ystrad Felto and Pont Neath-vaughan [in Glamorganshire] as the watchman's rattle in the parlours of Covent Garden—for he lived in the days when watchmen and their rattles were yet among the things of this world—considers that to these dogs, and not to a Greek myth, may be referred the hounds, *Fury*, *Silver*, *Tyrant*, &c., with which Prospero hunts his enemies "soundly," in the *Tempest*. And they must recall to the minds of our readers the *wish*, *wished*, or *Yesh* hounds of Devon, which are described in the *Athenæum* for March 27, 1847, as well as the *Maisne Hellequin* of Normandy and Bretagne.

There has been much discussion respecting the signification of the word *Annwn*, which has been increased by the very frequent mistake of writing it *Anwn*, which means, *unknown*, *strange*, and is applied to the people who dwell in the antipodes of the speaker; while *Annwn* is an adaptation of *annwn*, a bottomless or immeasurable pit, voidless

space, and also Hell. Thus we find, that when *Proyl*, or *Reason*, drives these dogs off their track, the owner comes up, and, reproving him, declares that he is a crowned king, Lord of Annwn and Pendaran, i. e. chief of thunder. (See *Myth. Ant. Druids*, p. 418.)

This Prince of Darkness is supposed to be the spouse of Andraste, now corrupted into Andras, and equivalent with *Molt y nos*, the Diana or Hecate of the ancient Britons.

These dogs sometimes appear singly, on which occasions they sit by the side of a stream, howling in so unearthly a manner, that the hapless man who finds one in his path usually loses his senses. This seems to have a connection with the "Manthe Doog" of the Isle of Man; but the tradition is not, we suspect, genuine. SELEUCUS.

No. 2. *Cyoraeth* or *Gwraeth-y-rhybin*.—Another instance of the grand, though gloomy superstitions of the Cymry, is that of the *Cyoraeth*, or hag of the mist, an awful being who is supposed to reside in the mountain fog, through which her supernatural shriek is frequently heard. She is believed to be the very personification of ugliness, with torn and disbevelled hair, long black teeth, lank and withered arms and claws, and a most cadaverous appearance; to this some add, wings of a leathery and bat-like substance.

The name *Cy-oraeth*, the last two syllables of which signify *cold-grief*, is most descriptive of the sad wail which she utters, and which will, it is said, literally freeze the veins of those who hear it; she is rarely seen, but is heard at a cross-road, or beside a stream—in the latter case she splashes the water with her hands—uttering her lamentation, as if in allusion to the relatives of those about to die. Thus, if a man hears her cry *fy agwraig*, *fy agwraig*, &c., his wife will surely die, and he will be heard to mourn in the same strain ere long; and so on with other cases. The cadence of this cry can never be properly caught by any one who has not heard, if not a *Cyoraeth*, at least a native of Wales, repeat the strain. When merely an inarticulate scream is heard, it is probable that the hearer himself is the one whose death is fore-mourning.

Sometimes she is supposed to come like the Irish *baanach*, in a dark mist, to the windows of those who have been long ill; when flapping her wings against the pane, she repeats their names with the same prolonged emphasis; and then it is thought that they must die.

It is this hag who forms the torrent beds which seam the mountain side; for she gathers great stones in her cloak to make her ballast, when she flies upon the storm; and when about to retire to her mountain cave, she lets them drop progressively as she moves onwards, when they fall with such an unearthly weight that they lay open the rocky sides of the mountain.

In some parts of South Wales this hag of the mists either loses her sway, or divides it with a more dignified personage, who, in the form of an old man, and under the name of *Brenhin Llwyd*, the grey king, sits ever silent in the mist.

Any one who has witnessed the gathering and downward rolling of a genuine mountain fog must fully appreciate the spirit in which men first peopled the cloud with such supernatural beings as those above described; or with those which dimly, yet constantly, pervade the much-admired *Legend of Montrose*. SELEUCUS.

#### WILLIAM BASSE AND HIS POEMS.

I regret that I am unable to offer any information in answer to "Mr. P. COLLIER'S" inquiry (No. 13. p. 200.) respecting the existence of a perfect or imperfect copy of a poem by William Basse on the Death of Prince Henry, printed at Oxford by Joseph Barnes, 1613, and am only aware of such a poem from the slight mention of it by Sir Harris Nicolas in his beautiful edition of Walton's *Complete Angler*, p. 422. But as the possessor of the 4to. MS. volume of poems by Basse, called *Polyhymnia*, formerly belonging to Mr. Heber, I feel greatly interested in endeavouring to obtain some further biographical particulars of Basse,—of whom, although personally known to Isaac Walton, the author of one or two printed volumes of poems, and of the excellent old songs of "the Hunter in his Career" and "Tom of Bedlam," and worthy of having his verses on Shakespeare inserted among his collected poems, yet the notices we at present possess are exceedingly slight. We learn from Anth. Wood, in his *Ath. Oxon.*, vol. iv. p. 222, that Basse was a native of Moreton, near Thame in Oxfordshire, and was for some time a retainer of Sir Richard Wenman, Knt., afterwards Viscount Wenman, in the peerage of Ireland. He seems also to have been attached to the noble family of Norreys of Ricot in Oxfordshire, which is not far from Thame; and addressed some verses to Francis Lord Norreys, Earl of Berkshire, from which I quote one or two stanzas, and in the last of which there is an allusion to the [plainness of the] author's personal appearance:—

"O true nobilitie, and rightly grac'd  
With all the jewels that on thee depend,  
Where goodness doth w<sup>th</sup> greatness live embrac'd,  
And outward stiles, on inward worth attend.  
Where ample lands, in ample hands are plac'd  
And ancient deeds, with ancient coats descend:  
Where noble blood coasbin'd with noble spirit  
Forefathers fames, doth with their formes inherit.

"Where ancestors examples are persu'd  
Not in large tomes, or costly tombe alone,  
But in their heires: and being dayly w<sup>th</sup>  
Are (like their robes) more honourable grown.

Where Loyalty with Piety is infus'd,  
And publique rights are cheris'd w<sup>th</sup> their owne;  
Where worth still finds respect, good friend, good  
word,  
Desart, reward. And such is Ricot's Lord.

"But what make I (vaine voyce) in midst of all  
The Quires that have already sung the fame  
Of this great House, and those that henceforth shall  
(As that will last) for ever sing the same.  
But, if on me, my garland iustly fall,  
I iustly owe my musique to this name.  
For he unlawfully usurps the Bayes  
That has not sung in noble Norrey's prayse.

"In playne (my honour'd Lord) I was not borne,  
Audacious vowes, or forraigne legs to use,  
Nature denyed my outside to adorne,  
And I, of art to learne outside refuse.  
Yet having of them both, enough to scorne  
Silence, & vulgar prayse, this humble muse  
And her meane favourite; at yo<sup>r</sup> command  
Chose in this kinde, to kisse your noble hand."

His Polyhymnia is dedicated to the sister of this person, the Lady Bridget, Countess of Lindsey, and Baroness of Eresbie and of Ricot. Besides the "Anglers' Song" made at Walton's request, and the before-mentioned two songs, which are given at length in the Appendix to the *Complete Angler*, p. 420., Sir H. Nicolas's edit., besides these, and the verses "on William Shakespeare, who died in April, 1616," sometimes called, "Basse his Elegie on Shakespeare," which appear in the edition of Shakespeare's poems of 1640, 8vo., and are reprinted in Malone's edition of his Plays, vol. i. p. 470.: another poem by William Basse will be found in the collection entitled *Annalia Duhrensis, upon the Yearely Celebration of Mr Robert Dover's Olympick Games upon Cotswold Hills*, 4to. 1636. This consists of ten stanzas, of eight lines each, "To the noble and fayre Assemblies, the harmonious concourse of Muses, and their Ioviall entertainer, my right generous Friend, Master Robert Dover, upon Cotswold." Basse was also, as Mr. Collier remarks, the author of a poem, which I have never seen, called *Sword and Buckler, or Serving Man's Defence*, in six-line stanzas, 4to. Lond., imprinted in 1602. A copy of this was sold in Steevens's sale, No. 767., and is now among "Malone's Collection of Early Poetry" in the Bodleian Library at Oxford. And, according to Ritson, he wrote another work, published in the same year, viz *Three Pastorall Elegies of Anander, Anytor and Musidella*, entered to Joseph Barnes, 28 May, 1692, of which I am not aware that any copy is now in existence. These, with the addition of *Great Brittaines Sunnes-set, bewailed with a Shower of Teares*, at Oxford, printed by Joseph Barnes, 1613, the fragment of which is in the possession of Mr. Collier, appear, as far as I can yet ascertain, to be the only known

publications of William Basse, with his name attached to them in full. Other works, however, have been attributed to him from the similarity of the initials,—but most of them probably without much foundation;—viz. 1. *Scaccia Ludus Chesse-play*. a poetical translation of Vida's poem at the end of *Ludus Sacchia, Chesse-Play*, by W. B. 4to. Lond. 1597; by Ritson. 2. *A Helpe to Discourse; or a Miscelany of Merriment*, by W. B. and E. P. 2nd edit. 8vo. Lond. 1620; by Mr. Malone. And 3. *That which seemes Best is Worst, exprest in a Paraphrastical Transcript of Iuvenils tenth Satyre. Together with the Tragickall Narration of Virginias Death interseried*, by W. B. small 8vo. Lond.; imprinted by Felix Kyngston, 1617, by Mr. Octavius Gilchrist, who however rather leans to the opinion of William Barkstead being the author, from the circumstance of his having, as early as 1607, paraphrased, much in a similar way, the interesting tale of Myrrha, the mother of Adonis, from the 10th Book of Metamorphoses. (See *Reconstituta*, vol. i. p. 41.)

Cole, in his MS. *Collectanea for Athena Cantabrigiana*, says—

"Mr. Knight, jun. shewed me a MS. written by William Basse, and corrected by him, in 4to. called *Polyhymnia*.—Dedication. To the Right Noble and vertuous Lady, the Lady Bridget, Countess of Lindsey, and Baroness of Eresbie and Ricot, in verse, with Verses to the Right Hon. Francis Lord Norreys, Earl of Berkshire (in his days). To the Right Hon. the Lady Aungier (then wife of Sir Thos. Wenman) upon her coming out of Ireland and return th<sup>o</sup>. To the Right Hon the Lady Viscountess Falkland, upon her going into Ireland, two Sonnets. The Youth in the Boat. Acrostics of the truly noble, vertuous, and learned Lady, the Lady Agnes Wenman; of the Lady Penelope Dynham; of Mrs. Jane Wenman. Verses on the Chapel of Wadham College consecration, St. Peter's Day, 1613; on Caversham or Cussham House; of Witham House, Oxfordshire, the house of a noble Knight, and favourer of my Muse; and Elegy on a Bullfinch, 1648; of the Four Mile Course of Bayardes Green, six times run over, by two famous Irish footmen, Patrick Dorning and William O Farrell.—It contains about 40 leaves, much corrected, and at the end is 'L'Euvoy':—

'Go, sweet Polymnia, thanks for all your cost  
And love to me; wherein no love is lost.  
As you have taught me various verse to use,  
I have to right you to be a Christian Muse.'

I have been thus particular in transcribing this passage from Cole, because this copy, mentioned as being in the possession of Mr. Knight, jun. (quere, where is it now?), varies from mine, obtained from Mr. Heber's Collection, and was no doubt the one prepared and corrected for the press by Basse. The following poems, mentioned by Cole, are not in my copy:—

"To the Right Hon. the Lady Aungier (then wife of Sir Thos. Wenman) upon her coming out of Ireland,

and return thither. Acrostics of the truly noble, virtuous, and learned Lady, the Lady Agnes Wenman; of the Lady Penelope Dynham; of Mrs. Jane Wenman. Verses on the Chapel of Wadham College consecration. St. Peter's Day, 1613; and on Caversham or Causham House."

My copy, however, contains the following poems, not mentioned in the other:—

"Of a great Floud: of the Raine-bowe; of Pen and Pensill, upon a sayre and vertuous Ladye's Picture; and the Spirituall Race."

The MS. contains 52 leaves, beautifully written, without any corrections, and is in the original binding. It was procured from Mr. Heber from Hanwell, the Bookseller in Oxford, who had probably purchased it on the taking down of Ricot, the old seat of the Norreys family, and the dispersion of its contents. It has the autograph of Francis Lord Norreys on the fly-leaf, and was no doubt a presentation copy to him from Basse. The poetry of this work does not rise above mediocrity, and is not equal in thought or vigour to the Epitaph on Shakspeare. The chief portion of the volume is occupied with the singular tale of "The Youth in the Boat," which is divided into two parts; the first, containing (with the introduction) 59 verses of four lines each, and the second 163, exclusive of the "Morall," which occupies 11 more.

We know that it was Basse's intention to have published these poems, from some lines addressed by Dr. Ralph Bathurst "To Mr. W. Basse upon the intended publication of his poems, January 13. 1651," which are given in Warton's *Life and Literary Remains of Dean Bathurst*, 8vo. 1761, p. 288. In these lines the Dean compares Basse, who was still living, "to an aged oak," and says:—

"Though thy grey Muse grew up with elder times,  
And our deceased Grandsires lisp'd thy rhymes,  
Yet we can sing thee too."

From these lines, therefore, written nearly 50 years after the publication of his former works in 1602, when we may reasonably suppose he could not have been under 20, it is certain that Basse was then well stricken in years; and the probability is, that he died very shortly afterwards, and that this was the reason of the non-publication of his poems. It is possible that a search into the registers at Thame or that neighbourhood, or in the court at Oxford, might settle this point, and also furnish some further information concerning his family and connections. Cole mentions that a person of both his names was admitted a sizar in Emanuel College, Cambridge, in 1629, of Suffolk, and took his degree of B.A. in 1632, and M.A. in 1636. But this was too modern a date for our poet, and might possibly be his son.

I have been informed that in Winchester College

library, in a 4to. volume, there are some poems by Mr. William Basse; but the title of the volume I have not been able to obtain.

Mr. Collier concludes his remarks with a supposition that Basse "was a musical composer, as well as writer of verses." I believe Mr. C. to be right in this notion, from a passage which I find in the commencement of the 2nd Part of "The Youth in the Boat," where, alluding to "sweete Calliope," he remarks:—

"A Muse to whom in former dayes  
I was extremely bound,  
When I did sing in *Musiques prayse*,  
And *Voyces* heau'nly sound."

And from the circumstance also of one of the Ballads in the Roxburghe Collection, "Wit's never good till 'tis bought," being sung to the tune of "Basse's Carreere." Mr. Collier has reprinted this in his elegant *Book of Roxburghe Ballads*, 4to. 1847, p. 264., and says:—

"The tune to which it was sung, 'Basse's Carreere,' means, of course, the tune mentioned in Walton's *Angler*, 'The Hunter in his Career,' composed, as he states, by William Basse."

I have a distant recollection of having seen other pieces in some of our early musical works, composed by Basse. Sir Harris Nicolas, also, in the "Life of Walton," prefixed to his edition of *The Complete Angler*, p. cxx., says:—

"He (Walton) appears to have been fond of poetry and music . . . and was intimate with Basse, an eminent composer, in whose science he took great interest."

I fear that these notices of William Basse, thus collected together from scattered sources, will not afford much information to Mr. Collier, beyond what he is already possessed of; but they may possibly interest others, who may not be quite so conversant with our early writers as that gentleman is known to be. I shall feel much gratified and obliged if he or any other of your correspondents will add any further notices or communications respecting one who may possibly have been personally known to Shakspeare, but whose name, at all events, will be handed down to posterity in connection with that of our immortal bard.

THOMAS CORSER

Stand Rectory, Feb. 22. 1850.

JOHN STOWE.

In the *Gentleman's Magazine*, vol. vii., new series, p. 48., is a clever notice of the life and works of the venerable John Stowe. It says:—

"The biographers have affirmed that he quitted his trade; but there is nothing to authorize that assertion in what he says himself upon the subject."

In the preface to an edition of the *Summarie for*

the Year 1575, now in my possession, Stowe says:—

"It is nowe x yeres, since I (seeing the confuse order of our late englishe Chronicles, and the ignorant handling of aunci<sup>t</sup> affaires) leauing myne own peculiar gains, cōsecrated my selfe to the searche of our famous antiquities."

Stowe was born in 1525; he was then 40 years of age when he gave up his "peculiar gains," and devoted himself entirely to antiquarian labours. There had already appeared his edition of *Chaucer* in 1561, also the commencement of the *Summaries*; but his greater works, the *Annals*, *Survey of London*, &c., were not published till several years after.

In his old age he was reduced to poverty, or rather to actual beggary; for shortly before his death, when fourscore years old, he was permitted, by royal letters patent, to become a mendicant. This curious document is printed in Mr. Bolton Corney's *Curiosities of Literature Illustrated*, and sets forth, that

"Whereas our louing Subiect, John Stowe, this fūe & forty yeers hath to his great charge, & with neglect of his ordinary meanes of maintenance (for the generall good as well of posteritie, as of the present age) compiled and published diuerse necessary bookes & Chronicles; and therefore we, in recompense of these his painfull laboures, & for the encouragement to the like, haue in our royall inclination ben pleased to graunt our Letters Patent, &c. &c.; thereby authorizing him and his deputies to collect amongst our louing subiects, theyr voluntary contributions & kinde gratuities."

The whole preface to this edition of the *Summary* is curious, and is followed by a List of "Authors out of whom this Summary is collected."

In Hearne's *Robert of Gloster*, preface, p. lxi., allusion is made to these *Summaries*. He says:—

"I have not yet met with a copy of this *Summary* in which we have an account of his authors."

After a panegyric on Stowe's incredible industry he says:—

"Sir Roger Lestrangle, talking some years before his death with a very ingenious and learned Gentleman about our Historians, was pleased to say, that it was always a wonder to him, that the very best that had penn'd our History in English should be a poor Taylour, honest John Stowe. Sir Roger said a Taylour, because Stowe, as is reported, was bred a cap-maker. The trade of Cap-making was then much in fashion, Hats being not at that time much in request."

J. E. N.

#### TRANSPOSITION OF LETTERS.

The only reason, I imagine, which can be given for the transposition of letters spoken of by Mr. WILLIAMS (No. 12. p. 184.), is that it was done on "phonetic" principles—for the sake of euphony:—the new way was felt or fancied to be easier to

the organs of speech, or (which is nearly the same) pleasanter to those of hearing. Such alterations have at all times been made,—as is well known to those versed in the earlier stages of the language,—and often most arbitrarily. It is needless to say that "provincial and vulgar" usage throws much light on the changes in the forms of words; and perhaps a little attention to the manner in which words are altered by the peasantry would illustrate the point in question more than a learned comment.

No form of verbal corruption is more frequent throughout the rural districts of England than that produced by the transposition of letters, especially of consonants: such words as *world*, *wasp*, *great*, are, as every one knows, still ordinarily (though less frequently than a dozen years ago) pronounced *wordle*, *waps*, *gurt*. So with names of places: thus Cholsey (Berks.) is called Chosley.

The dropping of a letter is to be accounted for in a like manner. Probably the word was first pronounced short, and when the ear became accustomed to the shortened sound, the superfluous (or rather unpronounced) letter would be dropped in writing. In proper names, to which your correspondent particularly refers, we observe this going on extensively in the present day. Thus, in Caermarthen and Caernarvon, though the *e* is etymologically of importance, it is now very generally omitted—and that by "those in authority:" in the Ordnance Maps, Parliamentary "Blue Books," and Poor-law documents, those towns are always spelled Carnarvon, Carmarthen. A still more striking instance is that of a well-known village on the Thames, opposite Runnymede. Awhile back it was commonly spelled Wyrardisbury: now it appears on the time-tables of the South-Western Railway (and perhaps elsewhere) Wraysbury, which very nearly represents the local pronunciation.

It is, perhaps, worth while to remark that letters are sometimes added as well as dropped by the peasantry. Thus the Cockley, a little tributary of Wordsworth's *Duddon*, is by the natives of Donnerdale invariably called Cocklety beck; whether for the sake of euphony, your readers may decide.

And now, Sir, perhaps you will permit me to put a query. Tom Brown, in his *Dialogues*, p. 44. ed. 1704., has a well-known line:—

"Why was not he a rascal  
Who refused to suffer the Children of Israel to go  
into the Wilderness with their wives and families  
to eat the Paschal?"

which he says he found on some "very ancient hangings in a country ale-house." I have never doubted that he was himself the author; but having heard it positively ascribed to a very different person, I should be glad to know whether



any of your readers have met with it in an earlier writer; and if so, to whom is it to be ascribed? J. T.

**Pet-Names—"Jack."**—Perhaps one of your many readers, erudite in etymologies, will kindly explain how "Jack" came to be used as the diminutive for John. Dr. Kennedy, in his recent interesting disquisition on pet-names (No. 16. p. 242.), supposes that Jaques was (by confusion) transmuted into "Jack;" a "metamorphosis," almost as violent as the celebrated one effected, some two centuries ago, by Sir John Harrington. "Poor John," from being so long "Jack among his familiars," has been most scurvily treated, being employed to form sundry very derogatory compounds, such as, Jackass, Jackpudding, Jack-a-dandy, Jackanapes, Jack-a-lent, Jack o' oaks (knave of clubs), Jack-o' th' Lantern, &c. &c. Might not "Jack" have been derived from John, somewhat after the following fashion:—Johan—Joan—Jan—Janchen or Jankin.

"Ho! jolly Jenkin,  
I spy a knave in drinkin."

Jankin=little John. Jank=Jak. This etymology has, I confess, a very great resemblance to the Millerian mode of educing Cucumber from Jeremiah King; but it is the most plausible which occurs at present to  
I. KENNAQUHAIN.

**John—Pisan.**—I will thank you to inform your correspondent "C." (No. 15. p. 284.), that we must look to the East for the "original word" of John. In the Waldensian MSS. of the Gospels of the 12th Century, we find Ioanes, showing its derivation from the Greek ἰωάννης. The word Pisan occurs in the 33rd vol. of the *Archæologia*, p. 131.

I have considered it was a contraction for *pavoisine*, a small shield; and I believe this was the late Dr. Meyrick's opinion. B. W.  
Feb. 25.

Sir,—If the signature to the article in No. 16., "on Pet Names," had not been Scottish, I should have been less surprised at the author's passing over the name of *Jock*, universally used in Scotland for *John*. The termination *ick* or *ck* is often employed, as marking a diminutive object, or object of endearment. May not the English term *Jack*, if not directly borrowed from the Scottish *Jock*, have been formed *through* the primary *Jock*—*John*—*Jock*—*Jack*? EMDEN.

**Origin of the Change of "Mary" into "Polly"** (No. 14. p. 215.)—This change, like many others in diminutives, is progressive. By a natural affinity between the liquids *r* and *l*, *Mary* becomes *Molly*, as *Sarah*, *Sally*, *Dorothea*, *Dorra*, *Dolly*, &c. It is not so easy to trace the affinity between

the initials *M.* and *P.*, though the case is not singular; thus, *Margaret*, *Mudge*, *Meggy*, *Meg*, *Peggy*, *Peg*—*Martha*, *Matty*, *Patty*—and *Mary*, *Molly*, *Polly* and *Poll*; in which last abbreviation not one single letter of the original word remains: the natural affinity between the two letters, as *medials*, is evident, as in the following examples, all of which, with one exception, are Latin derivatives: *empty*, *peremptory*, *sumptuous*, *presumptuous*, *exemption*, *redemption*, and *sempstress*; and again, in the words *tempt*, *attempt*, *contempt*, *exempt*, *prompt*, *account*, *comptroller* (vid. Walker's *Prin. of Eng. Prosa.* pp. 42, 43.); in all which instances however, the *p* is mute, so that "*Mary*" is avenged for its being the accomplice in the desecration of her gentle name into "*Polly*." Many names of the other sex lose their initials in the diminutive; as,

|             |      |        |        |
|-------------|------|--------|--------|
| Richard     | Dick | Robert | Bob    |
| William     | Bill | Edward | Nod    |
| Christopher | Kit  | Roger  | Hodge, |

and probably many others; but I have no list before me, and these are all that occur. Φιλολόγος.

Deanery of Gloucester, Shrove Tuesday, 1850.

#### PARALLEL PASSAGES OR PLAGIARISMS IN CHILDE HAROLD.

Permit me to add two further plagiarisms or parallel passages on the subject of *Childe Harold* to those already contributed by your valuable correspondent "*MELANION*."

Mrs. Radcliffe (who I am informed was never out of England) is describing in her *Mysteries of Udolpho*, Chap. xvi. the appearance of Venice. "Its terraces, crowded with airy, yet majestic fabrics touched as they now were with the splendour of the setting sun, appeared as if they had been called up from the Ocean by the wand of an enchanter."

In the 1st stanza of the 4th canto of *Childe Harold* we have the well known lines—

"I stood in Venice on the bridge of sighs,  
A palace and a prison on each hand:  
I saw from out the wave her structures rise  
As from the stroke of the enchanter's wand."

In one of his letters Lord Byron tells us of his fondness for the above novel.

Again in Kirke White's *Christiad*—

"The lyre which I in early days have strung,  
And now my spirits faint, and I have hung  
The shell that solaced me in saddest hour  
On the dark cypress—"

May he compared with the last stanza but one of the 4th canto.

T. R. A.

## INEDITED LINES BY ROBERT BURNS.

The following lines by Robert Burns have never appeared in any collection of his works. They were given to me some time ago at Chatham Barracks by Lieut. Colonel Fergusson, R. M., formerly of Dumfriesshire, by whom they were copied from the *tumbler* upon which they were originally written.

Shortly before the death of Alan Cunningham I sent these verses to him, as well as two Epigrams of Burns, "On Howlet Face," and "On the Mayor of Carlisle's impounding his Horse," which were not included in his edition of Burns' works. In a letter which I received from Alan Cunningham, and which now lies before me, he says:—

"The pieces you were so good as to send me are by Burns, and the Epigrams are old acquaintances of mine. I know not how I came to omit them. I shall print them in the next edition, and say it was you who reminded me of them."

I believe that one or both of the Epigrams were printed in the 8vo. edition of the works in one volume, but my name is not mentioned as the contributor, which I regret; for, as an enthusiastic admirer of Burns, and a collector for many years of his fugitive pieces, it would have been gratifying to me to have been thus noticed. Perhaps Cunningham did not superintend that edition.

The verses I now send you, and which may, perhaps, be worth preserving in your valuable miscellany, originated thus:—On occasion of a social meeting at Brownhill inn, in the parish of Closeburn, near Dumfries, which was, according to Alan Cunningham, "a favourite resting-place of Burns," the poet, who was one of the party, was not a little delighted by the unexpected appearance of his friend William Stewart. He seized a *tumbler*, and in the fulness of his heart, wrote the following lines on it with a diamond. The *tumbler* is carefully preserved, and was shown some years since by a relative of Mr. Stewart, at his cottage at Closeburn, to Colonel Fergusson, who transcribed the lines, and gave them to me with the assurance that they had never been printed.

The first verse is an adaptation of a well known Jacobite lyric.

"You're welcome Willie Stewart!  
You're welcome Willie Stewart!  
There's no a flower that blooms in May  
That's half so welcome as thou art!"

"Come bumper high, express your joy!  
The bowl—ye maun renew it—  
The *tappit-hen*—gae fetch her ben,  
To welcome Willie Stewart!"

"May faes be strong—may friends be slack—  
May he ilk action rue it—  
May woman on him turn her back  
Wad wrang thee Willie Stewart!"

J. REYNELL WREFORD.

## LACEDÆMONIAN BLACK BROTH.

Your correspondent "R. O." having inquired after the author of the conjecture that the Lacedæmonian Black Broth was composed wholly, or in part, of coffee, such an idea appearing to me to have arisen principally from a presumed identity of colour between the two, and to have no foundation in fact, I have endeavoured to combat it, in the first instance, by raising the question, whether it was black or not?

This has brought us to the main point, what the ζωμός μέλας really was. And here "R. O." appears to rest content upon the probability of coffee having been an ingredient. Permit me to assign some additional reasons for entertaining a different opinion.

We read nothing in native writers of anything like coffee in Greece, indigenous or imported; and how in the world was it to get into Laconia, inhabited, as it is well known to have been, by a race of men the least prone of any to change their customs, and the least accessible to strangers. Lycurgus, we are told, forbade his people to be sailors, or to contend at sea\*, so that they had no means of importing it themselves; and what foreign merchant would sell it to them, who had only iron money to pay withal, and dealt moreover, as much as possible by way of barter?†

But it may be said they cultivated the plant themselves; that is, in other words, that the Helots raised it for them. If so, how happens it that all mention of the berry is omitted in the catalogue of their monthly contributions to the Phiditia, which are said to have consisted of meal, wine, cheese, figs, and a very little money?‡ and when the king of Pontus§ indulged in the expensive fancy of buying to himself (not hiring, let it be recollected) a cook, to make that famous broth which Dionysius found so detestable, how came he not at the same time to think of buying a pound of coffee also? Moreover, if we consider its universal popularity at present, it is hardly to be supposed that, in ancient times, coffee would have suited no palate except that of a Lacedæmonian.

With respect to the colour of the broth, I am reminded of my own reference to *Pollux*, lib. vi. who is represented by your correspondent to say that the μέλας ζωμός was also called αἵμαρις, a word which Messrs. Scott and Liddell interpret to

\* *Xen. de Rep. Lac.*

† "Emi singula non pecuniâ, sed compensatione mercurii, jussit (Lycurgus)."—*Justin.* iii. 2.

‡ *Plut. in Lyc.*

§ *Plut. in Lyc.* The word is πλάσθαι, the cook probably a slave and Helot. There seems some confusion between this story, and that of Dionysius tyrant of Syracuse, noticed in the beginning of the *Inst. Lacœ.*, and by Cicero in the *Tusculan Questions*, v. 34. The Syracusan table was celebrated.

denote "blood broth," and go on to state, upon the authority of Manso, that blood was a principal ingredient in this celebrated Lacedæmonian dish. Certainly, if the case were really so, the German writer would have succeeded in preparing for us a most disagreeable and warlike kind of food; but my astonishment has not been small, upon turning to the passage, to find that "R.O.'s" authorities had misled him, and that *Pollux* really says nothing of the kind. His words (I quote from the edition 2 vols. folio, Amst. 1706) are these,

"Ο δὲ μέλας καλούμενος ζωμός Λακωνικὸν μὲν ὡς ἐπὶ τὸ πολὺ τὸ ἔθεσμά. ἔστι δὲ ἡ καλουμένη αἱματία. τὸ δὲ θρίον ὧδε ἐσκεύαζον, κ. τ. λ."

The general subject of the section is the different kinds of flesh used by man for food, and incidentally the good things which may be made from these; which leads the writer to mention by name many kinds of broth, amongst which he says towards the end, is that called μέλας ζωμός which might be considered almost as a Lacedæmonian dish; adding further, that there was a something called hæmatia (and this might have been a black pudding or sausage for anything that appears to the contrary); also the thrium, which was prepared in a manner he proceeds to describe. Now the three parts of the sentence which has been given above in the original do, to the best of my judgment, clearly refer to three different species of food; and I would appeal to the candid opinion of any competent Greek scholar, whether, according to the idiom of that language, the second part of it is so expressed, as to connect it with, and make it explanatory of, the first. We want, for this purpose, a relative, either with or without ἔστι; and the change of gender in hæmatia seems perfectly unaccountable if it is intended to have any reference to ζωμός.

It may not be unimportant to add that the significant silence of Meursius, (an author surely not to be lightly thought of) who in his *Miscellanea Laconica* says nothing of blood broth at the Phiditia, implies that he understood the passage of Pollux as intended to convey the meaning expressed above.

Another lexicographer, Hesychius, informs us that βάφα was the Lacedæmonian term for ζωμός; and this, perhaps, was the genuine appellation for that which other Greeks expressed by a periphrasis, either in contempt or dislike, or because its colour was really dark, the juices of the meat being thoroughly extracted into it. That it was nutritive and powerful may be inferred from what Plutarch mentions, that the older men were content to give up the meat to the younger ones, and live upon the broth only\*, which, had it been very poor, they would not have done.

\* *Plut. in Lyc.*

When these remarks were commenced, it was for the purpose of showing, by means of a passage not generally referred to, what the ancients conceived the "black broth" to be, and that consequently, all idea of coffee entering into its composition was untenable. How far this has been accomplished the reader must decide: but I cannot quit the subject without expressing my sincere persuasion, founded upon a view of the authorities referred to, that the account given by Athenæus is substantially correct. Pig meat would be much in use with a people not disposed to take the trouble of preparing any other: the animal was fit for nothing but food; and the refuse of their little farms would be sufficient for his keep. Athenæus, also, in another passage, supplies us with a confirmation of the notion that *the stock* was made from pig, and this is stronger because it occurs incidentally. It is found in a quotation from Matron, the maker of parodies, who, alluding to some person or other who had not got on very well at a Lacedæmonian feast, explains the cause of his failure to have been, that the black broth, and boiled odds and ends of pig meat had beaten him;

"Δάμνα μιν ζωμός τε μέλας ἀκροκέλιό τ' ἐφθά."\*

That their cookery was not of a very recondite nature, is evident from what is mentioned by Plutarch, that the public meals were instituted at first in order to prevent their being in the hands of artistes and cooks†, while to these every one sent a stated portion of provisions, so that there would neither be change nor variety in them. Cooks again were sent out of Sparta, if they could do more than dress meat‡; while the only seasoning allowed to them was salt and vinegar§; for which reason, perhaps, Meursius considers the composition of the ζωμός μέλας to have been pork gravy seasoned with vinegar and salt||, since there seemed to have been nothing else of which it could possibly have been made.

For MR. TREVELLIAN's suggestion of the cuttlefish, I am greatly obliged to him; but this was an Athenian dish, and too good for the severity of Spartan manners. It is impossible not to smile at the idea of the distress which Cineparius must have felt, had he happened to witness the performances of any persons thus swallowing ink bottles by wholesale.

The passages which have been already quoted,

\* *Ath. Deip.* iv. 13. l. 93.

† *Plut. in Lyc.* "Ἐν χειρὶ δημιουργῶν καὶ μαγειρῶν."

‡ "Ἐδει δὲ ὀφιοποιούς ἐν Λακεδαίμονι εἶναι κρέως μόνον ὃ δὲ παρὰ τοῦτο ἐπιζάμενος ἐξελαύνετο τῆς Σπάρτης."—*Æl. Var. Hist.* xiv. 7.

§ "Οἱ Λάκωνες ὄξος μὲν καὶ ἄλας δόντες τῷ μαγειρῇ, τὰ λοιπὰ κελεύουσιν ἐν τῷ ἱερῷ ζῆτεῖν."—*Plut. de tæcæda Sanitate.*

|| Meursii *Misc. Lacon.* lib. i. cap. 8.

either by R. O. or myself, will probably give Mr. T. sufficient information of the principal ones in which the "black broth" is mentioned. W.

### QUERIES.

#### TEN QUERIES CONCERNING POETS AND POETRY.

1. In a curious poetical tract, entitled *A Whip for an Ape, or Martin displayed*; no date, but printed in the reign of Elizabeth, occurs the following stanza:—

"And ye grave men that answered Martin's mowes,  
He mockes the more, and you in vain loose times.  
Leave Apes to Dogges to baite, their skins to Crows,  
And let old LANAM lashe him with his rimes."

Was this old Lanam, the same person as Robert Laneham, who wrote "a Narrative of Queen Elizabeth's Visit to Kenilworth Castle in 1575"? I do not find his name in Ritson's *Bibliographia Poetica*.

2. In Spence's *Anecdotes of Books and Men* (Singer's edit. p. 22.), a poet named Bagnall is mentioned as the author of the once famous poem *The Counter Scuffle*. Edmund Gayton, the author of *Pleasant Notes upon Don Quixote*, wrote a tract, in verse, entitled *Will Bagnall's Ghost*. Who was Will Bagnall? He appears to have been a well-known person, and one of the wits of the days of Charles the First, but I cannot learn any thing of his biography.

3. In the *Common-place Book* of Justinian Paget, a lawyer of James the First's time, preserved among the Harleian MSS. in the British Museum, is the following sonnet:—

"My love and I for kisses play'd;  
Shee would keepe stakes, I was content;  
But when I wonn she would be pay'd,  
This made me aske her what she ment;  
Nay, since I see (quoth she), you wrangle in vaine,  
Take your owne kisses, give me mine againe."

The initials at the end, "W.S.", probably stand for William Stroud or Strode, whose name is given at length to some other rhymes in the same MS. I should be glad to know if this quaint little conceit has been printed before, and if so, in what collection.

4. What is the earliest printed copy of the beautiful old song "My Mind to me a Kingdom is?" It is to be found in a rare tract by Nicholas Breton, entitled *The Court and Country, or A Briefe Discourse betweene the Courtier and Country-man*, 4to. 1618. Query, is Breton its author?

5. Mr. Edward Farr, in his *Select Poetry, chiefly Devotional, of the Reign of Queen Elizabeth* (vol. i. xix.), calls Nicholas Breton, Sir Nicholas. Is *re any authority for Breton's knighthood?*

6. Can John Davies, the author of *Sir Martin Mar-peole*, 1590, be identified with John Davies of Hereford, or Sir John Davies, the author of *Nosce Teipsum*, 1599?

7. In whose possession is the copy of Marlow and Chapman's *Hero and Leander*, 1629, sold in Heber's sale (Part iv., No. 1415)? Has the Rev. Alex. Dyce made use of the MS. notes, and the Latin Epitaph on Sir Roger Manwood, by Marlow, contained in this copy?

8. Has any recent evidence been discovered as to the authorship of *The Complaynt of Scotland*? Is Sir David Lindsay, or Wedderburn, the author of this very interesting work?

9. In the Rev. J. E. Tyler's *Henry of Monmouth* (vol. ii. Appendix, p. 417.), is a ballad on *The Buttle of Agincourt*, beginning as follows:—

"Fair stood the wind for France,  
When we our sails advance;  
Nor now to prove our chance,  
Longer will tarry;  
But, putting to the main,  
At Kaux, the mouth of Seine,  
With all his martial train,  
Landed King Harry."

The author of this old ballad, the learned editor says, was *Michael Drayton*; but I have not been able to find it in any edition of his works which I have consulted. Can Mr. Tyler have confounded it with Drayton's *Poem* on the same subject? Any information upon this point will be very acceptable.

10. On the fly-leaf of an Old Music Book which I lately purchased is the following little poem. I do not remember to have seen it in print, but some of your correspondents may correct me.

"TO THE LORD BACON WHEN FALLING FROM FAVOUR.

"Dazel'd thus with height of place,  
Whilst our hopes our wits beguile;  
No man marks the narrow space  
'Twixt a prison and a smile.

"Then since fortune's favours fade,  
You that in her arms do sleep,  
Learn to swim and not to wade,  
For the hearts of kings are deep.

"But if greatness be so blind,  
As to burst in towers of air;  
Let it be with goodness lin'd,  
That at least the fall be fair.

"Then, though dark'ned you shall say,  
When friends fail and princes frown;  
Virtue is the roughest way,  
But proves at night a bed of down."

It is in the hand-writing of "Johs. Rasbrick vic. de Kirkton," but whether he was the author, or only the transcriber, is uncertain.

EDWARD F. RIMBAULT.

## BISHOP COSIN'S FORM OF CONSECRATION OF CHURCHES.

We learn from Wilkins (*Concilia*, tom. iv. p. 566, ed. Lond. 1737), also from Cardwell (*Synodul*, pp. 668, 677, 820, ed. Oxon. 1842), and from some other writers, that the care of drawing up a Form of Consecration of Churches, Chapels, and Burial-places, was committed to Bishop Cosin by the Convocation of 1661; which form, when complete, is stated to have been put into the hands of Robert, Bishop of Oxon, Humphrey, Bishop of Sarum, Robert, Bishop of Lincoln, and John, Bishop of Coventry and Lichfield, for revision.

I should feel much obliged if (when you can find space) you would kindly put the query to your correspondents—"What has become of this Form?"

There is at Durham a Form of Consecration of Churches, said to be in the hand-writing of Basire; at the end of which the following notes are written:—

"This forme was used at the consecration of Christ's Church, neare Timmouth, by the Right Rev. Father in God, John, Lord Bishop of Duresme, on Sunday, the 5th of July, 1668.

"Hæc forma Consecrationis consonant cum formâ Reverendi in Christo Patris Lanceloti Andewes, edit. anno 1659

"Deest Anathema, Signaculum in antiquis dedicationibus.

"Deest mentio { Nuptiarum.  
Purificationis Mulierum."

As this, however, can hardly be the missing Form of Consecration of Churches, &c., which Cosin himself seems to have drawn up for the Convocation of 1661, but which appears to have been no more heard of from the time when it was referred to the four bishops for revision, the question still remains to be answered—What has become of that Form? Can the MS. by any chance have found its way into the Library of Peterhouse, Cambridge, or into the Chapter Library at Peterborough—or is any other unpublished MS. of Bishop Cosin's known to exist in either of these, or in any other library? J. SANSON.

8, Park Place, Oxford, Feb. 18, 1850.

## PORTRAITS OF LUTHER, ERASMUS, AND ULRIC VON HUTTEN.

I am very much indebted to "S. W. S." for the information which he has supplied (No. 15, p. 232.) relative to ancient wood-cut representations of Luther and Erasmus. As he has mentioned Ulric von Hutten also (for whom I have an especial veneration, on account of his having published Valla's famous *Declamatio* so early as 1517), perhaps he would have the kindness to state which is supposed to be the best wood-cut likeness of this resolute ("Jacta est alea") man. "S. W. S."

speaks of a portrait of him which belongs to the year 1523. I have before me another, which forms the title-page of the *Huttenica*, issued "ex Ebernburgo," in 1521. This was, I believe, his place of refuge from the consequences which resulted from his annexation of marginal notes to Pope Leo's Bull of the preceding year. In the remarkable wood-cut with which "OYTIE, NEMO" commences, the object of which is not immediately apparent, it would seem that "VL" implies a play upon the initial letters of *Ulysses* and *Ulricus*. This syllable is put over the head of a person whose neck looks as if it were already the worse from unfortunate proximity to the terrible rock wielded by Polyphemus. I should be glad that "S. W. S." could see some manuscript verses in German, which are at the end of my copy of De Hutten's *Conquestio ad Germanos*. They appear to have been written by the author in 1520; and, at the conclusion, he has added, "Vale ingrata patria."

R. G.

## QUERIES CONCERNING CHAUCER.

*Lollius*.—Who was the Lollius spoken of by Chaucer in the following passages?

"As write mine authour *Lolius*,"

*Troilus and Criseyde*, b. I.

"The Whichecote as telleth *Lollius*,"

*Ib.* b. v.

"And eke he *Lollius*."—*House of Fame*, b. iii.

*Trophee*.—Who or what was "Trophee?" "Saith Trophee" occurs in the *Monkes Tale*. I believe some MSS. read "for Trophee;" but "saith Trophee" would appear to be the correct rendering; for Lydgate, in the Prologue to his Translation of Boccaccio's *Fall of Princes*, when enumerating the writings of his "maister Chaucer," tells us, that

"In youth he made a translation

Of a boke which called is *Trophee*

In Lumbarde tonge, as men may rede and se,

And in our vulgar, long or that he deyde,

Gave it the name of *Troylous* and *Creneyde*."

*Corinna*.—Chaucer says somewhere, "I follow Statius first, and then *Corinna*." Was *Corinna* in mistake put for *Colonna*? The

"Guido eke the *Colempnia*,"

whom Chaucer numbers with "great Omer" and others as bearing up the fame of *Troy* (*House of Fame*, b. iii.).

*Friday Weather*.—The following meteorological proverb is frequently repeated in Devonshire, to denote the variability of the weather on Friday:—

"Fridays in the week

Are never alike."

"Alek" for "alike," a common Devonianism.



Thus Peter Lindar describes a turbulent crowd of people as being

"Look bullocks sting'd by apple-drones."

Is this bit of weather-wisdom current in other parts of the kingdom? I am induced to ask the question, because Chaucer seems to have embodied the proverb in some well-known lines, viz.:—

"Right as the Friday, sothly for to tell,  
Now shineth it, and now it raineth fast,  
Right so can gery Venus overcast  
The hertes of hire folk, right as hire day  
Is geyfull, right so chaungeth she aray.  
Sche is the Friday all the week ylike."

*The Knight's Tale*, line 1536.

*Tyndale*.—Can any of your readers inform me whether the translation of the "*Enchiridion Militie Christiani Peritum*," which Tyndale completed in 1522, was ever printed?

J. M. B.

Totnes, Feb. 21, 1850.

#### LETTER ATTRIBUTED TO SIR ROBERT WALPOLE.

In Banks's *Dormant Peerage*, vol. iii. p. 61., under the account of *Pulteney, Earl of Bath*, is the following extraordinary letter, said to be from Sir Robert Walpole to King George II., which is introduced as serving to show the discernment of Walpole, as well as the disposition of the persons by whom he was opposed, but evidently to expose the vanity and weakness of Mr. Pulteney, by exhibiting the scheme which was to entrap him into the acceptance of a peerage, and so destroy his popularity. It is dated Jan. 24, 1741, but from no place, and has but little appearance of authenticity.

"Most sacred,

"The violence of the fit of the stone, which has tormented me for some days, is now so far abated, that, although it will not permit me to have the honour to wait on your majesty, yet is kind enough to enable me so far to obey your orders, as to write my sentiments concerning that troublesome man, Mr. Pulteney; and to point out (what I conceive to be) the most effectual method to make him perfectly quiet. Your majesty well knows how by the dint of his eloquence he has so captivated the mob, and attained an unbounded popularity, that the most manifest wrong appears to be right, when adopted and urged by him. Hence it is, that he has become not only troublesome but dangerous. The inconsiderate multitude think that he has not one object but the public good in view; although, if they would reflect a little, they would soon perceive that spleen against those your majesty has honoured with your confidence has greater weight with him than patriotism. Since, let any measure be proposed, however salutary, if he thinks it comes from me, it is sufficient for him to oppose it. Thus, sir, you see the affairs of the most momentous concern are subject to the caprice of that popular man; and he has nothing to do but call it a *ministerial* project, and bellow out the word *favourite*,

to have an hundred pens drawn against it, and a thousand mouths open to contradict it. Under these circumstances, he bears up against the ministry (and, let me add, against your majesty itself); and every useful scheme must be either abandoned, or if it is carried in either house, the public are made to believe it is done by a corrupted majority. Since these things are thus circumstanced, it is become necessary for the public tranquillity that he should be made quiet; and the only method to do that effectually is to destroy his popularity, and ruin the good belief the people have in him.

"In order to do this, he must be invited to court; your majesty must condescend to speak to him in the most favourable and distinguished manner; you must make him believe that he is the only person upon whose opinion you can rely, and to whom your people look up for useful measures. As he has already several times refused to take the lead in the administration, unless it was totally modelled to his fancy, your majesty should close in with his advice, and give him leave to arrange the administration as he pleases, and put whom he chooses into office (there can be no danger in that as you can dismiss him when you think fit); and when he has got thus far (to which his extreme self-love and the high opinion he entertains of his own importance, will easily conduce), it will be necessary that your majesty should seem to have a great regard for his health; signifying to him that your affairs will be ruined if he should die; that you want to have him constantly near you, to have his sage advice; and that therefore, as he is much disordered in body, and something infirm, it will be necessary for his preservation for him to quit the House of Commons, where malevolent tempers will be continually fretting him, and where, indeed, his presence will be needless, as no step will be taken but according to his advice; and that he will let you give him a distinguishing mark of your approbation, by creating him a peer. This he may be brought to, for, if I know anything of mankind, he has a love of honour and money; and, notwithstanding his great haughtiness and seeming contempt for honour, he may be won if it be done with dexterity. For, as the poet Fenton says, 'Flattery is an oil that softens the thoughtless fool.'

"If your majesty can once bring him to accept of a coronet, all will be over with him; the changing multitude will cease to have any confidence in him; and when you see that, your majesty may turn your back to him, dismiss him from his post, turn out his meddling partizans, and restore things to quiet; the bee will have lost his sting, and become an idle drone whose buzzing nobody heeds.

"Your majesty will pardon me for the freedom with which I have given my sentiments and advice; which I should not have done, had not your majesty commanded it, and had I not been certain that your peace is much disturbed by the contrivance of that turbulent man. I shall only add that I will dispose several whom I know to wish him well to solicit for his establishment in power, that you may seem to yield to their entreaties, and the finesse be less liable to be discovered.

"I hope to have the honour to attend your majesty

is a few days; which I will do privately, that my public presence may give him no umbrage.

"(Signed) ROBERT WALPOLE.  
"(Dated) 24. January, 1741."

As it seems incredible that Walpole could have written such a letter; and the editor does not say where it is taken from, or where the original is, I beg to ask any of your readers whether they have ever seen the letter elsewhere, or attributed by any other writer to Walpole? The editor adds, "accordingly, the scheme took place very soon after, and Mr. Pulteney was in 1742 dignified with the titles before mentioned, i. e. Earl of Bath, &c." G.

#### BISHOPS OF OSSORY.

Acting on "R. R.'s" excellent suggestion (No. 16. p. 243. *anté*), I beg to solicit from all collectors, who may chance to see these lines, information relative to the *Bishops of Ossory*. I am at present engaged on a work which will comprise that portion of Harris's edition of Sir James Ware's *Bishops of Ireland* bearing on the see of Ossory. The following names are those concerning whom, especially, information, either original or by reference to rare printed books, will be most thankfully acknowledged:—

|                        |   |            |              |
|------------------------|---|------------|--------------|
| John Parry             | - | Succ. 1672 | Ob. 1677.    |
| Benjamin Parry         | - | Succ. 1677 | Ob. 1678.    |
| Michael Ward           | - | Succ. 1678 | Trans. 1679. |
| Thomas Otway           | - | Succ. 1679 | Ob. 1699.    |
| John Hartstong         | - | Succ. 1693 | Trans. 1713. |
| Sir Thos. Vesey, Bart. | - | Succ. 1714 | Ob. 1730.    |
| Edw. Tennison          | - | Succ. 1731 | Ob. 1735.    |
| Charles Eate           | - | Succ. 1736 | Trans. 1740. |
| Anthony Dopping        | - | Succ. 1740 | Ob. 1743.    |
| Michael Cox            | - | Succ. 1743 | Trans. 1755. |
| Edward Maurice         | - | Succ. 1755 | Ob. 1756.    |
| Richard Pococke        | - | Succ. 1756 | Trans. 1765. |
| Charles Dodgson        | - | Succ. 1765 | Trans. 1775. |
| William Newcome        | - | Succ. 1775 | Trans. 1779. |
| Sir John Hotham, Bt.   | - | Succ. 1779 | Trans. 1782. |
| Hon. W. Beresford      | - | Succ. 1782 | Trans. 1795. |
| Thos. L. O'Beirne      | - | Succ. 1795 | Trans. 1798. |
| Hugh Hamilton          | - | Succ. 1799 | Ob. 1803.    |
| John Kearney           | - | Succ. 1806 | Ob. 1813.    |

I may state, that I have access to that most excellent work *Fasti Ecclesie Hibernie*, by Archdeacon Cotton, who has collected many particulars respecting the above-named prelates.

JAMES GRAVES.

Kilkenny, Feb. 21. 1850.

*Burton's Anatomy of (Religious) Melancholy.*—In compliance with the very useful suggestion of "R. R." (No. 16. p. 243.), I venture to express my intention of reprinting the latter part of Burton's "Anatomy of Melancholy," (viz. that

relating to *Religious Melancholy*), and at the same time to intimate my hope that any of your readers who may have it in their power to render me any assistance, will kindly aid me in the work.

M. D.

Oxford, Feb. 23.

#### MINOR QUERIES.

*Master of Methuen*—*Ruthven and Gowrie Families*.—Colonel Stepmey Cowell is desirous of inquiring who was the Master of Methuen, who fell at the Battle of Pinkey, and whose name appears in the battle roll as killed?

Was he married, and did he leave a daughter? He is presumed to have been the son of Lord Methuen by Margaret Tudor, sister of Henry VIII.

Who was the wife of Patrick Ruthven, youngest son of William, first Earl of Gowrie, and where was he married? Any notices of the Gowrie and Ruthven family will be acceptable.

Brooke's Club, St. James's Street, Feb. 18, 1850.

"*The Female Captive: a Narrative of Facts which happened in Barbary in the Year 1756. Written by herself.*" 2 vols. 12mo. Lond. 1769.—Sir William Musgrave has written this note in the copy which is now in the library of the British Museum:—

"This is a true story. The lady's maiden name was Marsh. She married Mr. Crisp, as related in the narrative; but he, having failed in business, went to India, when she remained with her father, then Agent Victualler, at Chatham, during which she wrote and published these little volumes. On her husband's success in India, she went thither to him.

"The book, having, as it is said, been bought up by the lady's friends, is become very scarce."

Can any of your readers furnish a further account of this lady? \*\*

*Parliamentary Writs.*—It is stated in Duncumb's *History of Herefordshire*, l. 154., that "the writs, indentures, and returns, from 17 Edw. IV. to 1 Edw. VI., are all lost throughout England, except one imperfect bundle, 33rd Hen. VIII." This book was published in 1803. Have the researches since that time in the Record Offices supplied this hiatus; and if so, in which department of it are these documents to be found?

W. H. C.

Temple.

*Portraits in the British Museum.*—I have often wished to inquire, but knew not where till your publication met my notice, as to the portraits in the British Museum, which are at present hung so high above beasts and birds, and everything else, that it requires better eyes than most people possess to discern their features. I should suppose

that if they were not originals and of value, they would not have been lodged in the Museum, and if they are, why not appropriate a room to them, where they might be seen to advantage, by those who take pleasure in such representations of the celebrated persons of former days? Any information on this subject will be gratefully received.

L. O.

#### REPLIES.

##### COLLEGE SALTING.

In reply to the query of the Rev. Dr. Maitland (No. 17. p. 261.), I would remark, that *Saltin* was the ceremony of initiating a freshman into the company of senior students or sophisters. This appears very clearly from a passage in the *Life of Anthony a Wood* (ed. 1771, pp. 45—50.). Anthony a Wood was matriculated in the University of Oxford, 26th May, 1647, and on the 18th of October "he was entered into the Buttery-Book of Merton College." At various periods, from All Saints till Candlemas, "there were Fires of Charcoles made in the Common hall."

"At all these Fires every Night, which began to be made a little after five of the clock, the Senior Under-Graduate would bring into the hall the Juniors or Freshmen between that time and six of the clock, and there make them sit down on a Forme in the middle of the Hall, joyning to the Declaiming Desk: which done, every one in Order was to speake some pretty Apothegme, or make a Jest or Bull, or speake some eloquent Nonsense, to make the company laugh: But if any of the Freshmen came off dull or not cleverly, some of the forward or pragmatical Seniors would Tuck them, that is, set the nail of their Thumb to their chin, just under the Lipp, and by the help of their other Fingers under the Chin, they would give him a chuck, which sometimes would produce Blood. On Candlemas day, or before (according as Shrove Tuesday fell out), every Freshman had warning given him to provide his Speech, to be spoken in the publick Hall before the Under-Graduates and Servants on Shrove-Tuesday night that followed, being alwaies the time for the observation of that Ceremony. According to the said Summons A. Wood provided a Speech as the other Freshmen did.

"Shrove Tuesday Feb. 15, the Fire being made in the Common hall before 5 of the clock at night, the Fellows would go to Supper before six, and making an end sooner than at other times, they left the Hall to the Libertie of the Undergraduates, but with an Admonition from one of the Fellows (who was the Principall of the Undergraduates and Postmasters) that all things should be carried in good Order. While they were at Supper in the Hall, the Cook (Will. Noble) was making the lesser of the brass pots full of Cawdle at the Freshmans Charge; which, after the Hall was free from the Fellows, was brought up and set before the Fire in the said Hall. Afterwards every Freshman, according to seniority, was to pluck off his Gowne and Band, and if possible to make him-

self look like a Boundrell. This done, they were conducted each after the other to the high Table, and there made to stand on a Forme placed thereon; from whence they were to speak their Speech with an audible voice to the Company: which, if well done, the person that spoke it was to have a Cup of Cawdle and no salted Drinke; if indifferently, some Cawdle and some salted Drinke; but if dull, nothing was given to him but salted Drinke, or salt put in College Bere, with Tucks to boot. Afterwards when they were to be admitted into the Fraternity, the Senior Cook was to administer to them an Oath over an old Shoe, part of which runs thus: *Item tu jurabis, quod proutless bench non visibis, &c.*: the rest is forgotten, and none there are that now remembers it. After which spoken with gravity, the Freshman kist the Shoe, put on his Gowne and Band, and took his place among the Seniors."

Mr. Wood gives part of his speech, which is ridiculous enough. It appears that it was so satisfactory that he had cawdle and sack without any salted drink. He concludes thus:—

"This was the way and custome that had been used in the College, time out of mind, to initiate the Freshmen; but between that time and the restoration of K. Ch. 2. it was disused, and now such a thing is absolutely forgotten."

The editors in a note intimate that it was probable the custom was not peculiar to Merion College, and that it was perhaps once general, as striking traces of it might be found in many societies in Oxford, and in some a very near resemblance of it had been kept up until within a few years of that time (1772). G. H. COOPER.

Cambridge, Feb. 23. 1850.

"E. V." after quoting the passage given by Mr. Cooper from Anthony Wood, proceeds:—

It is clear from Owen's epigram that there was some kind of *saltin* at Oxford as well as at Cambridge; is it not at least probable that they were both identical with the custom described by old Anthony, and that the charge made in the college book was for the *cawdle* mentioned above, as provided at the freshman's expense; the whole ceremony going under the name of "saltin;" from the salt and water potion, which was the most important constituent of it? If this be so, it agrees with Dr. Maitland's idea, that "this 'saltin' was some entertainment given by the new-comer, from and after which he ceased to be fresh;" or, as Wood expresses it, "he took his place among the seniors."

The "tucks" he speaks of could have been no very agreeable addition to the salted beer; for, as he himself explains it, a few lines above, "to tuck" consisted in "setting the nail of the thumb to their chin, just under the lipp, and by the help of their other fingers under the chin, they would give him a mark, which sometimes would produce blood."

Before I leave Anthony Wood, let me mention

that I find in making use of the word "bull" in the sense of a laughable speech ("to make a jest, or *bull*, or speake some eloquent nonsense," p. 34.), and of the now vulgar expression "to go to pot." When recounting the particulars of the parliamentary visitation of the University in 1648, he tells us, that had it not been for the intercession of his mother to Sir Nathan Brent, "he had infallibly *gone to the pot*." If Dr. Maitland or any of your readers can give the history of these expressions, and can produce earlier instances of their use, they would greatly oblige me.

P. S. I ought to mention, that "Penniless Bench" was a seat for loungers, under a wooden canopy, at the east end of old Carfax Church: it seems to have been notorious as "the idle corner" of Oxford. E. V.

#### QUERIES ANSWERED, NO. 5.

A comparative statement of the number of those who ask questions, and those who furnish replies, would be a novel contribution to the statistics of literature. I do not mean to undertake it, but shall so far assume an excess on the side of the former class, as to attempt a triad of replies to recent queries without fear of the censures which attach to monopoly.

To facilitate reference to the queries, I take them in the order of publication:—

1. "What is the earliest known instance of the use of a *beaver hat* in England?"—T. HUDSON TURNER, p. 100.

The following instance from Chaucer (*Canterbury tales*, 1775. 8°. v. 272.), if not the earliest, is precise and instructive:—

"A marchant was ther with a forked berd,  
In mottelee, and highe on hors he sat,  
And on his hed a Flaundrish *bever hat*."

2. "Has *Cosmopoli* been ever appropriated to any known locality?"—JOHN JEBB, p. 213.

Cosmopolis has been used for London, and for Paris. (G. Peignot, *Répertoire de bibliographies spéciales*, Paris, 1810. 8°. pp. 116, 132.) It may also, in accordance with its etymology, be used for Amsterdam, or Berlin, or Calcutta, etc. As an imprint, it takes the dative case. The *Interpretationes paradoxæ quatuor evangeliorum* of Sandius, were printed at Amsterdam. (M. Weiss, *Biographie universelle*, Paris, 1811—28. 8°. xl. 312.)

3. References to "any works or treatises supplying information on the history of the Arabic numerals" are requested by "E. N." p. 230.

To the well-chosen works enumerated by the querist, I shall add the titles of two valuable publications in my own collection:—

DICIONNAIRE RAISONNÉ DE DIPLOMATIQUE—  
par dom de Vaines. Paris, 1774. 8°. 2 vol.

ÉLÉMENTS DE PALÉOGRAPHIE par M. Natalis de Wailly. Paris, Imprimerie royale, 1838. 4°. 2 vol.

The former work is a convenient epitome of the *Nouveau traité de diplomatique*. The latter is a new compilation, undertaken with the sanction of M. Guizot. Its appearance was thus hailed by the learned Daunou: "Cet ouvrage nous semble recommandable par l'exactitude des recherches, par la distribution méthodique des matières et par l'élégante précision du style." (*Journal des savants*, Paris, 1838. 4°. p. 328.)

A query should always be worded with care, and put in a *quotable* shape. The observance of this plain rule would economise space, save the time which might otherwise be occupied in useless research, and tend to produce more pertinency of reply. The first and second of the above queries may serve as models. BOLTON CORNEY.

#### REPLIES TO MINOR QUERIES.

*Old Auster Tenement* (No. 14. p. 217.).—I think that I am in a condition to throw some light on the meaning of this expression, noticed in a former Number by "W. P. P." The tenements held in villenage of the lord of a manor, at least where they consisted of a messuage or dwelling-house, are often called *astræ* in our older books and court-rolls. If the tenement was an ancient one, it was *vetus* or *antiquum astrum*; if a tenure of recent creation (or a new take, as it is called in some manors), it was *novum astrum*. The villenage tenant of it was an *astrarius*. "W. P. P." may satisfy himself of these facts by referring to the printed *Plautorum Abbreviatis*, fo. 282.; to Fleta, *Comment. Juris. Anglicani*, ed. 1685, p. 217.; and to Ducange, Spelman, and Cowel, under the words "Astrum," "Astrarius," and "Astre." In the very locality to which "W. P. P." refers, he will find that the word "Auster" is "Astrum" in the oldest court-rolls, and that the term is not confined to North Curry, but is very prevalent in the eastern half of Somerset. At the present day, an *auster* tenement is a species of copyhold, with all the incidents to that tenure. It is noticed in the Journal of the Archæological Institute, in a recent critique on Dr. Evans's Leicestershire words, and is very familiar to legal practitioners of any experience in the district alluded to.

E. SMIRKE.

*Tureen* (No. 16. p. 246.).—There is properly no such word. It is a corruption of the French *terrine*, an earthen vessel in which soup is served. It is in Bailey's Dictionary. I take this opportunity of suggesting whether that the word "*swing-ing*," applied by Goldsmith to his tureen, should be rather spelt *swingeing*; though the former is the more usual way: a *swinging* dish and a *swinge-ing* are different things, and Goldsmith meant the latter. C.

*Burning the Dead.*—"T." will find some information on this subject in Sir Thomas Browne's *Hydriotaphia*, chap. i., which appears to favour his view except in the following extract:—

"The same practice extended also far west, and besides Heruleans, Getes, and Thracians, was in use with most of the Celtæ, Sarmatians, Germans, Gauls, Danes, Swedes, Norwegians; not to omit some use thereof among Carthaginians, and Americans."

The Carthaginians most probably received the custom from their ancestors the Phœnicians, but where did the Americans get it?

HENRY ST. CHAD.

Corpus Christi Hall, Maidstone, Feb. 8. 1850.

*Burning the Dead.*—Your correspondent "T." (No. 14. p. 216.) can hardly have overlooked the case of Dido, in his inquiry "whether the practice of burning the dead has ever been in vogue amongst any people, excepting inhabitants of Europe and Asia?" According to all classical authorities, Dido was founder and queen of Carthage in Africa, and was burned at Carthage on a funeral pile.

If it be said that Dido's corpse underwent burning in conformity with the custom of her native country Tyre, and not because it obtained in the land of her adoption, then the question arises, whether burning the dead was not one of the customs which the Tyrian colony of Dido imported into Africa, and became permanently established at Carthage. It is very certain that the Carthaginians had human sacrifices by fire, and that they burned their children in the furnace to Saturn.

A. G.

Ecclesfield, Feb. 8. 1850.

#### MISCELLANIES.

*M. de Gournay.*—The author of the axioms *Laissez faire, laissez passer*, which are the sum and substance of the free trade principles of political economy, and perhaps the pithiest and completest exposition of the doctrine of a particular school ever made, was Jean Claude Marie Vincent de Gournay, who was born at St. Malo in 1712, and died at Paris in 1759. In early life he was engaged in trade, and subsequently became Honorary Councillor of the Grand Council, and Honorary Intendant of Commerce. He translated, in 1742, Josiah Child's *Considerations on Commerce and on the Interest on Money*, and Culpepper's treatise *Against Usury*. He also wrote a good deal on questions of political economy. He was, in fact, with Dr. Quesnay, the chief of the French economists of the last century; but he was more liberal than Quesnay in his doctrines; indeed he is (far more than Adam Smith) the virtual founder of the modern school of political economy; and yet, perhaps, of all the economists he is the least known!

The great Turgot was a friend and ardent admirer of M. de Gournay; and on his death wrote a pompous *Eloge* on him.

A MAN IN A GARRET.

*Cupid Crying.*—"Our readers will remember that some time since (*antè*, p. 108.) we copied into our columns, from the 'NOTES AND QUERIES,' an epigram of great elegance on the subject of 'Cupid Crying;' the contributor of which was desirous of finding through that medium, especially established for such discoveries, the original text and the name of its author. Subsequently, a correspondent of our own [*antè*, p. 132.] volunteered a translation by himself, in default of the original. The correspondent of the 'NOTES AND QUERIES' has now stumbled on what he sought, and is desirous that we should transmit it to the author of the volunteer version, with his thanks. This we take the present means of doing. Under the signature of 'RUFUS,' he writes as follows:—"In a MS. book, long missing, I find the following copy, with a reference to *Car. Illust. Poet. Ital.* vol. i. 229, wherein it is ascribed to Antonio Tebaldeo—

"*De Cupidine.*

Cur natum cædit Venus? Arcum perdidit. Arcum  
Nunc quis habet? Tusco Flavia nata solo.  
Qui factum? Petit hæc, dedit hic; nam lumine formæ  
Deceptus, matri se dare crediderat."

"Since printing this communication from 'RUFUS' we have received the same original (with the variation of a single word—*quid* for *cur* in the opening of the epigram) from a German correspondent at Augsburg. 'You will find it,' he says, 'in the *Anthologia Latina Burmanniana*, iii. 236, or in the new edition of this *Latin Anthology*, by Henry Meyer, Lipsiæ, 1835, tom. ii. page 139, No. 1566. The author of the epigram is doubtful, but the diction appears rather too quaint for a good ancient writer. Maffei ascribes it to Brenzoni, who lived in the sixteenth century; others give it to Ant. Tebaldeo, of Ferrara.' Our readers will perceive that the translator has taken some liberties with his text. 'Lumine formæ deceptus,' for instance, is not translated by 'she smiled.' But it may be questioned if the suggestion is not even more delicate and graceful in the translator's version than in the original."—*The Athenæum*.

#### THE MIRROR.

(From the Latin of Owen.)

Bella, your image just returns your smile—  
You weep, and tears its lovely cheek bedew—  
You sleep, and its bright eyes are closed the while—  
You rise, the faithful mimic rises too.—  
Bella, what art such likeness could increase  
If glass could talk, or woman hold her peace?

RUFUS.



**Journeyman.**—Three or four years since, a paragraph went the round of the press, deriving the English word "journeyman" from the custom of travelling among work-men in Germany. This derivation is very doubtful. Is it not a relic of Norman rule, from the French *journee*, signifying a day man? In support of this it may be observed, that the German name for the word in question is *Tugelühner*, or day-worker. It is also well known, that down to a comparatively recent period, artisans and free labourers were paid daily. GOMER.

**Balloons.**—In one of your early numbers you mention the *History of Ringwood*, &c. Many years since I sent to a periodical (I cannot recollect which) a circumstance connected with that town, which I never heard or read of anywhere, and which, as it is rather of importance, I forward to you in hopes that some of your correspondents may be able to throw some light upon it. When my father was in the Artillery Ground at the ascension of Lunardi's balloon, he remarked to several persons present, "This is no novelty to me; I remember well, when I was at school in Ringwood [about the year 1757], an apothecary in that town that used to let off balloons (he had no other name, I suppose, to give them) on a smaller scale, but exactly corresponding with what he then saw, many a time."

I had several letters addressed to me, requesting further explanation, which, as my father was dead, I was unable to give. It is highly improbable that any persons now living may have it in their power to corroborate the fact, but some of their relations or descendants may. I suppose they must have been *fire-balloons*, and these of the rudest construction; and my father, being a boy at the time, would have given perhaps little valuable information, except as to the name of the apothecary, which, however, I never heard him mention. B. G.

Feb. 6, 1850.

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### NOTICES TO CORRESPONDENTS.

Although we have enlarged the present Number to 24 pages instead of 16, and omitted our usual "Notes on Books, &c." we are compelled to omit as many "NOTES, QUERIES, and REPLIES" as would occupy at least 24 pages more. Under these circumstances we have first to ask the indulgence of our Correspondents for such omissions, and secondly, to request them to condense their future communications into as brief a space as the nature of them will conveniently admit.

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## KING ALFRED'S GEOGRAPHY OF EUROPE.

There is no other printed copy of the A.-S. *Orosius* than the very imperfect edition of Daines Barrington, which is perhaps the most striking example of incompetent editorship which could be adduced. The text was printed from a transcript of a transcript, without much pains bestowed on collation, as he tells us himself. How much it is to be lamented that the materials for a more complete edition are diminished by the disappearance of the *Lauderdale MS.*, which, I believe, when Mr. Kemble wished to consult it, could not be found in the Library at Ham.

Perhaps no more important illustration of the Geography of the Middle Ages exists than Alfred's very interesting description of the *Geography of*

*Europe*, and the *Voyages of Othere and Wulfstan*; and this portion of the *Hormesta* has received considerable attention from continental scholars, of which it appears Mr. Hampson is not aware. As long since as 1815 Erasmus Rask (to whom, after Jacob Grimm, Anglo-Saxon students are most deeply indebted) published in the *Journal of the Scandinavian Literary Society* (ii. 106. sq.) the Anglo-Saxon Text, with a Danish translation, introduction, and notes, in which many of the errors of Barrington and Forster are pointed out and corrected. This was reprinted by Rask's son in the *Collection* he gave of his father's *Dissertation*, in 2 vols. Copenhagen, 1834.

Mr. Thorpe, in the 2nd edit. of his *Analecta*, has given "Alfred's Geography," &c., no doubt accurately printed from the Cotton. MS., and has rightly explained *Apdrede* and *Wylte* in his Glossary, but does not mention *Æfeldan*; and Dr. Leo, in his *Sprachproben*, has given a small portion from Rask, with a few geographical notes. Dr. Ingram says: "I hope on some future occasion to publish the whole of 'Alfred's Geography,' accompanied with accurate maps."

Rask has anticipated Mr. Hampson's correction respecting the *Wilti*, and thus translates the passage: "men norden for Oldsakserne er Obotriternes Land, og i Nordost Vilterne, som man kalder Æfelder." The mistake of Barrington and Dr. Ingram is the more extraordinary when it is recollected that no people are so frequently mentioned in the chronicles of the Middle Ages as this Slavonic tribe: citations might be given out of number, in which their contests with their neighbours the Obotriti, *Abodriti*, or *Apdrede* of Alfred are noticed. Why the *Wilti* were sometimes called *Æfeldi* or *Heveldi*, will appear from their location, as pointed out by Ubbo Emmius: "*Wiltos*, Henetorum gentem, ad *Havelam* trans Albim sedes habentem." (Rer. Fris. Hist. l. iv. p. 67.) Schaffarik remarks, "*Die Stoderaner and Havelaner waren ein und derselbe, nur durch zwei namen interscheiden zweige des Weleten stammes*;" and Albinus says: "Es sein aber die rechten *Wilzen* Wender sonderlich an der *Havel* wonhaft." They were frequently designated by the name of *Lutici*.



as appears from Adam of Bremen, Helmold, and others, and the Slavonic word *huh*, signified *wild*, *ferce*, &c. Being a *wild* and contentious people, not easily brought under the gentle yoke of Christianity, they figure in some of the old Russian sagas, much as the Jutes do in those of Scandinavia; and it is remarkable that the names of both should have signified giants or monsters. Notker, in his Teutonic paraphrase of Martianus Capella, speaking of other Anthropophagi, relates that the *Wilti* were not ashamed to say that they had more right to eat their parents than the worms.\* Mone wrote a Dissertation upon the *Weleti*, which is printed in the *Anzeigen für Kunde des Mittelalters*, 1834, but with very inconclusive and erroneous results; some remarks on these Slavonic people, and a map, will be found in Count Ossolinski's *Vincent Kadłubek*, Warsaw, 1822; and in Count Potocki's *Fragments Histor. sur la Scythie, la Sarmatie, et les Slaves*, Brunswick, 1796, &c. 4 vols. 4to.; who has also printed Wulfstan's *Voyage*, with a French translation. The recent works of Zeuss, of Schaffarik, and above all the *Geschichte der Deutschen Sprache*, of Jacob Grimm, throw much light on the subject.

On the names *Horithi* and *Magtha Land* Rask has a long note, in which he states the different opinions that have been advanced; his own conclusions differ from Mr. Hampson's suggestion. He assigns reasons for thinking that the initial *H* in *Horithi* should be *P*, and that we should read *Porithi* for *Poruzzi*, the old name for *Prussians*. Some imagined that *Magtha Land* was identical with *Cwen Land*, with reference to the fabulous Northern Amazons; but Alfred has placed *Cwenland* in another locality; and Rask conjectures that *Magth* signifies here *provincia*, *natio gens*, and that it stood for *Gardariki*, of which it appears to be a direct translation.

It appears to me that the *Horithi* of Alfred are undoubtedly the *Croati*, or *Chrowati*, of Pomerania, who still pronounce their name *Horuati*, the *H* supplying, as in numerous other instances, the place of the aspirate *C*. Nor does it seem unreasonable to presume that the *Harudes* of Cæsar (*De Bell. Gall.* b. i. 31. 37. 61.) were also *Croati*; for they must have been a numerous and widely spread race, and are also called *Charudes*, *Ἀροῦδες*. The following passage from the *Annales Fuldenis*, A. 852, will strengthen this supposition:—"Inde transiens per Angros, Harudos, Suabos, et Hosingos . . . Thuringiam ingreditur." Mr. Kemble†, with his wonted acumen, has not

failed to perceive that our *Coritavi* derived their name in the same manner; but his derivation of the word from *Hor*, *lutum*, *Horih*, *lutus*, is singularly at issue with Herr Leo's, who derives it from the Bohemian *Hora*, a mountain, *Horet* a mountaineer, and he places the *Horithi* in the Ober Lanbitz and part of the Silesian mountains.

Schaffarik again, says that *Magtha Land* is, according to its proper signification, unknown; but that as Adam of Bremen places Amazons on the Baltic coast, probably from mistaking of the *Mazovians*† it is possible that *Magthaland* has thus arisen. In 1822 Dahlmann (*Forschungen auf dem Gebiete der Geschichte*, t. i. 422.) gave a German version of King Alfred's narration, where the passage is also correctly translated; but as regards the illustration of the names of the people of Slavonic race, much yet remains to be done.

It is to be hoped that some competent Northern scholar among us may still remove, what I must consider to be a national reproach—the want of a correct and well illustrated edition of the *Hor-mesta*, or at any rate of this singularly interesting and valuable portion of it. S. W. SINGER.

Feb. 21. 1850.

#### THE FIRST COFFEE-HOUSES IN ENGLAND.

As a Supplement to your "NOTES ON COFFEE," I send you the following extracts.

Aubrey, in his account of Sir Henry Blount, (MS. in the Bodleian Library), says of this worthy knight,

"When coffee first came in he was a great upholder of it, and hath ever since been a constant frequenter of coffee-houses, especially Mr. Farres at the Rainbows, by Inner Temple Gate, and lately John's Coffee-house in Fuller's Rents. The first coffee-house in London was in St. Michael's Alley, in Cornhill, opposite to the church, which was set up by one — Bowman (coachman to Mr. Hodges, a Turkey merchant, who putt him upon it) in or about the year 1652. 'Twas about 4 years before any other was sett up, and that was by Mr. Farr. Jonathan Paynter, over against to St. Michael's Church, was the first apprentice in the trade, viz. to Bowman. — Mem. The Bagno, in Newgate Street, was built and first opened in Decemb. 1679: built by . . . Turkish merchants."

Of this James Farr, Edward Hatton, in his *New View of London*, 1708, (vol. i. p. 30) says:—

"I find it recorded that one James Farr, a barber, who kept the coffee-house which is now the Rainbow, by the Inner Temple Gate, (one of the first in England), was in the year 1657, prosecuted by the inquest of St. Dunstan's in the West, for making and selling a sort of liquor called coffee, as a great nuisance and prejudice to the neighbourhood, &c., and who would then have thought London would ever have had near three thousand such nuisances, and that coffee would have been, as now, so much drank by the best of quality and physicians."

\* "Aber *Wiltabi*, die in Germania sizzen, tie wir *Wiltas* heizen, die ni scäment sib nicht se chedenne, das sib iro parentes mit mërem rêhte essen sulin dannu die wurme." Albinus, in his *Meissnische Chronicle*, says they had their name from their wolfish nature.

† *The Saxons in England*, vol. i. p. 9. note.

Howel, in noticing Sir Henry Blount's *Organon Salutis*, 1659, observes that —

"This coffe-drink hath caused a great sobriety among all nations: formerly apprentices, clerks, &c., used to take their morning draughts in ale, beer, or wine, which often made them unfit for business. Now they play the good-fellows in this wakeful and civil drink. The worthy gentleman, Sir James Muddiford, who introduced the practice hereof first in London, deserves much respect of the whole nation."

From these extracts it appears that the use of this berry was introduced by other Turkey merchants besides Edwards and his servant Pasqua.

Anthony Wood in his *Diary*, records, under the year 1654, that —

"Coffey, which had been drank by some persons in Oxon. 1650, was this yeare publickly sold at or neare the Angel, within the Easte Gate of Oxon., as also chocolate, by an outlander or Jew."

And in another place he says —

"This yeere Jacob a Jew opened a Coffey-house at the Angel, in the parish of St. Peter in the East, Oxon., and there it was by some, who delighted in noveltie, drank. When he left Oxon. he sold it in Old Southampton Buildings in Holborne, near London, and was living there 1671."

EDWARD F. RIMBAULT.

#### TRUE TRAGEDY OF RICHARD III.

In *The True Tragedy of Richard the Third*, the following passage —

"His treacherous father hath neglect his word,  
And done imparshall past by dint of sword,"

is considered by Mr. Baron Field as unintelligible. It seems to me that the correction of it is obvious, and the explanation probable, though not exactly fitting what had been said before, which is merely that Lord Stanley had refused to come to Richard, not that he had actually joined Richmond, much less fought for him. I read —

"And dome imparshall;"

i. e. and *doom impartial*, and interpret, "pass'd upon himself impartial judgment," or rather on his son, as is said just before: —

"The father's fact condemns the son to die."

It is possible that *doom* by dint of sword may mean, to be executed by dint of sword; that is, on the son. The *doom* in the Scotch court, in the *Heart of Mid Lothian*, is not the verdict, but the punishment.

Immediately before, we have this passage, also described as unintelligible: —

"King. Did not your selves, in presence, see the bondes sealde and assignde?"

"Lo. What tho my lord, the *vardits own*, the titles doth resign.

"King. The bond is broke, and I will sue the fine."

I see no emendation for this but the *vardits own* to mean "the party who has the verdict in his favour," and the speech to be a question. The King tries to persuade himself that there is, *ipso facto*, no room for forgiveness. Lovel answers, upon the principle of the rule of law, "Qui vis potest renunciare juri pro se introducto." C. B.

#### FOLK LORE.

*Merry-Lwyd*.—My attention has been called to an inquiry in No. 11. p. 173., as to the origin and etymology of the Merry-Lwyd, still kept up in Wales.

I believe that all these mumblings may be traced to the disguisings which formed so popular an amusement in the Middle Ages, and that the name applied in Wales to this remnant of our ancient pastimes is nothing more than a compound of our English adjective "merry" and a corruption of the Latin word "Ludi," which these masquings were formerly termed.

Strutt, in his *Sports and Pastimes*, Book iii. chap. 13., speaks of Christmas Spectacles in the time of Edward III., as known by the name of Ludi; and in Warton's *History of English Poetry*, it is said of these representations that "by the ridiculous and exaggerated oddity of the Vizors, and by the singularity and splendour of the dresses, every thing was out of nature and propriety." In Strutt's 16th Plate, specimens will be found of the whimsical habit and attire in which the mummers were wont to appear.

My impression that the Merry-Lwyd was by no means a diversion exclusively Welsh is corroborated by the fact noticed in your Number of the 23rd of Feb., of its being found to exist in Cheshire. And we know that many ancient customs lingered in the principality long after they fell into disuse in England. GWYNN AB NUDD.

Glamorganshire, March 1. 1850.

*Death-bed Superstition*.—When a curate in Exeter I met with the following superstition, which I do not remember to have seen noticed before. I had long visited a poor man, who was dying of a very painful disease, and was daily expecting his death. Upon calling one morning to see my poor friend, his wife informed me that she thought he would have died during the night, and consequently she and her friends unfastened every lock in the house. On my inquiring the reason, I was told that any bolt or lock fastened was supposed to cause uneasiness to, and hinder the departure of the soul, and consequently upon the approach of death all the boxes, doors, &c., in the house were unlocked. Can any of your readers tell me whether this is in any way a general superstition amongst the lower orders, or is it confined to the West of England? R. H.

[This remarkable superstition forms the subject of a communication to the *Athenæum* (No. 990.) of 17th Oct. 1846: in a comment upon which it is there stated "that it originates from the belief which formerly prevailed that the soul flew out of the mouth of the dying in the likeness of a bird."]

PASSAGE IN L'ALLEGRO—NOTES ON MILTON'S  
MINOR POEMS.

The suggestion of your correspondent B. H. K. (No. 18. p. 286.) has been anticipated by Mr. Warton, who, in his 1st edition of *Milton's Poems*, notices a similar interpretation of the passage, as the suggestion of an unknown correspondent. In the 2nd edition this correspondent is mentioned to have been Mr. Headley; and the editor discusses the point in a note of upwards of a page, illustrating it with parallel passages, and an analysis of the context. As the book is one of ready access, I need not trouble you with a quotation; but I may mention that Mr. Gilchrist has added, in a MS. note in my copy, that "Among the poems appended to those of Lord Surrey and Sir Thomas Wyatt, is one of considerable elegance in the same measure as those of Milton, nor is it unlike in its subject: the following lines may throw some light on the present inquiry (p. 200. ed. 1717):—

'On hills then shewe the ewe and lambe  
And every young one with his damme;  
Then lovers walke and tell their tale  
Both of their bliss and of their bale.'

[The passage is at p. 57. of the 1st vol. of Dr. Nott's edition.]

I am glad of the present opportunity of mentioning, for the benefit of all whom it may concern, that my copy of the 1st edition of Warton's *Milton* is enriched with numerous notes and parallel passages by Mr. Gilchrist; and a copy of the 2nd edition has been similarly, but less copiously, illustrated by Mr. Dunston. I shall be glad if my mention of them should lead to their being made useful—or, if you wish it, I shall be happy to transcribe the notes for occasional insertion in your Journal.

May I be allowed to suggest that similar notifications to intending editors would have some tendency to the same good results which may be expected from the announcements by intending editors suggested by your correspondent R. R. at p. 243.? There must be hundreds of volumes enriched by the notes of scholars, such as those I have had occasion to mention, which are dispersed in private libraries, and might, by means of similar announcements, be made available to the cause of literature.

J. F. M.

[We are much indebted to our valued correspondent for the offer he has so kindly made us of the MS. Notes in question, which we shall gladly receive; and

also for his extremely useful suggestion of the advantage of such notifications to intending editors, as he describes.]

*Milton's L'Allegro*.—Your correspondent (No. 18. p. 286.) has been anticipated by Headley, who suggested, long ago, that the word *tale* here implied the *numbering* sheep. When Handel composed his beautiful air, "Let me wander not unseen," he plainly regarded this word in the more poetical sense. The song breathes the shepherd's tale of *lone* (perhaps addressed to "the milkmaid singing blithe") far more than it conveys a dull computation of the *number* of "his fleecy care." Despite of that excellent commentator, Tom Warton, who adopted Headley's suggestion, it is to be hoped that readers will continue, though it may be in error, to understand the line as your correspondent *used* to do: an amatory *tête-à-tête* is surely better suited to "the hawthorn in the dale," than either mental arithmetic, or the study of Cocker. J. H. M.

DOCTOR DANIEL DOVE OF DONCASTER AND HIS  
HORSE NOBS—GOLDEN AGE OF MAGAZINES.

It appears from the preface to the last edition of *The Doctor, &c.*, that the story of Dr. Daniel Dove and his horse was one well known in Southey's domestic circle.

A letter is there quoted from Mrs. Southey (then Miss Caroline Bowles), in which she says:—

"There is a story of Dr. D. D. of D. and of his horse Nobs, which has I believe been made into a Hawker's Book. Coleridge used to tell it, and the humour lay in making it as long-winded as possible; it suited, however, my long-windedness better than his, and I was frequently called upon for it by those who enjoyed it, and sometimes I volunteered it, when Coleridge protested against its being told."

While upon the subject of *The Doctor*, may I direct your attention to the following passage on p. 269. of the one volume edition, which you will admit in many respects accurately describes your "NOTES AND QUERIES"?

"Our Doctor flourished in the golden age of magazines, when their pages were filled with voluntary contributions from men who never aimed at dazzling the public, but each came with his scrap of information or his humble question, or his hard problem, or his attempt in verse.

"In those days A was an antiquary, and wrote articles upon altars and abbeys, and architecture. B made a blunder, which C corrected. D demonstrated that E was in error, and that F was wrong in philology, and neither philosopher nor physician, though he affected to be both. G was a genealogist. H was an herald who helped him. I was an inquisitive inquirer who found reason for suspecting J to be a Jesuit. M was a mathematician. N noted the weather. O observed the stars. P was a poet who peddled in pas-

torals, and prayed Mr. Urban to print them. Q came in the corner of the page with his query. R arrogated to himself the right of reprehending every one who differed from him. S sighed and sued in song. T told an old tale, and when he was wrong, U used to set him right. V was a virtuoso. W warred against Warburton. X excelled in algebra. Y yearned for immortality in rhyme, and Z in his zeal was always in a puzzle."

Surely, Sir, you have revived the Golden Age of Magazines, and long may you flourish. Q. D.

#### THE USE OF BEAVER HATS IN ENGLAND.

The notice from Fairholt's *Costume in England*, concerning the earliest use of a beaver hat in England, is not very satisfactory. Beaver hats were certainly used in this country long before Stubbes's time. They were originally, like many other articles of dress, manufactured abroad, and imported here. Indeed, this was a great source of complaint by the English artizan until a comparatively late period. The author of *A Brief Discourse of English Poesy*, n. d. (temp. Eliz.) says:—

"I merveil no man taketh heed to it, what number of trifles came hither from beyond the seas, that we might clean spare, or else make them within our realme. For the which we either pay inestimable treasure every year, or else exchange substantial wares and necessities for them, for the which we might receive great treasure."

"The beaver or felt hats (says J. H. Burn, in his interesting *History of the Foreign Refugees*, p. 257.) worn in the reign of Edward III., and for a long time afterwards, were made in Flanders. The refugees in Norfolk introduced the manufacture of felts and thrummed hats into that county; and by a statute of 5 and 6 Edward VI., that trade was confined to Norwich, and all other corporate and market towns in the county."

"About that time (says a *History of Trade*, published in 1702) we suffered a great herd of French tradesmen to come in, and particularly hat-makers, who brought with them the fashion of making a slight, coarse, mean commodity, viz. felt hats, now called *Carolinas*; a very inferior article to beavers and demi-castors, the former of which then sold at from 24s. to 48s. a piece."

In the *Privy-Purse Expenses of Henry VIII.*, we read, under the date 1532:—

"Item the xxij day [October] paid for a hatte and a plume for the King in Boleyn [i. e. Boulogne] - - - - - xvs."

And again—

"Item the same day paid for the garnisshing of ij bonetts, and for the said hatte xxijjs. iiijd."

These entries are curious, as the purchase of the hat was made in a foreign country. It was probably something that took the King's fancy, as

we can hardly suppose that his majesty had neglected to provide himself with this necessary appendage before he left England.

Several interesting notices concerning hats, and apparel generally, may be seen in Roger Ascham's *Schoolmaster*, 1570, which I do not remember to have seen quoted; but the literature of this period abounds in illustration of costume which has been but imperfectly gleaned. EDWARD F. RIMBAULT.

#### EXTRACTS FROM OLD RECORDS.

If you think the insertion of scraps from the mutilated Exchequer records useful, I shall be most happy, from time to time, to contribute a few. The following are extracted from fragments of a book of entries, temp. Charles I.: the book appears to have been a large folio, and each leaf torn into at least four pieces. It is much to be regretted that the work of selection and mutilation was not assigned to more competent persons than the ignorant porters who I am told were entrusted with it.

ROBERT COLE.

##### Fragment dated 1640.

|                                                                                                         |     |    |   |
|---------------------------------------------------------------------------------------------------------|-----|----|---|
| John de Critz, Serjeant Painter, p <sup>t</sup> of 2158. 13, for a debt in the great wardrobe - - - - - | 60  | 0  | 0 |
| S <sup>r</sup> James Palmer, Kn <sup>t</sup> , for the Tapestry makers and painters at Mortlach -       | 200 | 0  | 0 |
|                                                                                                         | 362 | 10 | 0 |
|                                                                                                         | 300 | 0  | 0 |
|                                                                                                         | 262 | 10 | 0 |
|                                                                                                         | 300 | 0  | 0 |

##### Fragment dated 1637.

|                                                                                        |     |   |   |
|----------------------------------------------------------------------------------------|-----|---|---|
| ..... hony Vandike Kn <sup>t</sup> p <sup>t</sup> of 1200 <i>li</i> for..... - - - - - | 300 | 0 | 0 |
| ..... le Seur Sculpter p <sup>t</sup> of 720 <i>li</i> ..... Statues and Images -      | 300 | 0 | 0 |

##### Fragment dated 1640.

|                                                                                                                                                                                                                                                                                                                                                                                                                             |       |   |   |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|---|---|
| ..... in satisfaction for his greate Losses by his greate and extraordinary disbursem <sup>ts</sup> vpon assignem <sup>ts</sup> and other charges - - - - -                                                                                                                                                                                                                                                                 | 4000  | 0 | 0 |
| S <sup>r</sup> Job Harby and S <sup>r</sup> John Nulles, Kn <sup>ts</sup> , for soe much paid to the King of Denm <sup>ke</sup> for redemption of a greate Jewell, and to liquidate the accompts betwixt his Ma <sup>ty</sup> and the said King Hubrecht le Seur in full of 340 <i>li</i> . for 2 statues in brasse, the one of his late Ma <sup>ty</sup> , and the other of our now Soueraigne lo: King Charles* - - - - - | 25000 | 0 | 0 |
| More to him 60 <i>li</i> ., in p <sup>t</sup> of 120 <i>li</i> . for a bust of brasse of his late Ma <sup>ty</sup> , and 40 <i>li</i> . for carrying and erecting 2 figures at Winchester - - - - -                                                                                                                                                                                                                         | 100   | 0 | 0 |
| Richard Delamair for making divers Mathematicall Instruments, and other services - - - - -                                                                                                                                                                                                                                                                                                                                  | 70    | 0 | 3 |
|                                                                                                                                                                                                                                                                                                                                                                                                                             | 100   | 0 | 0 |
|                                                                                                                                                                                                                                                                                                                                                                                                                             | 68    | 0 | 0 |

\* Qy. the statue now at Charing Cross.

## QUERIES.

## QUERIES ON OUTLINE.

The boundary between a surface represented and its background receives two different treatments in the hands of artists who have the highest claims on our respect. Some, following the older painters as they were followed by Raphael and Albert Durer, bring the surface of the figure abruptly against its background. Others, like Murillo and Titian, melt the one into the other, so that no pencil could trace the absolute limit of either. Curiously enough, though for very obvious reasons, the Daguerreotype seems to favour one method, the Calotype the other. Yet, two Calotypes, in which the outlines are quite undefined, coalesce in the Stereoscope, giving a sharp outline; and as soon as the mind has been thus taught to expect a relief, either eye will see it.

But if you look at your face in the glass, you cannot at once (say at three feet distance) see the outlines of the eye and cheek. They disappear every where, except in the focus common to both eyes. Then nothing is seen absolutely at rest. The act of breathing imparts perpetual motion to the artist and the model. The aspen leaf is trembling in the stillest air. Whatever difference of opinion may exist as to Turner's use or abuse of his great faculties, no one will doubt that he has never been excelled in the art of giving space and relative distance to all parts of his canvas. Certainly no one ever carried confusion of outline in every part not supposed to be in the focus of the eye so far.

On the other hand, every portion of a large picture, however severe its execution, acquires this morbid outline wherever the eye quits one detail for another. Is, then, the law governing a small and large surface different? Do these instances imply that a definite boundary, a modern German style, is indefensible? or only indefensible in miniature? Or, is such a picture as the Van-Eyk in the National Gallery a vindication of the practice in small works?

I can answer that it is not; and this last question I merely ask to avoid all answers on the score of authority. No doubt that strange work is one of the most realising pictures ever painted,—more so than any neighbouring Rembrandt,—whose masses of light and shade were used as a "creative power." I want to know whether there is a right and wrong in the case, apart from every thing men call taste. Whether, whenever a work of art passes from suggestion to imitation, some liberty must not be given at the lines whence the rays are supposed to diverge to the two eyes from two different surfaces. Every advance in art and science removes something from the realms of opinion, and this appears to be a question on which science must some day legislate for art. J. O. W. H.

## CHRIST'S HOSPITAL—OLD SONGS ONCE POPULAR THERE.

Amongst the numerous correspondents and readers of your very interesting little work, there may yet be living some who were scholars in the above institution during the last ten or fifteen years of the last century, coevals, or nearly so, with Richards, afterwards of Oriel College, author of a prize poem, *Aboriginal Britons*, and one of the Hampton Lecturers; Middleton, afterwards Bishop of Calcutta; Trollope, afterwards Master of the Grammar School; Barnes, afterwards connected with the *Times*; Stevens, Scott (poor Scott!), Coleridge, Lamb, Allen, White, Leigh Hunt, the two brothers Le G. Favell, Thompson, Franklin, &c., pupils of old James Boyer, of flogging celebrity.

If so, can any of them furnish me with the words of an old song, then current in the school, relating to the execution of the Earl of Derwentwater in the rebellion of 1715, of which the four following lines are all that I remember:—

"There's fifty pounds in my right pocket,  
To be given to the poor;  
There's fifty pounds in my left pocket,  
To be given from door to door."

Of another song, equally popular, less pathetic, but of more spirit-stirring character, can any one supply the remainder?—

"As our king lay musing on his bed,  
He bethought himself once on a time  
Of a tribute that was due from France,  
That had not been paid for so long a time.  
"Oh! then he called his trusty page,  
His trusty page then called he,  
Saying, 'You must go to the king of France,  
To the king of France right speedily.'"

NEMO.

WATCHING THE SEPULCHRE—DOMINUS FACTOTUM  
—ROBERT PASSELLEW.

Allow me to offer a query or two respecting which I shall be glad of any information your numerous correspondents may be able to furnish.

1. In Fuller's *History of Waltham Abbey*, pp. 269. 274., Nichols's edition, 1840, we have the following entries from the churchwarden's accounts:—

"Anno 1549, the thirtieth of Henry viii. *Imprimis*. For watching the sepulchre, a groat."  
"Item, for watching the sepulchre, eight pence."

The last entry occurs in "Anno 1554, *Maris primo*," but Fuller adds, "though what meant thereby, I know not." Can any satisfactory information be furnished which will explain the custom here alluded to?



2. In the same work, page 278., a passage occurs, which not only explains the meaning of the term *factotum*, but furnishes matter for another query. The passage is this; speaking of "eminent persons buried" at Waltham Abbey, he says: "we spoil all, if we forget Robert Passellew, who was *dominus fac totum* in the middle—and *fac nihil* towards the end—of the reign of Henry III." Some parasites extolled him by allusion to his name, *pass-le-eau*, (that is, "passing the pure water,") the wits of those days thus descanting upon him:—

"Est aqua lenis, et est aqua dulcis, et est aqua clara,  
Tu præcellis aquam, nam leni lenior es tu,  
Dulci dulcior es tu, clara clarior es tu;  
Mente quidem lenis, re dulcis, sanguine clarus."  
Camden's MSS., Cott. Lib.

The learned Dr. Whitaker, in his *History of Whalley*, says that "the word Paslew was of Norman origin (Pass-le-eau), and afforded a subject for some rhyming monkish verses, not devoid of ingenuity, which the curious reader may find in Weever's *Funeral Monuments*, p. 645.;" and a question now arises whether the *Passellew* mentioned by Fuller belongs to the same family as the "Paslews of Wiswall," alluded to by Dr. Whitaker, one of whom, "John, Abbot of Whalley" was executed for the part he took in the "Pilgrimage of Grace." When it is stated that the Paslews of Wiswall bore "Argent a fess between three mullets Sable pierced of the field, a crescent for difference," probably some of your readers will be able to give some particulars respecting "Robert Passelew," and also identify the families if possible.

T. W.

Burnley, Lancashire, Feb. 23. 1850.

#### MINOR QUERIES.

*Conrad of Salisbury's Descriptio utriusque Britanniae.*—A good many years since I had a communication from the Baron de Penhouet, a Breton Antiquary, respecting a work which I have never yet been able to discover. I may ascertain, through the medium of your very useful publication, whether there exists a work under the title of a "Descriptio utriusque Britanniae," by Conrad of Salisbury, from a MS. of the time of Henry I. I should feel much obliged to any one who would favour me with this information.

JAMES LOGAN.

*Peruse or Pervise—Passage in Frith's Works.*—Your correspondent T. J. rightly conjectured that the *peruse* of a modern reprint of Frith was an error. I have been able since to consult two black-letter editions, and have found, as I suspected, "*pervise*" and "*pervyse*."

If your same correspondent, or any other, can help me to correct, or to understand another

erroneous clause in Russell's edit. of Frith, vol. iii. p. 227., I shall be still further obliged.

It is probably meant for some old rule in logic, but is printed there, "Ab inferiori ad suis superius confuse distribue." Foxe, however, has "*suum*" instead of "*suis*." H. W.

*Cromlech.*—I shall feel much obliged if any of your readers will kindly refer me to any authority for the use of the word *Cromlech*, prior to the sixteenth century, whether in the Welsh or English language.

JAS. H. TODD.

Trin. Coll. Dublin, Jan. 31. 1850.

*Meaning of "Grummett."*—A CONSTANT READER is desirous of addressing such of your correspondents as are well versed in maritime history,—Mr. Bolton Corney to wit,—on the following subject. In the early ages of our Navy there was a distinct rating, called "Grummett," on board each man-of-war, and he was generally, as may be seen in the Cottonian MSS., placed after the "maryners and gonners." Now, the reader will be highly obliged to any one who will trace the designation to its source, and give information as to what were the special duties of the Grummett, or Gromet.

Z.

*Vertue's Manuscripts.*—Steevens and Malone, in fixing the dates of Shakspeare's Dramas, frequently quote from *Vertue's* MSS. George Chalmers, in his *Supplemental Apology*, says, "On making some inquiries, by a friend, what manuscript of *Vertue's* it were, which I saw so often quoted about scenic matters, Mr. Steevens was so obliging as to say, 'The books, from which those extracts were made, with several others lost, belonged to Secretary Pepys, and afterwards to Dr. Rawlinson, who lent them to Mr. Vertue.' When the said MSS. were consulted by the two commentators, they were, I believe, in the possession of Garrick." Chalmers adds, "Much is it to be lamented, than any MS. or book, which furnished an illustration of Shakspeare, and having once been seen, should ever disappear." Every true lover of our great poet will heartily agree with this remark.

EDWARD F. RIMBAULT.

*Loscop.*—The Patent Roll, 1 Edw. III. part 1, membrane 27, contains the exemplification or copy of a grant by Henry I. to his butler William de Albin of—"Manerium de Snetesham cum duobus hundredis et dimidio scil. Fredebruge et Smethedune cum wreck et cum omnibus pertinentiis suis et misteria de Luna cum medietate fori et theloneis et cum ceteris consuetudinibus et portu cum applicacione navium et *loscop* et viam ipsius aquæ et transitu cum omnibus querelis." I should be greatly obliged to any of your learned correspondents who would explain the word *loscop*. Luna is the town or port of King's Lynn.—Misteria

may probably be translated "offices." See Ducange (Paris Edit. 1845) under the words *misterium* and *ministerium*. *Loscop* appears to be a word of similar formation to *Laudcop* and *Lahcop*, which occur in the Laws of Ethelred (Thorpe's *Ancient Laws*, vol. i. pp. 294, 295.). Can it mean a fee paid on *loosing* the vessel in order to leave the port? C. W. G.

*Ormonde House*.—Perhaps some of your annotators on Cunningham's *Hand-book of London*, will be so kind as to inform me whereabouts "Ormonde House" stood in St. James's Square; also to state any particulars respecting its history before and after it was occupied by that noble family. J. G.

*As Morse caught the Mare*.—I shall be glad to be informed the meaning of this expression—it is to be met with in the translation of Rabelais. There is also a song sung among the farmers of South Devon, of which the last line of each verse is "As Morse caught the Mare." R. S. B.

*Dustpot—Forthlot*.—In a Manorial Compotus, temp. Hen. V., I find the following entry, under the head of Out-goings:—

"In custodes carucarum et carectarum nil quia per firmarium. Item pro eorum *duspot* (xij<sup>d</sup>) nil, causa predicta. Item pro eorum *forlot* (iij<sup>d</sup>) nil, causa predicta," &c.

I have in vain consulted the glossaries within my reach,—Ducange, Spelman, Halliwell, for the meaning of the terms *dustpot* and *forlot* (or, as spelt in another Compotus, *dustpot* and *forthlot*). They appear to have been customary payments to the servants who had the care of the carts and carriages belonging to the manor, which, at the time of this particular Compotus, were not payable by the lord, because the demesne lands were in farm; and these dues were paid by the tenant. A reference to the *Promptorium Parvulorum* (a further instalment of which I rejoice to learn, from Mr. Way's communication, in No. 15., is in a state of progress) has been equally unproductive. The editorial note to the communications inserted in No. 17., on the interpretation of *Pokership*, induces me to send you this query, in the hope of eliciting information, if not from the gentlemen you there refer to, at least from some one or other of your numerous readers learned in Archaic words.

I may, at a future period, trouble you with some further remarks arising out of the same Compotus. G. A. C.

*Tracts attributed to Eachard*.—The writer of this article has long had in his possession an old volume (among many others of a like kind in his collection) published in 1685; and containing the following tracts:—1st. "The Grounds and Occasions of the Contempt of the Clergy, . . . . in a

letter written to R. L., 9th edition." This letter is signed T. B. 2nd. "Observations upon the Answer to the Inquiry, &c., in a second Letter from T. B. to R. L." 3rd. "Hobbes' State of Nature, considered, in a Dialogue between Philautus and Timothy;" the "Epistle Dedicatory" is signed J. E. 4th. "A Letter to his Old Dear Friend R. L. from T. B." 5th. "A Letter to B. D.," the publisher of Mr. Herbert's *Country Parson*, from T. B. 6th. "A Letter to the Author of the Vindication of the Clergy," from T. B. 7th. "A Letter to T. D.," the Author of *Hieragonisticon*, or *Corah's Doom*, from T. B. 8th. "A Letter to I. O. from T. B."

Now, it is mentioned in Dr. Hooke's *Ecclesiastical Biography* (vol. iv., art. Eachard), that Eachard was the author of these tracts. But the queries I would beg to propose, if any of your correspondents can answer them, are these:—1st. Why does Eachard sign himself T. B.; does that signature allude to any matter in particular? 2nd. Who are meant by the other letters, R. L., B. D., I. O., &c.; and who, if any persons in particular, by Philautus and Timothy; and who was the author of *Hieragonisticon*.

Perhaps "Philautus" should rather be Philautos," and may mean "Hobbes" himself, as a self-sufficient person, and a great admirer or lover of himself. I wish these queries may not be thought too insignificant for your periodical, which to me, and so many others, is of peculiar interest and value. GEO. WYATT (Clerk).

Burghwallis, 1850."

*Queen of Hearts*.—Permit me to request some explanation of a passage in Miss Strickland's *Life of Queen Elizabeth* (vol. vii. p. 292.) where we are told that—

"Lady Southwell affirms that the two ladies in waiting discovered the *Queen of Hearts*, with a nail of Iron knocked through the forehead, and thus fastened to the bottom of the chair: they durst not pull it out, remembering that her like thing was used to the old Countess of Sussex, and afterwards proved a witchcraft, for which certain persons were hanged."

The author moralises upon this, but does not refer us to any authority, or tell where the affirmation of Lady Southwell is to be found, or where the account of the old countess is given; defects which I hope some of your correspondents will be good enough to supply. F. R. A.

*Guildhalls*.—There are in most villages in this neighbourhood houses which from time immemorial have been called Guildhalls. These are situate among such small populations that they are manifestly unconnected with trade. Will any of your correspondents tell me—

1st. Why are they called Guildhalls?

2nd. For what purpose were they anciently used?

3rd. Are they common in other counties besides Suffolk?

Also: What is the origin of the Friday Streets so common in most villages in this neighbourhood?

A SUBSCRIBER AB INITIO.

Guilddall, Framlingham, Suffolk, Feb. 6. 1850.

*Vox Populi*—*Monody on Sir John Moore*.—Can any reader give me the origin of the saying "*Vox Populi, Vox Dei*?"—and has any one of your correspondents ever heard of any doubts being raised as to the original author of the *Monody upon Sir John Moore*, which is now always assigned to the Rev. Dr. Wolfe? I saw it stated in an English paper, published in France some few years back, that Wolfe had taken them from a poem at the end of the *Memoirs of Lally Tottendal*, the French governor of Pondicherry, in 1758, and subsequently executed in 1766. In the Paper I refer to, the French poem was given; and certainly one of the two must be a translation of the other. I have not been able to get a copy of Tottendal's *Memoirs*, or of the Paper I refer to, or I would not trouble you with this Query; but perhaps some one can inform me which is the Merchant here, and which the Jew.

QUÆRITOR.

Reg. Coll. London.

*Use of Coffins*.—How long has it been the custom to inter the dead in coffins? "In a table of Duties" dated 11th Dec. 1664, and preserved at Shoreditch Church, it is mentioned:—

"For a buryall in the New Church Yard without a coffin, 00 00 08.

"For a buryall in y<sup>e</sup> Old Church Yard without a coffin seven pence 00 00 07.

"For the grave making and attendance of y<sup>e</sup> Vicar and Clarke on y<sup>e</sup> enterment of a corps uncoffined the churchwardens to pay the ordinary duties (and no more) of this table."

H. E.

*Rococo*.—Would any correspondent of "NOTES AND QUERIES" give the history of this word, or indicate where it is to be found; or, if the history is not known, state when, and by whom, it appears to have been first used?

T.

Oxford.

*Howlett the Engraver*.—Can any of your readers furnish me with an account of the "Publications of Bartholomew Howlett," who was an engraver of some note, and about forty-five or fifty years ago resided in London? He was a native of Louth in Lincolnshire, and about forty-five years ago, being then resident (as appears from his book) somewhere in the neighbourhood of the Blackfriars' Road, published by subscription a book containing a series of engravings, entitled "Views in Lincolnshire."

L. L. L.

*The Bear, The Louse, and Religion*.—I should be much obliged to any of your correspondents who will inform me where I can find *The Bear, the Louse, and Religion*: a fable. It commences—

"A surly Bear, in college bred,  
Determin'd to attack Religion;  
A Louse, who crawl'd from head to head,  
Defended her—as Hawk does pidgeon.  
Bruin Subscription discommended;  
The Louse determin'd to support it——"

I know no more. When was it written?—upon what occasion?—who are meant by the Bear and the Louse?

GRIFFIN.

Mar. 5. 1850.

#### REPLIES.

##### LETTER ATTRIBUTED TO SIR R. WALPOLE.

There are many reasons, drawn from style and other internal evidence, which induce P. C. S. S. to entertain strong doubts as to the authenticity of the letter attributed to Sir Robert Walpole (and reprinted from *Banckes*) in No. 19. Among others it seems very unlikely that a prime minister, confidentially addressing his sovereign (and that sovereign George II?) on a matter of the greatest import, would indulge in a poetical quotation. And it is remarkable that neither the quotation in question, nor any thing at all resembling it in thought or expression, is to be found in any part of Fenton's printed works. P. C. S. S. has carefully looked them over, in the editions of London, 1717, and of 1810 (*Chalmers's Collection*, vol. x.), and he cannot discover a trace of it. He had at first imagined that it might be successfully sought for in Fenton's admirable *Epistle to William Lamborde* (the Kentish antiquary), where there is a remarkably fine passage respecting flattery and its influences; but nothing at all like the quotation cited in the letter is to be found in that poem, which (*par parenthèse*) seems to have met with much more neglect than it deserves.

P. C. S. S. would further notice the great improbability that Walpole would have committed himself in writing, even to his royal master, by such a display of perilous frankness, in treating of the private character and principles of his great rival. He must have been aware that the letter would, most probably, at the decease of the king (then advanced in life) have been found among his majesty's papers, and, with them, have passed into the hands of his successor, by whom it would undoubtedly have been communicated to the very individual with whom it so hardly dealt.

P. C. S. S.

##### COLLEGE SALTING.

The money collected at the Eton Montem, now wisely abolished, was called "salt." In the

*Consuetudinem vetus Scholæ Etonensis*, taken from a MS. in the library of Corpus, Cambridge, and the Harleian MS. 7044. p. 167., and printed by Professor Cressy in his *Account of Eton College*, p. 73. (from whose work I take the extract), the following passage occurs, under the head "Mense Januario." I would remark, that Montem was changed from January to Whit-Tuesday, about a hundred years since:—

"Circiter festum Conversionis Divi Pauli ad horum novam quodam die pro arbitrio moderatoria' (ex consuetudo modo quo sunt collectum Avellanas Menses Septembris), itur a pueris ad Montem. Mons puerili religione Etonensium sacer locus est; hunc ob pulchritudinem agri, amenitatem graminis, umbraculorum temperationem, et Apollini et Musis venerabilem ardem faciunt, carminibus celebrant, Tempe vocant, Heliconi præferunt. Hic Novitii seu recentes, qui annum nondum viriliter et nervos in acie Etonensi ad verbera ateterunt sole primo condiantur, tum versiculis qui habeant saltem se leporem, quod fieri potest egregie depinguntur. Deinde in recentis epigrammata faciunt omni suavitate sermonis, et facit alter alterum superare contententes. Quicquid in buccam venit libere licet effutire, modo Latine fiat, modo habeat urbanitatem, modo caveat obscenâ verborum scurrilitate, postremo et lacrymis salis humectant ora genasque et tunc denum veteranorum ritibus initiuntur. Sequuntur orationes et parvi triumpho, et serio lantant, cum ob præteritos labores tum ob cooptationem in tam pepiderum commilitonum societatem."

It seems that "salting" was a sort of initiation, like that which prevails among our Teutonic brethren, where the "Fuchs" is raised to the sublime degree of a "Brandfuchs," "junge Burech," "hemorstes Haupt," by successive promotions. Not improbably in after times, especially at the Universities, like "passing the Line," it admitted of being commuted for a money payment. The exact nature of the "salting" at Eton I cannot explain; perhaps your able correspondent, R. O., may afford information on this head.

C. R. Soc.

*College Salting* (No. 17. p. 261.).—I cannot but think that the asking for salt at the now abolished ceremony of the Eton Montem (whence also, as it is said, "Salt Hill" was named) must have been connected with the "College Salting." The salt, or money, then collected belonged, as is well known, to the head-boy who had "got Montem," as it (alas!) was called, and who was about to enter on his career (of course as a freshman) at Cambridge.

I would gladly, if permitted, draw the attention of your correspondents, who are considering the original subject, to the latter, by placing it in juxtaposition with "College Salting."

Hamilton Terrace.

#### JUNIUS.

The questions asked by your correspondent "P." (No. 18. p. 172.) perplexed by their simplicity. The answer, if answer can be seriously required, was obvious. All that was ever urged in favour of every other claimant was against the claim of Sir George Jackson. Beyond this I know not what reply could be given. Emboldened by silence, "P." now proceeds (p. 276.), to adduce certain evidence which he supposes has some bearing on the question. "I possess," he says, "an unpublished letter by Junius to Woodfall, which once belonged to Sir George Jackson. My query is, 'Is it likely he would have obtained it from Junius, if he were neither Junius himself nor a party concerned?'" What can be the meaning of this, obtain from Junius a letter which Junius had sent to Woodfall? Why, it is obvious that Sir George must have obtained it as "P." obtained it—as all autograph collectors obtain their treasures—directly or indirectly, by gift or by purchase, mediately or immediately from one of the Woodfalls—probably from Henry Sampson Woodfall—probably from George Woodfall, who has recorded the fact that he lent one letter to a Mr. Duppa, which was never returned. "P." then proceeds a step further, and observes—"The manner in which Burke evades the question, as to himself being the author of Junius, makes me think two or three were concerned in these letters." Well, and it made others think so half a century or more since. The three Burkes have often been named—the Burkes again, with the assistance of Samuel Dyer: and Mr. Prior put forth a very reputable argument in favour of the claims of the Burkes, but it was delicate, and died young. If your correspondent has nothing to urge in favour of this conjecture, why disinter it? "P." however, has it in his power to do some service to the cause: let him send you, for publication, an exact copy of the Junius' letter, following carefully the spelling, the capital letters, the instructions, and even the punctuation.

Mr. John Sudlow's conjectures are still more simple. He evidently is not aware that when a public writer assumes a character he is bound to hold to it consistently; and that as "Arricos" was then writing on the subject of the national debt, and objecting to the financial policy of the minister, he naturally affected to be a fundholder, to be frightened, and to have, in consequence, removed his property. What a strange notion Mr. Sudlow must have of Steele and Addison, if he has read *The Spectator* and *The Tatler* after this literal fashion. But I will not speculate on his speculation, but come to facts.

It is true that "amongst the letters attributed to Junius, and, in the opinion of Dr. Good, most certainly his production, is one signed *Anticus*."

which your correspondent proceeds to quote, adding that it is "believed to be the first which appeared signed Atticus." This is really a little "too bad." It is known, and ought to have been known to your correspondent before he inter-meddled, that Good, though he wrote so confidently in public, had "most certainly" very great doubts in private; that others who have examined the question have no doubt at all; and have, indeed, adduced such strong proofs against Good's conjectures, that the gentleman now engaged in producing a new edition of Good's work speaks, in the first volume, the only one yet published, of Good's "unhesitating affiliation" of these letters, and announces his intention of offering hereafter "strong proof" that the letters signed Poplicola, Atticus, and others, "*were not written by Junius*." That there may be persons who believe that the letter quoted was the first which appeared signed Atticus, I cannot deny; but all who are reasonably informed on the subject know that it is not so;—know, as stated not long since in the *Athenæum*, that letters signed Atticus appeared in the *Public Advertiser* from 1766 to 1773—possibly before and after—and that within that period there were at least thirty-seven letters published, from which Good was pleased to select four. W.

#### WHITE HART INN, SCOLE.

Having an engraving of this sign, I am enabled satisfactorily to reply to Mr. Cooper's query (No. 16. p. 245.) respecting its existence. The engraving measures 17 inches and a half long, by 22 wide; it was "Published according to Act of Parliament May the 1st 1740." In the right-hand bottom corner appears "Jno Fessey Sculp.," and in the left "Joshua Kirby Delin<sup>t</sup>." It is entitled, "The North East Side of y<sup>e</sup> Sign of y<sup>e</sup> White Hart at Schoale Inn in Norfolk, built in the year 1665 by James Peck, a Merchant of Norwich, which cost 1057*l.*, humb<sup>ly</sup> Dedicated to James Betts Gent by his most Obed<sup>t</sup> Serv<sup>t</sup> Harwin Martin." The sign springs on one side from a mass of masonry, and was joined to the house on the other: it was sufficiently high to enable carriages to drive under it. As it would trespass too much on your columns were I to particularise each of the figures, I will content myself with giving the printed explanation of them from the engraving, premising that each figure is numbered:—"1. Jonah coming out of the Fishes Mouth. 2. A Lion supporting the Arms of Great Yarmouth. 3. A Bacchus. 4. The Arms of Lindley. 5. The Arms of Hobart, now Lord Hobart. 6. A Shepherd playing on his Pipe. 7. An Angel supporting the Arms of Mr. Peck's Lady. 8. An Angel supporting the Arms of Mr. Peck. 9. A White Hart, with this motto (this is the one which 'hangs down carved in a stately wreath')—'Im-

plentur veteris Bacchi pinguisque ferinæ Anno Dom. 1655.' 10. The Arms of the Earl of Yarmouth. 11. The Arms of the Duke of Norfolk. 12. Neptune on a Dolphin. 13. A Lion supporting the Arms of Norwich. 14. Charon carrying a reputed Witch to Hell. 15. Cerberus. 16. An Huntsman. 17. Actæon [with three dogs, and this legend, 'Actæon ego sum Dominum cognoscite vestrum']. 18. A White Hart couchant [underneath appears in the engraving the artist's name—Johannes Fairchild struxit]. 19. Prudence. 20. Fortitude. 21. Temperance. 22. Justice. 23. Diana [with two greyhounds, one of whom is chasing a hare]. 24. Time devouring an Infant [with the legend, 'Tempus edax rerum,' below]. 25. An Astronomer, who is seated on a Circumferenter, and by some Chymical Preparation is so Affected that in fine Weather he faces that Quarter from whence it is about to come." The whole sign is drawn by a scale of half an inch to a foot, and most of the figures are of the size of life. On both sides of the engraving, but distinct from the sign, are seven coats of arms. Those on the right hand are: 1. Earl of Yarmouth. 2. Cornwallis impaling 1st and 4th Buckton, 2nd Unknown, 3rd Teye. 3. Castleton. 4. Unknown. 5. Mrs. Peck [these arms are wrongly blazoned by Blomefield; they are *gules a fesse argent*, between, in chief, two crescents, and in base, a lion *passant guardant* of the same]. 6. Great Yarmouth. 7. Unknown. The arms on the opposite side are: 1. Duke of Norfolk, 2. Hobart. 3. Bacon. 4. Thurston. 5. Mr. Peck impaling his wife [his arms, too, are wrongly blazoned; they should be—Or, on a chevron engrailed *gules* three crosslets *pattee argent*]. 6. Lindley. 7. Norwich.

Mr. Cooper will find a slight notice of this sign, both in Gough's *Camden* and in *The Beauties of England and Wales*; but both these are of later date than Mr. Cruttwell's *Tour*. I have only to add, that I should wish Mr. Cooper to see the engraving. I shall be very happy to send it by post for his inspection. CRANMORE.

*Parkership, Porkership, Pokership.*—With every deference to the ingenious suggestions of Mr. Bolton Corney (No. 15. p. 218.), I think it will be found, on reference to the original documents, that "Pokership" is a misreading of the ancient writing for "Parkership." This question might be determined if any correspondent, acquainted with the present excellent arrangement of our records, could inform us whether the appointments under the old Earldom of March are extant. A large portion of Herefordshire was held under his tenure. Thomas Croft, of Croft, was, in 1473, "Parker of Pembrugge, in that county: Rot. Parl. vi. 342. In 1485 John Amyas



was, by the act of settlement made on the accession of Henry VII., continued in his office "of the keepyng of our chase of Mocketree in Wigmoresland under the Erledom of Marche," and Thomas Grove "in the keepyng of our chase of the Boryngwood in Wigmoresland and of the 'Poulterership' and keepyng of the ditch of the same."

In *An Abstract of the late King's Revenues* (printed 1651, 4to.) is this entry relating to Bringwood:—

"To Sir Robert Harley for keeping Boringwood alias Bringwood Forest Com. Heref. 6l. 2s. 8d. per ann., for the Pokership 30s. 5d. by the year, and for the keeping the forest of Prestwood 18s. by the year."

In a survey made of Mocktree and Bringwood Forests in 1633, it is stated, that "these Forests are stately grounds, and do feed a great and large Deer, and will keep of Red and Fallow Deer two or three thousand at the least."

These enclosures were disafforested temp. Charles II., and they now form part of the Downton Castle Estate.

W. H. C.

Temple.

*Porkership.*—Accept my best thanks for your ready insertion of my observations in No. 18.; but I regret to say that the printer has unfortunately made a mistake in one word, and that, as it mostly happens, the principal one, on which the gist of my illustration in regard to the Pokership depends. The error occurs in the extract from the Pipe Roll, where the word has been printed *Parcario* instead of *Porcario*; added to which the abbreviations in the other words are wanting, which renders the meaning doubtful. It should have been printed thus:—"Et t̄ libae const *Porcario* de Hereford,"—being, in *extenso*, "Et in liberatione constat *Porcario* de Hereford." Showing that in early times there was a hog warden, or person who collected the king's hog-rent in Hereford. And further, Mr. Smirke's extract in No. 17. p. 269., shows that in Henry VIII.'s time the *Porcarius* had become *Pocarius*, the fee being within 1d. of the same amount as that paid in John's reign.

May I, under these circumstances, crave a short note in your next number, correcting the oversight, so that my porker may be set on his legs again?

P.S.—In reference to the claim, the name of the place should be Burnford, not Barnford.

T. R. F.

Spring Gardens, March 4. 1850.

#### REPLIES TO MINOR QUERIES.

*Coleridge's Christabel and Byron's Lara* (No. 17. p. 262.).—What *Christabel* saw is plain enough. The lady was a being like *Duessa*, in *Spenser*; a horrible-looking witch, who could, to a certain

degree, put on an appearance of beauty. The difference is, that this lady had both forms at once; the one in her face, the other concealed. This is quite plain from the very words of Coleridge.

The lifting her over the sill seems to be something like the same superstition that we have in Scott's *Eve of St. John*:—

"But I had not had pow'r to come to thy bow'r,  
If thou had'st not charm'd me so."

I have no doubt that *Lara* is the Corsair; and *Kaled Gulnare*, from the Corsair: the least inspection is enough to show this. *Ezzelin* must also be Seyd; but that does not answer quite so well. All that there is to prepare it is, that Seyd is only left for dead, in a great hurry, and therefore might recover; and that he drank wine, and therefore might be of Christian extraction. In *Lara* he is described as dark; but his appearance is rather confusedly related, as if he never appeared but once, and yet *Otho* knows him, and he has a dwelling. The shriek is more difficult. There could be no meeting, then, between *Ezzelin* and *Lara*, because *Ezzelin* is surprised by meeting him at *Otho's*. Whether the shriek may not be owing to a meeting between *Kaled* and *Ezzelin*, is not so clear. From the splendid description of her looking down upon him, it is not proved that she there saw him first; and *Ezzelin* never sees her at all there.

Nothing is more interesting than these mysteries left in narrative fictions. The story of *Gertrude*, in that first of romances, the *Promessi Sposi*, is a very great instance; and the bad taste, of bringing her up again to be the subject of a story by another writer, is so extreme, that I never could look into the book. That *Manzoni* has left the character, whom he calls the *Innominato*, in mystery, is historical, and not of his own contrivance.

I used to think that Scott had left the part of *Clara*, in *St. Ronan's Well*, intentionally mysterious, as to a most important circumstance; but we learn, from his *Life*, that he meant to have made that circumstance a part of the story, but was prevented by the publisher. It is natural that the altered novel, therefore should retain some impressions of it. I refer particularly to the latter part of the communications between her and her brother. But the meeting between her and *Tyrrell* in the woods, and their conversation there, I now think, forbid the reader to suspect any thing like what I speak of. In such cases I do not myself wish to know too much about the matter. Sometimes the author wishes you to have the pleasure of guessing, as I think, in *Lara*; sometimes he means to be more mysterious; sometimes he does not know himself. It would have been idle to have asked *Johnson* where *Ajeet* went to.

C. B.

*Sir William Rider* (No. 12. p. 186.).—"H. F." will find some account of the acts and deeds of Sir Thomas Lake and Dame Mary Lake his wife in the 13th Report on Charities, p. 280, as to their gifts to Mucleston in Staffordshire. In the 24th Report, p. 300, as to Drayton in the same county. Dame Mary Lake was also a benefactor to the parish of Little Stanmore, see 9th Report, p. 271. See also Stow's Survey, 593. (ed. 1633.) H. E.

*God tempers the Wind* (No. 14. p. 211.; No. 15. p. 236.).—The proverb is French: "A brebis tondu Dieu mesure le vent;" but I cannot tell now where to find it in print, except in Chambaud's Dictionary. That is why Sterne puts it into the mouth of Maria. C. B.

*Complutensian Polyglot*.—"Mr. JESS" asks (No. 14. p. 213.), "In what review or periodical did there appear a notice of the supposed discovery of the MSS. from which the *Complutensian Polyglot* was compiled?"

He will find an article on this subject in the *Irish Ecclesiastical Journal* for April 1847; from which I learn that there was a previous article, by Dr. James Thomson, one of the agents of the British and Foreign Bible Society, in the *Biblical Review*, a London periodical publication. Dr. Thomson, if I understand the matter aright, professed to have found at Madrid the MSS., so long supposed to have been lost.

There is also an article on the same subject by Dr. Bowring, in the *Monthly Repository*, vol. xvi. (1821), p. 203.

*Tickhill, God help me* (No. 16. p. 247.).—Of Tickhill I know nothing; but Meverley in this county goes by the soubriquet of "Meverley, God help;" and the folk-lore on the subject is this:—Meverley lies by Severn side, where that river flows under the Breiddon hills from the county of Montgomery into that of Salop. It is frequently inundated in winter, and, consequently, very productive in summer. They say that if a Meverley man is asked in winter where he belongs, the doleful and downcast reply is, "Meverley, God help me;" but asked the same question in summer, he answers quite jauntily, "Meverley, and what do you think?" A friend informs me that the same story appertains to Pershore in the vale of Evesham. Perhaps the analogy may assist Mr. Johnson in respect to Tickhill.

Let me take this opportunity to add to my flim-flam on pet-names in your late Number, that Jack appears to have been a common term to designate a low person, as "every Jack;" "every man-jack;" "Jack-of-all-trades?" "Jackanapes;" &c. B. H. KENNEDY.

Shrewsbury, Feb. 18.

*Bishop Blaise* (No. 16. p. 247.).—Four lives of the martyr Blasius, Bishop of Sebaste in Cappa-

docia, are to be found in the *Bollandine Acts Sanctorum*, under the 3rd of February. It appears that the relics and worship of this saint were very widely spread through Europe, and some places seem to have claimed him as indigenous on the strength merely of possessing one of his toes or teeth. The wool-comb was one of the instruments with which he was tortured, and having become a symbol of his martyrdom, gave occasion, it would seem, to the wool-combers to claim him as their patron, and to ascribe to him the invention of their art. See Ellis's *Brand's Popular Antiquities*, vol. i. pp. 29, 30; and query whether the veneration of St. Blaise by these artisans were not peculiar to England. Blasius of Sebaste is said to have been a physician; in consequence of the persecution raised by Diocletian, he retired to a mountain named Argæus, whither all the wild beasts of the country resorted to him, and reverentially attended him. But there is a legend of another Blasius of Cæsarea in Cappadocia, who is represented as an owner of herds (*δοῦκόλορ*), and remarkable for his charity to the poor. His herdsman's staff was planted over the spot where he was martyred, and grew into an umbrageous tree.

This variation of legends favours the idea that the cultus of Blasius was founded upon that of some deity worshipped in Cappadocia, whose rites and attributes may have varied in different localities.

C. W. G.

*Sangred—Judas Bell*.—"BURIENSK" inquires (p. 124.) what *sangred* is. This term is noticed in *Rock's Church of Our Fathers*, t. ii. p. 372. In the very interesting "Extracts from Churchwardens' Accounts," p. 195., it is asked what "Judas' bell" was. I presume it to have been a bell called after, because blessed in honour of the apostle St. Jude, who, in the Greek Testament, in the Vulgate, and our own early English translations, as well as old calendars, is always called Judas, and not Jude, as a difference from Judas Iscariot. CEPHAS.

*La Mer des Histoires*.—"MR. SANSON" (No. 16. p. 286.) has inquired, What is known of Columna's book, entitled *Mare Historiarum*? Trithemius has made mention of the work (*De Script. Eccles. DL.*), and two manuscript copies of it are preserved in the Royal Library at Paris. (B. de Montfaucon, *Biblioth. Bibliothecar. MSS.* tom. ii. p. 751. Par. 1739.) Douce very properly distinguished it from *La Mer des Histoires*; but, if he wrote "Mochartus," he was in error; for Brochart was the author of the Latin original, called *Residuum Novitiorum*, and published in 1475. As to the statement of Genebrard, that Joannes de Columna was the writer of the "*Mater Historiarum*," I should say that the mistake was produced by confounding the words *Mare* and *Mere*. Mr. Sanson may find all the information

that need be desired on this subject in Quetif et Echard, *Scriptores Ord. Præd.* tom. i. pp. 418-20. Lut. Paris, 1719. (Vid. etiam Amb. de Altamura, *Biblioth. Dominican.* p. 45. Romæ, 1677; Fabricii, *Bibl. Med. et Inf. Latin.* i. 1133. Hamb. 1734.)

R. G.

"What are *depenings*?" (No. 18. p. 277.)

The nets used by the Yarmouth herring busses were made in breadths of six feet. The necessary *depth* was obtained by sewing together successive breadths, and each breadth was therefore called a *deepening*.\*

ED.

#### MISCELLANIES.

*Tale of a Tub*.—It is generally supposed that the title of Swift's *Tale of a Tub* was a jest originally levelled at the Puritan pulpit. It probably had served a more ancient purpose. In Bale's *Comedye concerning Three Laws*, compiled in 1538, Infidelitas says:—

"Ye say they follow your law,  
And vary not a shaw,  
Which is a tale of a tub."

J. O. W. H.

#### A GENIUS.

(From the German of Claudius.)

"Friend Ass," said the Fox, as he met him one day,  
"What can people mean? — Do you know what they say?"

"No, I don't," said the Ass; "nor I don't care, not I."  
"Why, they say you're a GENIUS," was Reynard's reply.  
"My stars!" muttered Jack, quite appall'd by the word,

"What can I have done that's so very absurd?"

*Dedications* (No. 17. p. 259.).—In Villanueva's Dedication to the Duke of Medinaceli of his *Origen Epocas y Progressos del Teatro Español* (Madrid, 1802, sm. 4to.), the enumeration of the names, titles, and offices of his patron occupies three entire pages, and five lines of a fourth.

F. C. B.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Percy Society have just issued a reprint of a black letter tract, entitled "A manifest Detection of the most Vyle and Detestable Use of Dice Play," which exhibits a curious picture of the tricks in vogue amongst the gamesters of the sixteenth century, and, as the Editor very justly observes, "comprises fuller explanations of terms used by Shakspeare and other old dramatists than are to be found in the notes of the commentators. The mysteries of *gourds* and *fullams*, *high men*

\* From a pamphlet, written about 1615, not now before us.

ED.

and *low men*, stumbling-blocks to many intelligent readers of the works of the Stratford Poet, are here satisfactorily revealed."

Whatever hopes the projectors of the approaching *Exhibition of Works of Ancient and Mediæval Art* entertained of forming such a collection of objects as might deserve the attention of the public generally, and accomplish the great end in view, have been more than realized. Thanks to the liberality with which the possessors of works of early art of this description, from the most distinguished personages of the realm, have placed their stores at the disposal of the committee, the very novel exhibition which will open to the public on Thursday next, will be as remarkable for its intrinsic beauty, as for its instructive and suggestive character.

We need scarcely remind lovers of fine editions of first class books that Messrs. Sotheby commence the sale of the first portion of the extensive stock of Messrs. Payne and Foss, of Pall Mall, on Monday next.

We have received from Mr. Straker, of 3. Adelaide Street, his Catalogue of English and Foreign Theology, arranged according to subject, and with an Alphabetical Index of Authors: and also Parts I. and II. of his Monthly Catalogues of Ancient and Modern Theological Literature. Mr. Lilly, who has removed to No 7. Pall Mall, has also forwarded Nos. 1. and 2. of his Catalogues of Rare, Curious, and Useful Books. Mr. Miller, of 43. Chandos Street, has just issued No. 3. for 1850 of his Catalogue of Books, Old and New: and Mr. Quarritch (of 16. Castle Street, Leicester Square) No. 14. Catalogue of Oriental and Foreign Books: and though not least deserving of mention (by us, at all events, as he has the good taste to announce on his Catalogue "NOTES AND QUERIES SOLD"), Mr. Nield, of 46. Burlington Arcade has just issued No. 2. for 1850, in which are some Marprelate and Magical Books worth looking after.

#### NOTICES TO CORRESPONDENTS.

E. VER. "When Greeks join Greeks," &c. is a line by NAT. LEE. See No. 14. p. 211.

K. D. B. The following—"In Flesh-monger street. Sward the moneyer (renders) to the King 15d. and to William de Chesney houseroom, salt and water"—is a literal translation. Correspondents must be careful not to omit letters or contractions in extracts from original records. It would in this case have been difficult correctly to render "monet" without a contraction; and "Flemangerstreet," as our correspondent wrote it, might have been changed into "Fell-monger-," instead of "Flesh-monger-street." The service of "house-room, salt and water," seems a singular one; it was, of course, a kind of entertainment, or a contribution to entertainment. If the Liber Winton contains no other notice of similar services, "H. D. K." will find the subject illustrated, though not the particular tenure, at pp. 260-267. of the first volume of Sir H. Ellis's Introduction to the Great Domesday.

Rue Strowed before Prisoners at the Bar of the Old Bailey. This custom originated in the fear of infection, at a period when Judges, &c. were liable to fall victims to gaol fever.

Erratum. No. 19. p. 207. col. 2., for "Plastorum Abbreviatis" read, "Placitorum Abbreviatio."

## PRESENTS IN ELEGANT BINDINGS.

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### EARLY STATISTICS. — CHART, KENT.

Perhaps some one of your numerous readers will be good enough to inform me whether any *general statistical returns*, compiled from our early parish registers, have ever been published. An examination of the register of Chart next Sutton Valence, in Kent, which disclosed some very curious facts, has led me to make this inquiry. They seem to point to the inevitable conclusion that the disturbed state of England during the period of the Great Rebellion retarded the increase of population to an extent almost incredible—so as to suggest a doubt whether some special cause might not have operated in the parish in question which was not felt elsewhere. But, as I am quite unable to discover the existence of any such cause, I shall

be glad to learn whether a similar result appears generally in other registers of the period above referred to.

The register-book of Chart commences with the year 1558, and is continued regularly from that time. During the remainder of the sixteenth, and for about the first thirty-five years of the seven-teenth century, the baptisms registered increase steadily in number: from that period there is a very marked decrease. For the twenty years commencing with 1600 and ending with 1619, the number is 260; for the twenty years 1620 to 1639, the number is 246; and for the twenty years 1640 to 1659, the number is *only* 120.

No doubt this diminution must be attributed partly to the spread of Nonconformity; but I believe that, during the Protectorate, the registration of *births* was substituted for that of *baptisms*, and therefore the state of religious feeling which then prevailed bears less directly on the question. And even after the Restoration the register exhibits but a small increase in the number of baptisms. For the various periods of twenty years from that event up to 1760, the numbers range from 152 to 195. And, pursuing the inquiry, I find that the number of marriages, for any given time, varies consistently with that of baptisms. If any of your readers can clear up the difficulty, I shall feel much obliged for any information which may tend to do so.

Are the following extracts from the register above referred to of sufficient interest to merit your acceptance?

"1648.—Richard, the son of George Juxon, gent., and Sarah, his wife, who was slayne 1<sup>o</sup> Junii at Maydestone Fight, was buried on the third day of June, anno predicto."

"Joseph, the son of Thomas Daye, and An, his wife, who was wounded at Maydestone Fight 1<sup>o</sup> Junii, was buried the eleventh daye of June."

It is hardly necessary to mention, that the fight here referred to took place between the parliamentary forces under Fairfax, and a large body of Kentish gentlemen who had risen, with their dependants, in the hope of rescuing the king from the hands of the army. After an obstinate engagement, in which the Kentish men fully main-

tained their character for gallantry, they were defeated with great slaughter.

"1653. — The third of March, Mr. John Case, of Chart next Sutton Clarke, being chosen by the parishioners of the said Chart, to be the Register of the said parish according to the Act touching marriages, births, and buryalls, was this day sworne before me, and I do allow and approve of him to be Register accordingly. As witness my hand.

RICHA. BEALE."

"1660. — Marye, the daughter of John Smith, Esq. was baptized on the thirteenth daye of Januarie, 1660, by John Case, Vicar. The first that hath been baptized at the font since it was re-erected by the ap-  
poynt<sup>t</sup> of the said Mr. Smith, being full sixteene yeers paste. One Thomas Scoone, an elder, having, out of his blinde zeale, defaced and pulled it downe, w<sup>t</sup> other ornaments belonging to the church."

E. R. J. H.

Chancery Lane, 7th March.

#### BIS DAT QUI CITÒ DAT.

Inquiry has been often made as to the origin of this proverb. Alciatus is referred to generally as the authority whence it was derived. I think, however, it may be traced to Publius Syrus, who lived about forty-four years before Christ. It is equally probable from the peculiar species of composition in which the thought, if not the exact words are found, that the proverb was derived from another and an earlier source. The object of mimic exhibitions is to impress the mind by imitation. Human life is burlesqued, personal defect heightened and ridiculed; character is never represented in degree, but in extremes. The dialogue of satirical comedy assumes naturally the form of the apophthegm — it is epigrammatic and compressed that it may be pungent and striking. Hence, no species of writing is more allied to or more likely to pass into household words, and to become proverbs among a people of quick retentive powers, such as the Greeks were, to whom we are perhaps indebted for this. I send you the extract from Alciatus; *Emblemata*, No. 163. Antverpiæ, 18mo. 1584. Apud Christophorum Plantinum.

"Tres Charites Veneri assistunt, dominamque sequuntur;

Hincque voluptates, atque alimenta parant;  
Lætitiâ Euphrosyne, speciosum Aglaia nitorem;  
Suadela est Pithus, blandus et ore lepos.

Cur nudæ? mentis quoniam candore venustas  
Constat, et eximia simplicitate placet.

An quia nil referunt ingrati, atque arcula inanis  
Est Charitum? qui dat munera, nudus eget.

Addita cur nuper pedibus talaria? *Bis dat*

*Qui citò dat* — Minimi gratia tarda preti est.

Implicitis ulnis cur vertitur altera? gratus

*Fenerat*: huic remanent una abeunte dux.

*Jupiter iis genitor, cœli de semine divas*

*Omnibus acceptas edidit Euryome.*"

Now here we have the proverb clearly enough. I subjoin the note upon the lines in which it appears.

*Bis dat qui cito dat,* in *Mimis Publii*. "*Beneficium inopi bis dat, qui dat celeriter.*" Proverb, *Bis dat, &c.*

Referring to the Sentences of Publius Syrus, published, with the additional Fables of Phædrus, from the Vatican MSS., by Angelo Mai, I found the line thus given: —

"*Inopi beneficium bis dat, qui dai celeriter.*"

The same idea, I believe, occurs in Ovid. Query whether it is not a thought naturally presenting itself to the mind, reflected by memory, confirmed by experience, and which some Mimic author has made proverbial by his terse, gnomic form of expression.

S. H.

#### PARALLEL PASSAGES.

I take the liberty of sending you several parallel passages, which may probably appear to you worthy of insertion in your valuable paper.

1.

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune."

Shakspeare: *Julius Cæsar*.

"There is an hour in each man's life appointed  
To make his happiness, if then he seize it."

Beaumont and Fletcher: *The Custom of the Country*.

"There is a nick in Fortune's restless wheel  
For each man's good —"

Chapman: *Bussy d'Ambois*.

2.

"The fann'd snow,  
That's bolted by the northern blast thrice o'er."

Shakspeare: *A Winter's Tale*.

"Snow in the fall,  
Purely refined by the bleak northern blast."

Davenport: *The City Nightcap*.

3.

"Like pearl  
Dropt from the opening eyelids of the morn  
Upon the bashful rose."

Middleton: *The Game at Chess*.

"Together both, ere the high lawns appeared  
Under the opening eyelids of the morn,  
We drive afield."

Milton: *Lysidas*.

4.

"Brief as the lightning in the collied night,  
That in a spleen enfolds both heaven and earth,  
And ere a man hath power to say—Behold!  
The jaws of darkness do devour it up."

Shakspeare: *Midsummer Night's Dream*.

"Nicht Blitzen gleich, die schnell vorüber schiessen,  
Und plötzlich von der Nacht verschlungen sind,  
Mein Glück wird seyn."

Schiller: *Die Braut von Messina*.

Greenock.

G.

## ERRORS CORRECTED.

I.—Sharon Turner's *Hist. of England* (Lond. 1814. 4to.), i. 332.

"The Emperor (Henry VI.) determined to extort an immoderate ransom; but, to secure it, had him (Richard Cœur de Lion) conveyed to a castle in the Tyrol, from which escape was hopeless."

Note "104. In *Tirvalli*, Oxenied. MS."

Ibid. p. 333. :—

"He (Richard) was removed from the dungeon in the Tyrol to the emperor's residence at Haguensau."

Note "109. See *Richard's Letter to his Mother*. Hoveden, 726."

The fortress, here represented to be in the Tyrol, is about 220 miles distant ("as the crow flies") from the nearest point in that district, and is the Castle of Trifels, which still crowns the highest of three rocky eminences (Treylfels = *Three Rocks*), which rise from the mountain range of the Vosges, on the southern side of the town of Annweiler. In proceeding from Landau to Zweibrücken (Deux-Ponts), the traveller may see it on his left. The keep is still in good preservation; and it was on account of the natural strength of its position that the imperial crown-jewels were formerly preserved in it.

I am unable to refer at present to the MS. of Oxenides (Cotton, Nero, D 2), which appears to give the erroneous reading of *Tirvalli* for *Trivalli* or *Trivalli*; but Mr. Turner might have avoided the mistake by comparing that MS. with the printed text of Hoveden, in which Richard is represented as dating his letter "de Castello de Triuellis, in quo detinebamur."

II.—Wright's *S. Patrick's Purgatory* (Lond. 1844. 8vo.), p. 135. :—

"On the patent rolls in the Tower of London, under the year 1358, we have an instance of testimonials given by the king (Edward III.) on the same day, to two distinguished foreigners, one a noble Hungarian, the other a Lombard, Nicholas de Beccaris, of their having faithfully performed this pilgrimage."

In a note on this passage, Mr. Wright reprints one of the testimonials from Rymer (*Fœdera*, vol. iii. pt. i. p. 174.), in which is the following passage :—

"Nobilis vir Malatesta Ungarus de Arminio miles."

In the original deed, the text must have been *de Ariminu* (of Rimini); for the person here referred to was a natural son of Malatesta de' Malatesti, Lord of Rimini and of Pesaro, and took the name of *L'Ungaro* in consequence of his having been knighted by Louis, King of Hungary, when the latter passed through the Malatesta territory, when he was going to Naples for the purpose of avenging his brother Andrew's death. In the Italian account of the family (Clementini, *Raccolto Istoria della Fondazione di Rimini*. Rimini, 1617—27. 2 vols. 4to.), L'Ungario is said to have been a

great traveller, to have visited England, and to have died in 1372, at the age of 45. (See also Sansovino, *Origine e Fatti della Famiglia Illustri d'Italia*. Venetia, 1670. 4to. p. 356.) F. C. B.

## DIRECT AND INDIRECT ETYMOLOGY.

I have just been exceedingly interested in reading a lecture on the *Origin and Progress of the English Language*, delivered at the Athenæum, Durham, before the Teachers' Society of the North of England, by W. Finley, Graduate of the University of France.

The following passage well expresses a caution that should be always kept in mind by the literary archæologist :—

"In the orthography of English words derived from the Latin, one great and leading principle must be kept in view. If the word is of new adoption, it is certain that its spelling will be like that which appears in the original word; or if it has come to us through the French, the spelling will be conformable to the word in that language; thus, persecution from *persequer*, pursue from *poursuivre*. Again, flourish from *fleurir*, efflorescent, florid, &c. from *florere*. And to establish our orthography on certain grounds, it ought to be the business of the lexicographer to determine the date of the first appearance of an adopted word, and thus satisfactorily determine its spelling." (Lecture, p. 20. footnote.)

D. V. S.

Home, March 2.

## ERRORS IN POPE'S HOMER'S ODYSSEY.

In all the editions I have seen of this translation, the following very palpable errors exist, which I do not remember to have seen noticed. The first of these errors is contained in book ix. lines 325, 326, 463. and 533, —

"Fools that ye are! (the savage thus replies,  
His inward fury blazing at his eyes.)"

"Sing'd are his brows: the scorching lids grow black."

"Seest thou these lids that now unfold in vain?"

and consists in Mr. Pope having bestowed two organs of sight on the giant Polypheme.

The second occurs in line 405 of the same book;

"Brain'd on the rock; his second dire repast;"

and is owing to the inadvertency of the translator, who forgets what he had previously written in lines 342 to 348.

"He answer'd with his deed: his bloody hand  
Snatch'd two, unhappy! of my martial band;  
And dash'd like dogs against the stony floor:  
The pavement swims with brains and mingled gore.  
Torn limb from limb, he spreads his horrid feast,  
And fierce devours it like a mountain beast."

And in lines 368 and 369;

"The task thus finish'd of his morning hours,  
Two more he snatches, murders, and devours!"

by which it distinctly appears that line 405 has a reference to the *third* "dire repast" of the Cyclops, instead of the *second*.

Perhaps you will not deem me presumptuous in offering an amendment of these passages by the following substitutions:—

For lines 325 and 326,

Fools that ye are! (the savage made reply,  
His inward fury blazing at his eye.)

for line 463,

Sing'd is his brow: the scorching lid grows black.

for line 405,

Brain'd on a rock: his third most dire repast.

and for line 533,

Seest thou this lid that now unfolds in vain?

DAVID STEVENS.

Godalming, Feb. 10. 1850.

#### PROVERBIAL SAYINGS AND THEIR ORIGINS—PLAGIARISMS AND PARALLEL PASSAGES.

In a note of Boswell's *Life of Johnson* (Lond. 1816. 8vo.), iv. 196., the following lines are ascribed to their real authors:—

To *Joh. Baptista Mantuanus* (Leipz. 1511. 4to.), *Eclog. i.*:—

"Id commune malum, semel insanivimus omnes."

To *Philippe Gaultier*, who flourished in the last half of the 12th century (Lugduni, 1558. 4to. fol. xlij. recto):—

"Incidis in Scillam cupiens vitare Charybdim,"

At the conclusion of the same note, the authorship of

"Solamen miseris socios habuisse doloris,"

is said to remain undiscovered; but it appears to be a corrected form of a line in Albertus ab Eyb's *Margarita Poetica* (Nuremberg, 1472. Fol.), where, with all its false quantities, it is ascribed to Ovid:—

"Solacium est miseris socios habere pœnarum."

*Ovidius Epistolarum.*

In the same page (fol. 149. rect.).

(sic) "*Fecundi calices quem non fecere disertum*"

is transferred from Horace to Ovid; while, on the reverse of the same fol., Æsop has the credit of

"Non bene pro toto libertas venditur auro;  
Hoc cœleste bonum præterit orbis opes."

Of the first line of this couplet, Ménage says (*Menagiana*, Amstm. 1713. 12mo.), iii. 132., that it is "de la fable du 3<sup>e</sup> Livre de ce même Poète à qui nous avons dit qu'appartenoit le vers

"'Alterius non sit qui suus esse potest;'"

but I cannot find the reference to which he alludes.

In the same fol. (149 rect.) is perhaps the earliest quotation of

"Gutta cavat lapidem non vi sed sæpè cadendo.—

*Sapiens.*"

which occurs also in *Menagiana* (Amstm. 1713. 12mo.), i. 209.:—

"Horace fait mention du Poète Chérile, de qui l'on n'a que ce vers Grec—

"Πέτραν κοίλαινει βανὺς ὕδατος ἐνδελεχέτη."

"Gutta cavat lapidem non vi sed sæpè cadendo."

The parallel passages in Ovid are in *Epist. ex Pont.* iv. x. 5.:—

"Gutta cavat lapidem; consumitur annulus usu,  
Et feritur pressâ vomer aduncus humo,"

and in *Art. Amat.* l. 475, 476.:—

"Quid magis est saxo durum? quid mollius unda?  
Dura tamen molli saxa cavantur aquâ."

F. C. B.

#### QUERIES.

##### A TREATISE ON THE LORD'S SUPPER, BY ROBERT CROWLEY.

I have before me a somewhat scarce volume of Theological Tracts (small 8vo.), ranging between the years 1533 and 1614. With the exception of one relating to the Sacraments, by John Prime (Lond. 1582), the most curious treatise is that entitled "The Supper of the Lorde, after the true meanyng of the sixte of John, &c. . . whervnto is added, an Epystle to the reader, And incidentally in the exposition of the Supper is confuted the letter of master More against John Fryth." To a motto taken from 1 Cor. xi. is subjoined the following date, "Anno m.ccccc.xxxiii., v. daye of Apryll," together with a printer's device (two hands pointing towards each other). This Tract was promptly answered by Sir Thomas More (A.D. 1533, "after he had geuen ouer the offyce of Lorde Chauncellour of Englande"), and is described by him as "the poysoned booke whych a nameles heretike hath named the Supper of the Lorde" (*Works*, pp. 1035, seqq., ed. Rastell). From the following passage of the reply, we learn that this offensive publication, like so many others of the same class, had been printed abroad:—

"And in thys wyse is ther sent ouer to be prynted the booke that Frythe made last against the blessed sacrament answering to my letter, wherewyth I confuted the pestilent treatice that he hadde made agaynst it before. And the brethren looked for it nowe at thys Bartlemewe tide last passed, and yet looke euery day, except it be come all redy, and secretly runne among them. But in the meane whyle, ther is come ouer a nother booke agaynst the blessed sacrament, a booke of that sorte, that Frythe's booke the brethren maye nowe forbear. For more blasphemous and more bedelem rype then thys booke is were that booke harde to be, whyche is yet madde enough, as men say that haue seene it" (p. 1036. G.).

More was evidently at a loss to discover the au-

thor of this work; for, after conjecturing that it might have come from William Tyndal, or George Jaye (*alias* Joy), or "som yong unlearned fole," he determines "for lacke of bys other name to cal the writer mayster Maaker," a sobriquet which is preserved throughout his confutation. At the same time, it is clear, from the language of the treatise, that its author, though anonymous, believed himself well known to his opponent:

"I would have hereto put mi name, good reader, but I know wel that thou regardest not who writteth, but what is writen; thou esteemest the words of the verite, and not of the authour. And as for M. More, whom the verite most offendeth, and doth but mocke it out when he can not soile it, *he knoweth my name wel enough*" (*sub fin.*).

But here rises a grave difficulty, which I have taken the liberty of propounding to the readers of "NOTES AND QUERIES." Notwithstanding the above statements, both of the writer and of Sir Thomas More, as to the anonymous character of the treatise we are considering, the "Epistle to the Reader" is in my copy subscribed "Robert Crowley," naturally inducing the belief that the whole emanated from him.

Perhaps this difficulty may be resolved on the supposition that, while the body of the tract was first published without the "Epistle to the Reader," and More's reply directed against it under this form, it might soon afterwards have reached a second edition, to which the name of the author was appended. It is certain that More's copy consisted of 39 leaves only (p. 1039, G.), which corresponds with that now before me, excluding the "Epistle to the Reader." Still, it is difficult to conceive that the paragraph in which the author speaks of himself as anonymous should have remained uncanceled in a second edition, after he had drawn off what More calls "his visour of dissimulation." There is, indeed, another supposition which would account for the discrepancy in question, viz. that the epistle and a fresh title-page were prefixed to some copies of the original edition; but the pagination of the Tract seems to preclude this conjecture, for B. i. stands upon the third leaf from what must have been the commencement if we subtract the "Epistle to the Reader."

Wood does not appear to have perceived either this difficulty, or a second which this treatise is calculated to excite. He places the *Supper of the Lords* at the head of the numerous productions of Robert Crowley, as if its authorship was perfectly ascertained. But Crowley must have been a precocious polemic if he wrote a theological treatise, like that answered by More, at least a year previously to his entering the university. The date of his admission at Oxford was 1534; he was elected Fellow of Magdalene in 1542; he printed the first edition of *Piers Plowman* in 1550; and

was still Parson of St. Giles's, near Cripplegate, in 1588, i. e. fifty-five years after the publication of the Tract we are considering (See *Heylin's Hist. of the Reformation*, ii. 188., E. H. S. ed.). Were there two writers named Robert Crowley? or was the Crowley a pupil or protégé of some early reformer, who caused his name to be affixed to a treatise for which he is not wholly responsible? I leave these queries for the elucidation of your bibliographical contributors.

If I have not already exceeded the limits allowable for such communications, I would also ask your readers to explain the allusion in the following passage from Crowley's tract:—

"And know right well, that the more they steare thye sacraments the broder shal theyr lyes be spreade, the more shall theyr falsehoode appeare, and the more gloriously shall the truthe triumph: as it is to se thys daye by longe contention in thys same and other like articles, which the papists have so long abused, and howe more his lyes utter the truthe every day more and more. For had he not come begynge for the clergy from purgatory, wyth his 'supplication of soules,' and Rastall and Rochester had they not so wysely played theyr partes, purgatory peradventure had served them yet another yere; neyther had it so some have bene quenched, nor the poor soule and proctoure there ben wyth his bloudye byshoppe christen cattē so farre contoured into his name *Utopia* with a sackel about his necke to gather for the proud pryates in Synagoga populorum."

The Rastell here mentioned was doubtless he whom More (*Works*, p. 355.) calls his "brother" (i. e. his sister's husband), joining him with Rochester (i. e. Bp. Fisher), as in this passage, on account of his great zeal in checking the progress of the earlier Reformation; but what is the allusion in the phrase "with his bloudye bishoppe christen cattē," &c., I am unable to divine. Neither in the *Supplication of Soules*, nor in the reply to the "nameles heretike," have I discovered the slightest clue to its meaning.

C. H.  
St. Catherine's Hall, Cambridge.

[It would seem, from a Query from the Rev. Henry Walter in No. 7. p. 109., on the subject of the name "Christen Cat," where the foregoing passage is quoted from Day's edition of Tyndal's *Works*, that this tract was by Tyndal, and not by Crowley.]

#### WHAT IS A CHAPEL?

What is the most approved derivation of the word Chapel?—*Capella*, from the goat-skin covering of what was at first a movable tabernacle? *capa*, a cape worn by *capellanus*, the chaplain? *capen*, a chest for sacred relics? *Abn. Eli* (Heb.), the House of God? or what other and better etymon?

Is it not invariably the purpose of a Chapel to supply the absence or incommmodiousness of the parish church?

At what period of ecclesiastical history was the



word Chapel first introduced? If there be any truth in the legend that St. Martin's hat was carried before the kings of France in their expeditions, and that the pavilion in which it was lodged originated the term, it is probably a very old word, as the Saint is stated to have died A.D. 397. Yet the word is not acknowledged by Bingham.

Is Chapel a *legal* description of the houses of religious meeting, which are used by those who dissent from the Church of England?

Was the adoption of the word Chapel by dissenters, or their submission to it, indicative of an idea of assistance, rather than of rivalry or opposition, to the Church?

Any answer to these inquiries, which are proposed only for the sake of information, by one whose means of reference and investigation are limited, will be very acceptable. ALFRED GATTY.

Ecclesfield, March 5. 1850.

#### WHO TRANSLATED THE "TURKISH SPY?"

Is it known who really translated that clever work, *Letters writ by a Turkish Spy*? The work was originally written in Italian, by John Paul Marana, a Genoese; but the English translation has been attributed to several individuals.

Among Dr. Charlett's correspondence, preserved in the Bodleian Library, is a letter inquiring after a Mr. Bradshaw. The writer says, "he was servitor or amanuensis to Dr. Allesbree, and proved very considerable afterwards, being the author of all the volumes of the 'Turkish Spy' but one; and that was the first, which you remember, was printed a considerable time before the rest, and not much taken notice of till the second volume came out. The first volume was originally wrote in Italian, translated into French, and made English; and all the rest after carried on by this Bradshaw, as I am undoubtedly informed: so that I think him well worth inquiring after while in Oxford. Dr. Midgely had only the name and conveyance to the press, beside what books he helped Bradshaw to, which, by his poverty, he could not procure himself." In the margin of this letter Ballard has added, "Sir Roger Manley, author of the 'Turkish Spy.'" Baker, of St. John's College, Cambridge, has written on the cover of the first volume of his copy of *Athenæ Oxoniensis* (bequeathed to the Public Library at Cambridge), "'Turkish Spy,' begun by Mr. Manley, continued by Dr. Midgely with the assistance of others."

EDWARD F. RIMBAULT.

#### PHILALETHES CESTRIENSIS—STEPHENS' SERMONS.

I shall feel much obliged if any of your correspondents can inform me what is the real name of the author of the following work:—

"*An Impartial enquiry into the true character of that Faith, which is required in the Gospel, as neces-*

sary to salvation; in which it is briefly shewn, upon how righteous terms unbelievers may become true Christians, &c., by PHILALETHES CESTRIENSIS. 8°. Lond. 1746. Dedicated to Philip earl of Chesterfield, Lord-Lieutenant of Ireland."

In your 6th Number is an inquiry for a "tract or sermon" by the Rev. W. Stephens, which elicited a reply in No. 8. from "Mr. DENTON," who mentions four sermons by that author, and inquires whether any other sermons or tracts of his were published, which are not included in the two posthumous volumes?

Now it has struck me that a volume of sermons in my possession may, from the nature of the subjects, be Stephens's, but whether included in the volume alluded to I know not. The volume contains six sermons, each with separate title and separate pagination. A common preface is prefixed, and there has been a common title-page, which unfortunately is missing in my copy.

"Serm. I. The Divinity of Christ argued, from his right to worship, on Rev. v. 13, 14., preached in 1720, at Great Torrington, at the Visitation of the Archdeacon of Barnstaple.

"II. The necessity of believing the Divinity of the Son of God, John iii. 16., preached at Great Torrington on Christmas Day, 1721."

"III. The Humiliation and Exaltation of the Son of God considered in a new light, Philipp. ii. 6—12., preached at the primary Visitation of Stephen [Weston] Lord Bishop of Exon, at Great Torrington, 1726."

"IV. Christ King of the Jews both before and after his Incarnation, Matt. ii. 1. 2., preached on Christmas Day and First Sunday after Epiphany, 1727."

"V. The Beginning, Extent, and Duration of Christ's Mediatorial Kingdom, same text, and preached at the same season."

"VI. The natural supremacy of God the Son; same text, &c."

The three last sermons have a title generally applicable and repeated before each, viz., "The Supreme Dominion of God the Son, both Natural, Economical, and Judaical, proved from Scripture, in three Sermons." The separate titles bear date 1729; and the publisher was Samuel Birt, at the Bible and Ball, Ave Maria Lane.

This notice may supply the information of which Mr. DENTON is in quest, and at all events I should be very glad to learn who the author really was. His sermons are, as is said of those of Stephens, far above the ordinary run. The period at which they were delivered agrees with the dates of those at page 118. The author, in the general preface says, that Sermon II. was not "suffer'd to see the light before it had pass'd through the hands of *Dr. Waterland*." Was not Stephens subsequently Vicar of St. Andrew's, Plymouth?

BALLIOLENSIS.

## MINOR QUERIES.

*Smelling of the Lamp.*—Can you or one of your learned correspondents, tell me the origin or first user of the literary "smelling of the lamp?" I know that it is commonly attributed to Demosthenes? but if it is his, I want chapter and verse for it.

*Gourders of Rain.*—Will any of your correspondents be kind enough to suggest the etymology of the word "gourders" (= torrents)? It occurs in the following passage of *Harding against Jewel* (p. 189., Antv. 1565):—

"Let the *gourders* of raine come downe from you and all other heretikes, let the floudes of worldly rages thrust, let the windes of Sathan's temptations blowe their worst, this house shall not be ouerthrowen."

C. H.

St. Catherine's Hall, Cambridge.

*The Temple or a Temple.*—I am happy to see that your correspondent, Mr. Thoma, is about to illustrate some of the obscurities of Chaucer. Perhaps he or some of your learned contributors may be able to remove a doubt that has arisen in my mind relative to the poet's well-known description of the Manciple in his Prologue to the *Canterbury Tales*.

You are aware that the occupation of the Temple by students of the law in the reign of Edward III. has no other authority than tradition. Dugdale, Herbert, Pearce, and others who have written on the Inns of Court, adduce this passage from Chaucer in support of the assertion; and they all quote the first line thus:—

"A manciple there was of the Temple."

In Tyrwhitt's edition of *Chaucer*, however, and in all other copies I have seen, the reading is—

"A gentil manciple was ther of a temple."

Now the difference between "the Temple" and "a temple" is not inconsiderable. I should feel obliged, therefore, by any explanation which will account for it. If Chaucer was, as he is sometimes pretended to be, a member of the Temple, it is somewhat extraordinary that he should have designated it so loosely. The words in the real passage would seem to have a more general signification, and not to be applied to any particular house of legal resort.

EDWARD FOSS.

*Family of Steward or Stewart of Bristol.*—I have in my possession a drawing, probably of the time of James or Charles I., of the following arms. Azure a lion rampant or, with a crescent for difference, impaling argent a cross engrailed flory sable between four Cornish choughs proper—Crest, on a wreath of the colours a Saracen's head full-faced, couped at the shoulders proper, wreathed round the temples and tied or and azure.

On removing the shield from the paper on which it was pasted, I found a spoiled sketch of the coat of Poulett, with the name Ambrose Moore written over it in a hand of about the reign of Charles I.: the object in passing the fresh shield over the spoiled coat appears to have been merely to make use of the mantling.

I have also a locket of silver gilt containing a miniature of a gentleman apparently of the time of the Commonwealth, finely executed in oils upon copper; on the back are engraved the arms and crest above described without the impalement, the crescent bearing the addition of a label. The only information I have is, that the locket and the drawing belonged to a family of the name of Steward or Stewart, who were clothworkers at Bristol during the Commonwealth, and for some generations later; and they are now in the possession of their descendants. The first of whom I have any authentic record is Hercules Steward, who was admitted to the liberties of the city of Bristol in 1623.

I cannot find that any family of Steward has borne the arms in question; and if any of your readers can throw a light on the matter, I shall feel greatly obliged to them.

Query. Was there a Herald painter of the time named Ambrose Moore?

O. C.

Feb. 26. 1850.

*Paying through the Nose.*—Can any one tell me the origin of the phrase, "Paying through the Nose," expressing a dear bargain?

A. G.

*Memoirs of an American Lady.*—Are the *Memoirs of an American Lady* out of print? They were written by Mrs. Grant, of Laggan, the authoress of *Letters from the Mountains*, and of whom some very interesting memoirs have lately been published by her son.

Nemo.

*Bernicia.*—Can any learned correspondent favour me with the name or title of any English nobleman who held authority in Wales, or the Borders, in 1370-80? The motive for this query is, that a poem of the time, by Trahaearn, a celebrated bard, contains the following passage:—

"Though fierce in his valour like Lleon, with a violent irresistible assault, he vaulted into battle, to plunder the King of *Bernicia*; yet the ravager of thrice seven dominions was a placid and liberal-handed chief, when he entertained the bards at his magnificent table."

It is not supposed that the king here mentioned was any thing more than a powerful nobleman, whose possessions, or castle and lands, were situated in the north of England; in which division of the island the ancient *Bernicia* was placed. As there is no evidence as to the locality or limits of this ancient district, it is hoped that an answer to the above query will afford a satisfactory solution to an uncertainty that has long existed among Welsh antiquaries.

GOMER.

*John Bull.*—Might I beg to ask, through your columns, the origin of the name "*John Bull*" as applied to Englishmen? I have frequently heard the question asked; but I never heard it satisfactorily answered. An antiquary once told me that it was so applied from the number of *Johns* among our countrymen, and the profusion of *hes* in our language; an explanation which I placed to the credit of my friend's ingenuity. R. F. H.

#### REPLIES.

##### LETTER ATTRIBUTED TO SIR ROBERT WALPOLE.

I feel very confident that I once read the letter attributed to Sir R. Walpole (No. 19. p. 304.) in some magazine, long before I had ever seen *Banks' Extract and Dormant Peerage*. My impression is, also, that I never believed the document to be authentic; and that opinion is confirmed by a reference to the *Correspondence of Horace Walpole*, vol. i. ed. 1840, and to the journals of the day. I find from these authorities that the first of the memorable divisions which drove Sir Robert from the helm, took place on the 21st Jan. 1741-2, when Pulteney's motion for a secret committee was lost by three voices only. We are told that the speeches were very brilliant, and Sir R. Walpole particularly distinguished himself. He might have been tormented by his enemies, but not by the stone, (the excuse assigned in the letter for his inability to attend the king), for Horace left him at one o'clock in the morning, after the debate had terminated, "*at supper all alive and in spirits,*" and *he even boasted that he was younger than his son*. The next struggle was on the 28th of Jan., on the Chippendale election, when the minister was defeated by one, and his friends advised him to resign; but it was not till after the 3rd of Feb., when the majority against him upon the renewal of the last question had increased to sixteen, that he intimated his intention to retire. These facts, coupled with the inferences drawn by your correspondent P. C. S. S. as to the suspicious style of the letter, and the imprudence of such a communication, go far to prove that it was a forgery: but the passage in *Walpole's Reminiscences*, vol. i. p. cviii. ed. 1840, with which I will now conclude my remarks, seems to set the question at rest:—

"Sir Robert, before he quitted the king, persuaded his Majesty to insist, as a preliminary to the change, that Mr. Pulteney should go into the House of Lords, his great credit lying in the other House; and I remember my father's action when he returned from Court, and told me what he had done; '*I have turned the key of the closet upon him,*' making that motion with his hand."

BRAYBROOK.

Audley End, March 18. 1850.

##### PORTRAITS OF ULRICH OF HUTTEN.

*It is pleasant to see that an answer to a query can sometimes do more than satisfy a doubt, by*

accidentally touching an accordant note which awakens a responsive feeling. I am much pleased that my scanty information was acceptable to "R. G."; and wish it was in my power to give him more certain information respecting the portraits of *Hutten*, who is one of my heroes, although I am no "hero-worshipper."

The earliest woodcut portrait of him with which I am acquainted, is to be found in the very elegant volume containing the pieces relating to the murder of his cousin John, by Ulrich of Wirtemberg (the title too long for these pages), which, from the inscription at the end, appears to have been printed in the Castle of Stakelberg, in 1519. It is a half length, in a hat, under a kind of portico, with two shields at the upper corners: the inscription beneath is in white letters on a black ground. It occurs near the end of the volume; in which is another spirited woodcut, representing the murder.

The other two cotemporary portraits occur in the "*Expostulation*," before noticed. The largest of these, at the end of the volume, is in armour, crowned with laurel, and holding a sword, looking toward the left. This is but indifferently copied, or rather followed, in Tobias Stimmer's rare and elegant little volume, *Imagines Viror. Litter. Illust.*, published by Reusner and Jobinus, Argent. 1567, 12mo.

I have never seen a good modern representation of this remarkable man, who devoted the whole energies of his soul to the sacred cause of truth and freedom, and the liberation of his country and mankind from the trammels of a corrupt and dissolute Church; and, be it remembered, that he and Reuchlin were precursors of Luther in the noble work, which entitles them to at least a share in our gratitude for the unspeakable benefit conferred by this glorious emancipation.

Ebernburg, the fortress of his friend, the noble and heroic Franz von Sickingen, *Hutten* called the *Bulwerk of Righteousness*. I had long sought for a representation of Sickingen, and at length found a medal represented in the *Sylloge Numismatum Elegantiorum* of Luckius, fol. Argent. 1620, bearing the date 1522.

*Hutten's* life is full of romantic incident: it was one of toil and pain, for the most part; and he may well have compared his wanderings to those of *Ulysses*, as he seems to have done in the following verses, which accompany the portrait first above mentioned:—

"*Desine fortunam miseris inimicisque flecti  
Obiicere, et casus velle putare deos.  
Jactatur pius Eneas, jactatur Ulysses,  
Per mare, per terras, hic bonus, ille pius.  
Crede mihi non sunt meritis sua præmia, ensu  
Volvitur, haud malus est, cui mala proveniunt.  
Sic mihi, et nulli miserabilis, omnia quævis  
A diis pro merito vixque revere petam.*"

I should like to see the German verses your correspondent mentions, if he will be good enough to favour me, through your intervention, with an inspection of the volume containing them.

S. W. S.

March 12. 1850.

#### CHANGE OF NAME.

"B." inquires (No. 16. p. 246.) what is the use of the royal license for the change of a surname? He is referred to Mr. Markland's paper "On the Antiquity and Introduction of Surnames into England" (*Archæologia*, xviii. p. 111.). Mr. Markland says,—

"Sir Joseph Jekyll, when Master of the Rolls, in the year 1730, remarks—'I am satisfied the usage of passing Acts of Parliament for the taking upon one a surname is but modern; and that any one may take upon him what surname, and as many surnames, as he pleases, without an Act of Parliament.' The decree in the above case was reversed in the House of Lords."

Mr. Markland adds,—

"From the facts and deductions here stated, it would seem that the Master of the Rolls had good ground for making his decree. The law, as it stands, however, had grown out of the *practice*: and common prudence dictates, that the assumption of a new surname should now be accompanied by such an authority as may establish beyond all question the legality of the act."

It must also be remembered, that a testator often directs that a devisee shall procure the royal license or an Act of Parliament for the change of name, in order to entitle him to the testator's property. If this direction be neglected, could not the party next benefited sue for it on that ground, and with success? S. D. D.

*Change of Name* (No. 16. p. 246.).—The doctrine, that a person may change his surname without any formality whatever, has long been "settled," and is by no means of so recent a date as your correspondent supposes, which will presently appear.

In *Coke upon Littleton*, after some observations as to the change of Christian name at confirmation, it is stated—

"And this doth agree with our ancient books, where it is holden that a man may have divers names at divers times, but not divers Christian names." (Vol. ii. p. 218, ed. 1818, by J. H. Thomas.)

Reference is made to *Acc. 1 Com. Dig.* 19, 20., "Abatement" (F. 18, 19.); *Bac. Abr.* "Misnomer," B.; *Rex v. Billingham*, 3 *Maul. & S.* 254.: but these passages throw no additional light upon our immediate subject.

Sir Joseph Jekyll, in the case of *Barlow v. Bateman*, in 1730, said,—

"I am satisfied the usage of passing Acts of Parliament for the taking upon one a surname is but modern, and that any one may take upon him what surname,

and as many surnames, as he pleases, without an Act of Parliament." (3 *Peere Williams*, 65.)

The decision of the Master of the Rolls in this case was afterwards overruled by the House of Lords; but on a point not affecting the accuracy of the observations I have quoted.

Lord Eldon, in the case of *Leigh v. Leigh*, decided in 1808, made the following remarks:—

"An Act of Parliament, giving a new name, does not take away the former name: a legacy given by that name might be taken. In most of the Acts of Parliament for this purpose there is a special proviso to prevent the loss of the former name. The King's licence is nothing more than permission to take the name, and does not give it. A name, therefore, taken in that way is by voluntary assumption." (15 *Ves. Jun.*, p. 100.)

This case decided that the assumption of a name by a person, by the King's license, would not entitle him to take under a limitation in a will "unto the first and nearest of my kindred, being male, and of my name and blood." The same rule would no doubt hold as to a change of name by Act of Parliament. (See *Pyot v. Pyot*, 1 *Ves. Sen.* 335.)

These extracts from the highest authorities will sufficiently show of how little use is an Act of Parliament, or the royal license, for effecting a change of name: indeed, the chief, perhaps I might almost say the only, advantage of these costly forms, except, of course, where they are required by the express terms of a will, is the facility they afford in case it should become necessary to prove that John White was ten years ago John Brown.

ARUN.

#### QUERIES ANSWERED, NO. 6.

There is no class of books which it more behoves future compilers of glossaries to consult, than those which treat of geography, navigation, military and naval economy, and the science of warfare both on shore and afloat. As far as the technical terms have been used by poets and dramatists, much valuable illustration may be found in the annotated editions of their works, but much more is required for general purposes, and I could point out some fifty volumes which would enable an industrious student, possessing a competent acquaintance with those subjects in their modern state, to produce a most useful supplement to our existing glossaries.

With very small pretensions to the amount of information which I ascribe to me, I will at once answer his query on the meaning of *grummett*.

GRUMETE is pure Spanish. It also occurs as a Portuguese word. I shall transcribe the explanations of it as given by the best authorities on those languages:—

"GRUMETE.—El muchacho que sirue en el nauio, y sube por el mastil, o arbol, y por la antena, y baxe todo



lo demas que le mandan con gran presteza."—Sebastian de Couarruuias, 1611.

"GRUMETE.—El mozo que sirve en el navío para subir á la gavia y otros usos. *Tirunculus nauticus*."—La real academia Española.

"GRUMETE.—Grumete he o moço que serve como de criado aos marinheiros, sobindo pellos mastros até à gavia, etc."—Raphael Bluteau.

We have a statement of the rank and ratings of the officers and men of a ship of war in the *Sea grammar* of captain Smith, 1627. 4to. The word in question, as a *rating*, had then become obsolete. The duties of the seamen are thus described:—

"The *sailers* are the ancient men for hoising the sailes, getting the tacks aboard, haling the bowlings, and steering the ship.

"The *younkers* are the young men called fore-mast men, to take in the top-sailes, or top and yard, for furling the sailes, or slinging the yards, bousing or trising, and take their turnes at helme."

Now, a comparison of the definitions of the Spanish and Portuguese *gromete*, and the English *younker*, leads me to infer that the latter term had been substituted for *grummett* or *gromet*, and that the duties of both classes were nearly the same.

If the above information should seem less precise than might be expected, I must make my apology in the words which Edward Jorden addressed to captain Smith on the publication of his *Sea grammar*:—

"Who can  
Deriue thy words, is more grammarian  
Than Camden, Clenard, Ramus, Lilly were:  
Here's language would haue non-plust Scaliger!"  
BOLTON CORNEY.

#### BEAVER HATS.

Permit me to suggest that, in asking a question, it is often desirable that the querist should state briefly the amount of information he already possesses on the subject. For instance, had Mr. "T. H. TURNER," when inquiring after *beaver hats* (No. 7. p. 100.), stated, that he had met with the mention of them as early as the time of Hen. III., I, of course, should not have troubled you with a notice of them in the reign of Elizabeth. Indeed, I owe Mr. Turner an apology; for if I had reflected a moment upon the extensive antiquarian information of the querist, I should certainly have concluded that he must be well acquainted with the authorities I cited, which happened to be at my elbow at the time I read the query. Mr. B. Corney (No. 19. p. 307.) has supplied a beaver hat from Chaucer's *Canterbury Tales*; we meet with another in his *Testament of Creseide*, v. 386., "in a mantill and a beaver hat." We may therefore conclude that they were not unusual in Chaucer's time. I now think it very probable that beaver hats were introduced into this country as early as the Norman Conquest; for we find mention of them in Nor-

mandy at a still earlier period. In the "Chronicle of the Abbey of St. Wandrille" (edited by Acheri, in his *Spicilegium*), we find, amongst the gifts of the Abbot Ansegisus, who died A.D. 833,

"Cappas Romanas duas, unam videlicet ex rubeo cindato, et fimbriis viridibus in circuitu ornatum: alteram ex cane Pontico, quem vulgus *Beaurum* nuncupat, similiter fimbriis sui coloris decoratam in orbe."

I do not conceive this cap to have been made of the *skin* of a beaver, for the term would then most probably have been "*ex pelli canis Pontici*."

This Chronicle contains several curious inventories of the gifts of many of the abbots; in which we may see the splendour of the vessels and vestments used at that period in religious services, as well as the style of reading then prevalent amongst the monks. GASTROG.

Cambridge, March 11.

[There is a Query which arises out of this subject which none of our correspondents have yet touched upon—What was the original meaning of *Beaver*, as applied to a hat or cap? and was it taken from the name of the animal, or did it give the name to it?]

#### REPLIES TO MINOR QUERIES.

*Anecdote of the Civil Wars.*—In looking through your "NOTES AND QUERIES," to which I heartily wish continued success, I find, in No. 6. p. 93, a question which appears to be as yet unanswered.

The story to which your questioner alludes as an "anecdote of the Civil Wars," is a very beautiful one, and deserves authentication.

I have a note of it from Dr. Thomas's additions to Dugdale's *Warwickshire*, which dates the occurrence as having taken place Oct. 22, 1642, the day previous to the battle of Edgehill, and identifies the merry sportsman as Richard Schuckburgh, of Upper Shuckburgh; who, however, on his presentation to the king, "immediately went home, aroused his tenants, and the next day attended the army to the field, where he was knighted, and was present at the battle." Being out of the reach of books, I am unable further to verify the story; but it is to such unhappy rustics that your publication is most acceptable. C. W. B.

[Thanks to the kindness of our correspondent "C. W. B." we have referred to Dugdale's *Warwickshire* (ed. Thomas, 1730). vol. i. p. 309., and extract from it the following proof that Walpole had authority for his story. Who knows, after this, but we may in the same way trace from whence he procured the celebrated letter of the Countess of Pembroke, respecting which there is a query from Mr. Peter Cunningham, in No. 2. p. 28.

"As king Charles the First marched to Edgcote, near Banbury, on the 22nd Oct., 1642, he saw him hunting in the fields not far from Shuckborough, with a very good pack of hounds, upon which it is reported, that he fetched a deep sigh and asked who that gentleman was that hunted so merrily that morning, when he was going to fight for his crown and dignity. And being told



that it was this Richard Shuckburgh, he was ordered to be called to him, and was by him very graciously received. Upon which he went immediately home, armed all his tenants, and the next day attended on him in the field, where he was knighted, and was present at the battle of Edghill."

*Mousetrap Dante* (No. 10. pp. 154, 155.).—I beg to refer your correspondent to the Visconte Colomb de Batines' *Bibliographia Dantesea* (Prato, 1845-48. 8vo.), tom. ii. pp. 264, 265., where he will find a list (correct so far as it goes) of the fifteen MSS. of the *Comedia*, purchased for the Bodleian Library about the year 1822, from the Abbate Matteo Canonici, of Venice.

I have reason for believing that the only MSS. which exist in that collection, in addition to those enumerated in the list, are: 1. Canon Ital. 100. "Compendium Cujusdam Commentarii" (4to paper); and 2. "Codices Canonici Miscellanei 449." fol., vellum (it cannot therefore be this), which contains the complete commentary of Jacopo dalla Lana. F. C. B.

*Cromwell's Estates* (No. 18. p. 277.).—The signory of Gower is the peninsula which runs out between the bays of Swansea and Carmarthen; and which terminates at Swansea on the S.E. side, and at Longhor on the N.W., and comprises the district which, in common with a part of Scotland, anciently bore the name of Rheged. It is a locality rich in all that can attract the antiquary and the naturalist.

Mr. Dillwyn's *Contributions towards a History of Swansea* contains the following references to the Gower property of Cromwell:—"We are informed by the Minute-book of the Common Hall" (at Swansea), "that on May 19. 1648, there came to this towne the truly Honourable Oliver Cromwell, Esq. . . . Lord of this towne, the Seignory of Gower, and Manor of Killay, with the members thereof," &c. "On May 5. 1647, Parliament settled the estates of the Marquis of Worcester, in Gloucestershire and Monmouthshire, on Cromwell; and, by a subsequent order, the estate in Glamorganshire was added to this grant. The conveyance from Parliament to Cromwell is made, not only in the name of his Majesty, but has a portrait of Charles the First at its head." SELEUCUS.

*Genealogy of European Sovereigns* (No. 6. p. 92.).—The best and most comprehensive work on this subject bears the following title:—*Johann Hübner's genealogische Tabellen*. 4 vols. folio, oblong, Leipzig, 1737 et seq. (Of the 3rd vol. a new and much improved edition, by G. F. Krebel, appeared in 1766.) Supplement: *Tafeln zu J. Hübner's genealogischen Tabellen*, by Sophia Queen of Denmark, 6 parts, folio, oblong, Copenhagen, 1822-24. A. ASHER.

Berlin.

*Shipster* (No. 14. p. 216.).—Are not *Baxter* and *Tapster* the feminines of *Baker* and *Tapper*?—and may not *Shipster* signify a female ship-owner? F. C. B.

*Kentish Ballad* (No. 16. p. 247.).—The song beginning "When Harold was invaded" has long been a favourite in this county. It is entitled "The Man of Kent," and was composed by Tom Durfey, in the time of Charles the Second. It may be found, with the music, in Chappell's *Collection of English Airs*. He cites it as being in *Pills to purge Melancholy, with Music*, 1719, and states that in the *Essex Champion, or famous History of Sir Billy of Billericay and his Squire Ricardo*, 1690, the song of "The Man of Kent" is mentioned. I have none of these works at hand for immediate reference, but the above note contains all that I have been able to collect on the subject of our popular ballad.

There is another song, much to the same purport, beginning—

"When as the Duke of Normandy,  
With glistening spear and shield,"

in Evans's *Songs*, vol. ii. p. 33., printed by him from *The Garland of Delight*, by Delone, in the Pepys collection at Cambridge—a black-letter volume; and probably the song was by himself.

Your correspondent "F. B." asks for the remainder of the song. In pity to yourself and your readers, I forbear sending you the countless stanzas—numerous enough in the *original* song, but now, by the additions of successive generations, swelled to a volume. He will find in Chappell's collection all that is worth having, with the assurance, repeated oft enough for the most enthusiastic of our *modest* countrymen, that

"In Britain's race if one surpass,  
A man of Kent is he."

LAMBERT LARKING.

Ryarrsh Vicarage.

*Bess of Hardwick* (No. 18. p. 276.).—The armorial bearings of John Hardwick, of Hardwick, co. Derby, father of Bess, were: Argent, a saltier engrailed, and on a chief blue three roses of the field. M. COMES.

Oxford, March 9. 1850.

*Trophee* (No. 19. p. 303.).—"Trophe," in the Prologue of Lydgate's Translation of Boccaccio's *Fall of Princes*, is a misprint: *corrigé*—

"In youth he made a translation  
Of a boke, which called is Troyle,  
In Lumbardes tonge, as men may rede and se,  
And in our vulgar, long or that he deyde,  
Gave it the name of Troylous and Cresseyde."

The book called *Troyle* is Boccaccio's *Troilo*, or *Filostrato*. M. C.

Oxford, March 11. 1850.

*Emerald* (No. 14. p. 217.).—Before we puzzle ourselves with the meaning of a thing, it is well to consider whether the authority *may* not be very loose and inaccurate. This *emerald cross*, even if it was made of emeralds, might have been in several pieces. But we are told generally, in Phillips's *Mineralogy*, that "the large emeralds spoken of by various writers, such as that in the Abbey of Richenau, of the weight of 28 lbs., and which formerly belonged to Charlemagne, are believed to be either green fluor, or prase. The most magnificent specimen of genuine emeralds was presented to the Church of Loretto by one of the Spanish kings. It consists of a mass of white quartz, thickly implanted with emeralds, more than an inch in diameter."

The note to the above exemplifies what I have just said. It is called *emerald*, he says, because it is *green*, from the Greek. I might make a query of this; but it is clearly a mistake of some half-learned or ill-understood informant. The name has nothing to do with green. *Emerald*, in Italian, *smeraldo*, is, I dare say, from the Greek *smaragdus*. It is derived, according to the Oxford *Lexicon*, from *μαίρω*, to shine, whence *μαρμαρυγή*. In looking for this, I find another Greek word, *smiris*, which is the origin of *emery*, having the same meaning. It is derived from *σμάω*, to rub, or make bright. I cannot help suspecting that the two radical verbs are connected. C. B.

*Ancient Motto.—Barnacles.*—In reference to your querist in No. 6., respecting the motto which "some Pope or Emperor caused to be engraven in the centre of his table," and the correspondent in No. 7. who replies to him by a quotation from Horace, I beg to observe that honest Thomas Fuller, in *The Holy State*, 275. ed. Lond. 1648, tells us, that St. Augustine "had this distich written on his table:"—

"Quisquis amat dictis absentem rodere famam,  
Hanc mensam indignam noverit esse sibi.

He that doth love on absent friends to jeere,  
May hence depart, no room is for him here."

With respect to the Barnacle fowl, it may be an addendum, not uninteresting to your correspondent "W. B. MACCABE," to add to his extract from Giraldus another from Hector Boece, *History of Scotland*, "imprentit be Thomas Davidson, prenter to the Kyngis nobyll grace [James VI.]." He observes, that the opinion of some, that the "Claik geis growis on treis be the nebbis, is vane," and says he "maid na lytyll lauboure and deligence to serche the treuthe and virite yairof," having "salit throw the seis quhare thir Clakis ar bred," and assures us, that although they were produced in "mony syndry wayis, thay ar bred ay allanerly be nature of the seis." These fowls, he continues, are formed from worms which

are found in wood that has been long immersed in salt water, and he avers that their transformation was "notably provyn in the zier of God 1480 besyde the castell of P'stlego, in the sycht of mony pepyll," by a tree which was cast ashore, in which the creatures were seen, partly formed, and some with head, feet, and wings; "bot they had na faderis." Some years afterwards, a tree was thrown on the beach near Dundee, with the same appearances, and a ship broken up at Leith exhibited the same marvel; but he clinches the argument by a "notable example schawin afore our eyne. Maister Alexander Galloway Person, of Kynkèll, was with us in thir Illis (the Hebridæ), and be adventure liftet up ane see tangle, hyng and full of mussil schellis," one of which he opened; "bot than he was mair astonist than afore, for he saw na fische in it bot ane perfit schapin foule. This clerk, knawin us richt desirous of sic uncouth thingis, came haistely, and opinit it with all circumstance afore rehersit." So far the venerable "Chanon of Aberdene." The West Highlanders still believe in the barnacle origin of this species of fowl.

JAMES LOGAN.

*Tureen* (No. 16. p. 246.; No. 19. p. 307.).—I have seen old-fashioned silver tureens which turned on a pivot attached to the handles, and always concluded that it was to this form that Goldsmith alluded in the line quoted by "G. W."

SELEUCUS.

*Hudibrastic Couplet* (No. 14. p. 211.).—These lines do not occur in the reprint of the *Musarum Deliciæ* (Lond. 1817, 8vo. 2 vols.). Lowndes (*Bibliogr. Manual*) states that they are to be found in the 2nd ed. of the work (London, 1656. 12mo).

F. C. B.

*Topography of Foreign Printing Presses* (No. 18. p. 277.).—About twelve years ago, Valpy published a vol. of Supplements to *Lemprière's Dictionary*, by E. H. Barker. One of these contained a complete list of all the foreign towns in which books had been printed, with the Latin names given to them in alphabetical order. W. and N.

Your correspondent "P. H. F." will find in *Cotton's Typographical Gazetteer* (8vo. Clarendon Press, 1831), every information he will ordinarily require.

J. M. S.

Islington, March 7. 1850.

*Dr. Hugh Todd's MSS.* (No. 18. p. 282.).—The only MS. in the library of University College, Oxford, is that mentioned by "F. M."; and it is described in the Catalogue, compiled by the Rev. H. O. Coxe, of the MSS. belonging to the College, p. 47. No. clxx. There is a note stating it was "ex dono Hugonis Todd, Socii, A.D. 1690."

C. I. R.

## MISCELLANIES.

*Burnet*.—In addition to the opinions expressed in favour of or opposed to Burnet's "History," (No. 3. p. 40., and No. 8. p. 120.), I may also refer to Dr. King's *Anecdotes*: he says,

"I knew Burnet: he was a furious party-man, and easily imposed on by any lying spirit of his own faction: but he was a better pastor than any man who is now seated on the Bishop's bench."

Dryden's chastisement of Burnet—"the noble Buzzard"—in his *Hind and Panther* must be familiar to your readers. It was given as "adequate retaliation" for the Bishop's censure of the immorality of Dryden's plays. Applied to Burnet's *Sketches of Characters*, Dryden says:—

"His praise of foes is venomously nice,  
So touch'd, it turns a virtue to a vice."

Scott's note on this passage well merits perusal.

J. H. M.

Beth.

PERVENIRE AD SUMMUM NISI EX PRINCIPIS NOM  
FORES.

(From the Latin of Vincent Bourne.)

Newton, the light of each succeeding age,  
First learned his letters from a female sage.  
But thus far taught—the alphabet once learn'd—  
To loftier use those elements he turn'd.  
Forced th' unconscious signs, by process rare,  
Known quantities with unknown to compare;  
And, by their aid, profound deductions drew  
From depths of truth his teacher never knew.  
Yet the true authoress of all was she!—  
Newton's Principia were his a, b, c. Rurus.

*Prince Madoc* (No. 4. p. 56.; No. 18. p. 282.).—In the darkness superinduced by the absence of historical evidence on the Welsh settlement in America, I beg leave to offer a few remarks on some ethnological subjects involved in this question.

In reference to the specimen of a Welsh-Indian Vocabulary in Catlin's *N. A. Indians*, which "GOMER" opposes to Prof. Elton's proposition on this subject (No. 15. p. 236.), were the instances of similarity to exhibit the influence of opinion, of government, or of commerce, on the language of the tribe, the origin of such words would be as indisputable as that of those introduced by the English into the various countries of the East where they have factories; e.g. governor, council, company. But these and numerous other traces of the Celtic language which have been found in Florida and Darien are not indicative of such impressions: most of them, from their universality, bespeak themselves to be primitive; and who can assure us that some may not have reached them

before the twelfth century, through "Welsh or strangers," "a race mightier than they and wiser," by whom they may have been instructed in the arts which have excited so much astonishment?

The glass beads, erroneously called Druid's beads, furnish Catlin with another proof of affiliation, which, however, is invalidated by the well-ascertained facts of glass-manufactories having, in remotest antiquity, existed in Egypt, and of glass beads having been dispersed by the Phœnicians among the nations which they visited. (See *Tassie's Gems*, introd.—Here, by the by, are mentioned celebrated emeralds, which have turned out to be only lumps of green glass.)

Lhwyd relates that the cross was honoured in N. America before the arrival of the Spaniards, and Sir R. Manley (*Turk. Spy*, vol. viii.) states that they found crucifixes also. Unfortunately for this hypothesis, it has been shown, by G. Beccani (*Hierogl.*, see Index), Olaus Wormius (*De Danicis Monumentis*, see Index), M. Ficinus (*De Vita castus Propaganda*, l. iii. c. 18.), and Kircherus (*Prodromus Coptus*, p. 163.), that in various countries the cross was, before the Christian era, an object of veneration, and symbolled the genius of their religion. In the event of crucifixes having been found (for which, however, Sir R. Manley supplies no authority) we need not be surprised that the Christian topography was so far extended, since the Christianity of China, between the seventh and the thirteenth century, has been invincibly proved; and simultaneously, perhaps, the aborigines of America received the symbol, *Ρουκ μου ισταυρωται*, which is peculiar to the Christian religion.

In conclusion, permit me to cite Southey *versus* Catlin:—"That country," says the author of *Madoc*, "has now been fully explored; and wherever Madoc may have settled, it is now certain that no Welsh Indians are to be found upon any branches of the Missouri" (Preface, note written in 1815).

Since I wrote the above, I have met with a work, by Mr. George Jones, entitled *The History of Ancient America anterior to the Time of Columbus*, vol. i.: "The Tyrian Era." In the second, not yet published, he promises to give "The Introduction of Christianity into the Western Hemisphere by the Apostle St. Thomas." T. I.

*Mistake in Gibbon*.—Those of your readers, who are, like myself, occasional verifiers of references, will perhaps thank me for pointing out a false reference, that I have just discovered in one of Gibbon's notes:—

"Capitolinus gives us the particulars of these tumultuary votes, which were moved by one senator, and repeated, or rather chanted, by the whole body."—*Hist. August.* p. 52.

See Gibbon's *Decline and Fall*, chap. 4, note.

under marginal lemma, "The memory of Commodus declared infamous."

These "tumultuary votes" are recorded, *not* by Capitolinus, but by Ælius Lampridius, in his *Life of Commodus*. Vide *Historiæ Augustæ Scriptores. Ælii Lampridii Commodus Antoninus*, capita 18, 19.

Capitolinus wrote the life of his immediate successor, Pertinax; hence perhaps the mistake, "Egregio in corpore nævus!" Let those who wish to know what passion really is, read the tiger-like yells of the Roman senate in *Lampridius*!

C. FORBES.

Temple, Feb. 27.

*Jew's Harp*.—The late Mr. Douce always maintained that the proper name of this instrument was the *Jaw's Harp*, and that the Jews had no special concern with either its invention or its use.

J. H. M.

*Havior*.—The word "havior" is probably of a hybrid character; partly of Anglo-Saxon, and partly of British origin. If so, the first syllable is obvious enough, "half" being generally pronounced as if the liquid were considered an evanescent quantity, "ha'f, heif, hav'," &c., and "iwrch" is the British word for a roe-buck. Dropping the guttural termination, therefore, and writing "ior" instead of "iwrch," we have the significant designation of the animal described by Lord Braybrooke, whose flesh, like that of the capon, may afford a convenient variety among the delicacies of the season, if well cooked according to the recondite mysteries of the gastronomic art.

HYPOMAGIRUS.

Trinity College, Oxford, Feb. 14.

N.B. "Heifer" has already been explained as "heif-ker, half-cre," A.-S., "anner," Br.

*Haviour, Haver, Hyfr* (No. 15. p. 230., and No. 17. p. 269.).—If I may throw out a question where I cannot give an explanation, I would ask, are we not approaching very near to the word "heifer" (from the Saxon) in these, but especially in the last of the above terms? They seem to me to be identical. The introduction of the sound of *y* between the sounds of *v* and *w*, is not uncommon in the vernacular or corrupted pronunciation of many words; nay, it is sanctioned by general usage, in "behaviour" from "behave," "Saviour" from "save," &c. If the words are identical, still the history of the appropriation of the one to male animals of the class described, and of the other to females, must be curious and worth investigating. May not the *aver* and *averium*, like *irreplegibilia* and other barbarous law terms, be framed (rather than derived) from one of our English terms, as well as from the French *avoir*?

G. W.

*America known to the Ancients*.—I have a note of the following references, as illustrating the

passage quoted by "C." (No. 7. p. 107.), and countenancing the idea that the existence of America was at least suspected by the ancients. As I have not had an opportunity of consulting the authorities myself, I cannot tell how far they may affect the point in question; and I fear the references are not as accurate as might be wished, but I shall be truly glad if they prove at all useful:—Diodorus Siculus, *Bibl. lib. iv. pp. 299, 300.* edit. Rhodoman; Apuleius, *De Mund. Oper.* vol. ii. p. 122.; *Avitus in Senec. Suasor.*; Horn, *De Origin. Americ. lib. i. c. 10. p. 57.*

G. WILLIAM SKYRING.

*Error in Meyrick's Ancient Armour* (No. 17. p. 266.).—In the second edition of Meyrick's *Armour*, the error pointed out by Mr. Hudson Turner has not been corrected. The passage is, "Item a gamboised coat with a rough surface of gold embroidered on the nap of the cloth;" and with the note, "Like a thicket."

F. C. B.

*Nomade*.—The last Indian mails brought me the following derivation of the word *Nomade*, in a letter from a friend, who was, when he wrote, leading a nomade life among the Ryots of Guzerat:—

"Camp, Kulpore, Jan. 30. 1850.

"The natives use [for their tents] a sort of woollen stuff, about half an inch thick, called 'numbda' \* \* \* By the by, this word 'numbda' is said to be the origin of the word *nomade*, because the nomade tribes used the same material for their tents. When I was at school, I used to learn *nomde*, from *reyas*.

MELANION.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

A view of the Exhibition of the Works of Ancient and Mediæval Art has convinced us that fame had done no more than justice to its merits and interest. We dare not attempt to enumerate one tithe of the gems in Glass, Enamel, Metalwork, Carving in Wood and Ivory, Porcelain, &c., now gathered together in the Adelphi to justify the enthusiasm of the antiquary, and to show, in the words of Marlowe,—

"Oh! what a world of profit and delight,  
Of power, of honour, of omnipotence,  
Is promis'd to the studious artizan?"

and how small, after all, is our boasted advance. We must therefore be content with recommending our readers to visit, again and again, this matchless collection. Mr. Hailstone, the originator of the exhibition, must be highly gratified at the manner in which, thanks to the liberality of the owners, and the zeal and good taste of the committee, his idea has been carried out. If, too, at this time, when there is so much unemployed labour among us, this exhibition should have the

effect of creating a demand for articles which can be produced by the hand and mind of a skilful workman only, and not by machinery, however costly and elaborate, an enormous benefit, beyond that originally contemplated, must result from the exhibition—namely that of supplying fresh fields for the labour and ingenuity of our workmen.

It is with great satisfaction that we are enabled to announce that there is at length a prospect of our seeing the monument which Nicholas Brigham erected, in Poet's Corner, to the memory of Geoffrey Chaucer properly restored. Arrangements are making for collecting subscriptions for that purpose, to be limited to five shillings each, that more may have the pleasure of assisting in the good work. We hope to give further particulars of this right and necessary step in the course of a week or two.

We have received John Petheram's (94. High Holborn) Catalogue of Old and New Books, No. 109., being No. 3. for 1850;—from Thomas Cole (15. Great Turnstile, Holborn) his Catalogue of Cheap Books, No. 25.; and from John Russell Smith, (4. Old Compton Street, Soho) Part 2. for 1850 of his Catalogue of Choice, Useful, and Curious Books. We have also received from Messrs. Puttick and Simpson, of 191. Piccadilly, a Catalogue of a Six-Days' Sale of Miscellaneous Books, chiefly Theological and Classical, but comprising also much General Literature, which commences this day (Saturday).

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## NOTICES TO CORRESPONDENTS.

Disa. — The sanction of the authorities was first duly obtained in the matter to which our correspondent refers. A. G.'s hint will not be lost sight of.

The present Number will, we trust, furnish a satisfactory reply to our correspondent at Godelmberg.

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## THE TAMING OF THE SHREW.

In two former communications on a subject incidental to that to which I now beg leave to call your attention, I hinted at a result far more important than the discovery of the author of the *Taming of a Shrew*. That result I lay before your readers, in stating that I think I can show grounds for the assertion that the *Taming of the Shrew*, by Shakspeare, is the *original* play; and that the *Taming of a Shrew*, by Marlowe or what other writer soever, is a *later* work, and an *imitation*. I must first, however, state, that having seen Mr. Dyce's edition of Marlowe, I find that this writer's claim to the latter work had already been advanced by an American gentleman, in a work so obvious for reference as Knight's *Library Edition of Shakspeare*. I was pretty well ac-

quainted with the contents of Mr. Knight's *first* edition; and knowing that the subsequent work of Mr. Collier contained nothing bearing upon the point, I did not think of referring to an edition published, as I understood, rather for the variation of form than on account of the accumulation of new matter. Mr. Dyce appears to consider the passages cited as instances of imitation, and not proofs of the identity of the writer. His opinion is certainly entitled to great respect: yet it may, nevertheless, be remarked, first that the instance given, supposing Marlowe not to be the author, would be cases of theft rather than imitation, and which, done on so large a scale, would scarcely be confined to the works of one writer; and, secondly, that in original passages there are instances of an independence and vigour of thought equal to the best things that Marlowe ever wrote—a circumstance not to be reconciled with the former supposition. The following passage exhibits a freedom of thought more characteristic of this writer's reputation than are most of his known works:—

"And custom-free, you marchants shall commerce  
And interchange the profits of your land,  
Sending you gold for brasse, silver for lead,  
Casses of silke for packes of wol and cloth,  
To bind this friendship and confirme this league."

*Six Old Plays*, p. 204.

A short account of the process by which I came to a conclusion which, if established, must overthrow so many ingenious theories, will not, I trust, be uninteresting to your readers. In the relationship between these two plays there always seemed to be something which needed explanation. It was the only instance among the works of Shakspeare in which a direct copy, even to matters of detail, appeared to have been made; and, in spite of all attempts to gloss over and palliate, it was impossible to deny that an unblushing act of mere piracy seemed to have been committed, of which I never could bring myself to believe that Shakspeare had been guilty. The readiness to impute this act to him was to me but an instance of the unworthy manner in which he had almost universally been treated; and, without at the time having any suspicion of what I now take to be the fact,

I determined, if possible, to find it out. The first question I put to myself was, Had Shakspeare himself any concern in the older play? A second glance at the work sufficed for an answer in the negative. I next asked myself on what authority we called it an "older" play. The answer I found myself obliged to give was, greatly to my own surprise, On no authority whatever! But there was still a difficulty in conceiving how, with Shakspeare's work before him, so unscrupulous an imitator should have made so poor an imitation. I should not have felt this difficulty had I then recollected that the play in question was not published; but, as the case stood, I carefully examined the two plays together, especially those passages which were identical, or nearly so, in both, and noted, in these cases, the minutest variations. The result was, that I satisfied myself that the original conception was invariably to be found in Shakspeare's play. I have confirmed this result in a variety of ways, which your space will not allow me to enter upon; therefore, reserving such circumstances for the present as require to be enforced by argument, I will content myself with pointing out certain passages that bear out my view. I must first, however, remind your readers that while some plays, from their worthlessness, were never printed, some were withheld from the press on account of their very value; and of this latter class were the works of Shakspeare. The late publication of his works created the impression, not yet quite worn out, of his being a later writer than many of his contemporaries, solely because their printed works are dated earlier by twenty or thirty years. But for the obstinate effects of this impression, it is difficult to conceive how any one could miss the original invention of Shakspeare in the induction, and such scenes as that between Grumio and the tailor; the humour of which shines, even in the feeble reflection of the imitation, in striking contrast with those comic (?) scenes which are the undisputed invention of the author of the *Taming of a Shrew*.

The first passage I take is from Act IV. Sc. 3.

"Grumio. Thou hast fac'd many things?"

"Tailor. I have.

"Gru. Face not me: thou hast brav'd many men; brave not me. I will neither be fac'd nor brav'd."

In this passage there is a play upon the terms "fac'd" and "brav'd." In the tailor's sense, "things" may be "fac'd" and "men" may be "brav'd;" and, by means of this play, the tailor is entrapped into an answer. The imitator, having probably seen the play represented, has carried away the words, but by transposing them, and with the change of one expression — "men" for "things" — has lost the spirit: there is a pun no longer. He might have played upon "brav'd," but there he does not wait for the tailor's answer; and "fac'd," as he has it, can be understood but

in one sense, and the tailor's admission becomes meaningless. The passage is as follows: —

"Saudre. Dost thou hear, tailor? thou hast brav'd many men: brave not me. Th'ast fac'd many men.

"Tailor. Well, Sir?

"Saudre. Face not me: I'll neither be fac'd nor brav'd at thy hands, I can tell thee." — p. 198.

A little before, in the same scene, Grumio says, "Master, if ever I said loose-bodied gown, sew me in the skirts of it, and beat me to death with a bottom of brown thread." I am almost tempted to ask if passages such as this be not evidence sufficient. In the *Taming of a Shrew*, with the variation of "sew me in a seam" for "sew me in the skirts of it," the passage is also to be found; but who can doubt the whole of this scene to be by Shakspeare, rather than by the author of such scenes, intended to be comic, as one referred to in my last communication (No. 15. p. 227., numbered 7.), and shown to be identical with one in *Doctor Faustus*? I will just remark, too, that the best appreciation of the spirit of the passage, which, one would think, should point out the author, is shown in the expression "sew me in the skirts of it," which has meaning, whereas the variation has none. A little earlier, still in the same scene, the following bit of dialogue occurs: —

"Kate. I'll have no bigger; this doth fit the time, And gentlewomen wear such caps as these.

"Pet. When you are gentle, you shall have one too, and not till then."

Katharine's use of the term "gentlewomen" suggests here Petruchio's "gentle." In the other play the reply is evidently imitated, but with the absence of the suggestive cue: —

"For I will home again unto my father's house.

"Petruchio. I, when y'are merke and gentle, but not before." — p. 194.

Petruchio, having dispatched the tailor and haberdasher, proceeds —

"Well, come my Kate: we will unto your father's, Even in these honest mean habiliments; Our purses shall be proud, our garments poor;"

p. 198.

throughout continuing to urge the vanity of outward appearance, in reference to the "ruffs and cuffs, and farthingales and things," which he had promised her, and with which the phrase "honest mean habiliments" is used in contrast. The sufficiency to the mind of these,

"For 'tis the mind that makes the body rich,"

is the very pith and purpose of the speech. Commencing in nearly the same words, the imitator entirely mistakes this, in stating the object of clothing to be to "showd us from the winter's rage;" which is, nevertheless, true enough, though completely beside the purpose. In Act II. Sc. 1, Petruchio says, —

"Say that she frown; I'll say she looks as clear  
As morning roses newly wash'd with dew."

Here is perfect consistency: the clearness of the "morning roses," arising from their being "wash'd with dew;" at all events, the quality being heightened by the circumstance. In a passage of the so-called "older" play, the duke is addressed by Kate as "fair, lovely lady," &c.

"As glorious as the morning wash'd with dew."

p. 203.

As the morning does not derive its glory from the circumstance of its being "wash'd with dew," and as it is not a peculiarly apposite comparison, I conclude that here, too, as in other instances, the sound alone has caught the ear of the imitator. In Act V. Sc. 2., Katharine says,—

"Then veil your stomachs; for it is no boot;  
And place your hand below your husband's foot;  
In token of which duty, if he please,  
My hand is ready: may it do him ease."

Though Shakspeare was, in general, a most correct and careful writer, that he sometimes wrote hastily it would be vain to deny. In the third line of the foregoing extract, the meaning clearly is, "as which token of duty;" and it is the performance of this "token of duty" which Katharine hopes may "do him ease." The imitator, as usual, has caught something of the words of the original, which he has laboured to reproduce at a most unusual sacrifice of grammar and sense; the following passage appearing to represent that the wive, by laying their hands under their husbands' feet—no reference being made to the act as a token of duty—in some unexplained manner, "might procure them ease."

"Laying our hands under their feet to tread,  
If that by that we might procure their ease,  
And, for a precedent, I'll first begin  
And lay my hand under my husband's feet."

p. 213.

One more instance, and I have done. Shakspeare has imparted a dashing humorous character to this play, exemplified, among other peculiarities, by such rhyming of following words as—

"Haply to *wise* and *thrice* as least I may."  
"We will have *rings* and *things* and fine array."  
"With *ruffs*, and *cuffs*, and farthingales and things."

I quote these to show that the habit was Shakspeare's. In Act I. Sc. 1. occurs the passage—"that would thoroughly woo her, wed her, and bed her, and rid the house of her." The sequence here is perfectly natural: but observe the change: in Ferando's first interview with Kate, he says,—

"My mind, sweet Kate, doth say I am the man  
Must wed and bed and *marrie* bonnie Kate."

p. 172.

In the last scene, Petruchio says,—

"Come, Kate, we'll to bed:  
We three are married, but you two are sped."

Ferando has it thus:—

"'Tis Kate and I am wed, and you are sped:  
And so, farewell, for we will to our bed."—p. 214.

Is it not evident that Shakspeare chose the word "sped" as a rhyme to "bed," and that the imitator, in endeavouring to recollect the jingle, has not only spoiled the rhyme, but missed the fact that all "three" were "married," notwithstanding that "two" were "sped"?

It is not in the nature of such things that instances should be either numerous or very glaring; but it will be perceived that in all of the foregoing, the purpose, and sometimes even the meaning, is intelligible only in the form in which we find it in Shakspeare. I have not urged all that I might, even in this branch of the question; but respect for your space makes me pause. In conclusion, I will merely state, that I have no doubt myself of the author of the *Taming of a Shrew* having been Marlowe; and that, if in some scenes it appear to fall short of what we might have expected from such a writer, such inferiority arises from the fact of its being an imitation, and probably required at a short notice. At the same time, though I do not believe Shakspeare's play to contain a line of any other writer, I think it extremely probable that we have it only in a revised form, and that, consequently, the play which Marlowe imitated might not necessarily have been that fund of life and humour that we find it now.

SAMUEL HICKSON.

St. John's Wood, March 19. 1850.

#### PROVERBIAL SAYINGS AND THEIR ORIGINS—FLA- GIARISMS AND PARALLEL PASSAGES.

"Ὅτι οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νόος."

Brunck, *Poëta Græci*, p. 231., quoted by Gibbon, *Decl. and Fall* (Milman. Lond. 1838. 8vo.), xii. 355. (note 65.)

"Quem Jupiter vult perdere, prius dementat."

These words are Barnes's translation of the following fragment of Euripides, which is the 25th in Barnes' ed. (see *Genl's Mag.*, July, 1847, p. 19, note):—

"Ὅταν δὲ δαίμων ἀνδρὶ παραύγῃ κακὰ,  
Τὸν τοῖν ἔλαττε πρῶτον."

This, or a similar passage, may have been employed proverbially in the time of Sophocles. See l. 632. et seq. of the *Antigone* (ed. Johnson. Londini. 1758. 8vo.); on which passage there is the following scholium:—

"Μετὰ σοφίας γὰρ τοῖς τιμῶσι δαίμονα κλεινὸν ἔπος  
τίθειται."

"Ὅταν δὲ δαίμων ἀνδρὶ παραύγῃ κακὰ,  
Τὸν τοῖν ἔλαττε πρῶτον ὁ βουλευόμενος."

Respecting the lines referred to in the Chorus, Dr. Donaldson makes the following remarks, in his critical edition of the *Antigone*, published in 1848:—

"The parallel passages for this adage are fully given by Ruhnken on Velleius Paterculus, ii. 57. (265, 266.), and by Wyttenbach on Plutarch, *De Audiendis Poetis*, p. 17. B. (pp. 190. 191.)."

"Music hath charms to soothe a savage breast,  
To soften rocks, or bend a knotted oak."

Congreve's *Mourning Bride*, act i. sc. i. l. 1.

"L'appetit vient en mangeant."

Rabelais, *Gargantua*; Liv. i. chap. 5. (vol. i. p. 136, ed. Variorum. Paris, 1823. 8vo.)

This proverb had been previously used by Amyot, and probably also by Jerome le (or de) Hangest, who was a Doctor of the Sorbonne, and adversary of Luther, and who died in 1538.—*Ibid.* p. 136 (note 49.).

I know not how old may be "to put the cart before the horse." Rabelais (i. 227.) has—

"Il mettoyt la charrette devant les beufz."

"If the sky falls, we shall catch larks."

Rabelais (i. 229, 230.):—

"Si les nues tomboyent, esperoyt prendre alouettes."

"Good nature and good sense must ever join;  
To err is human, to forgive divine."

Pope's *Essay on Criticism*, pp. 524, 525.

"Nay, fly to altars, there they'll talk you dead;  
For fools rush in where angels fear to tread."

*Ib.* pp. 624, 625.

The Emperor Alexander of Russia is said to have declared himself "un accident heureux." The expression occurs in Mad. de Staël's *Allemagne*, § xvi.:—

"Mais quand dans un état social le bonheur lui-même n'est, pour ainsi dire, qu'un accident heureux . . . le patriotisme a peu de persévérance."

Gibbon, *Decl. and Fall* (Lond. 1838. 8vo.), i. 134.:—

"His (T. Antoninus Pius') reign is marked by the rare advantage of furnishing very few materials for history; which is indeed little more than the register of the crimes, follies, and misfortunes of mankind."

Gibbon's first volume was published in 1776, and Voltaire's *Ingenii* in 1767. In the latter we find—

"En effet, l'histoire n'est que le tableau des crimes

et des malheurs." — *Œuvres de Voltaire* (ed. Beuchot. Paris, 1834. 8vo.), tom. xxxiii. p. 427.

Gibbon, vol. ix. p. 94.:—

"In every deed of mischief, he (Andronicus Comnenus) had a heart to resolve, a head to contrive, and a hand to execute."

Cf. Voltaire, "Siècle de Louis XV." (*Œuvres*, xxi. p. 67.):—

"Il (le Chevalier de Belle-Isle) était capable de tout imaginer, de tout arranger, et de tout faire."

"Guerre aux châteaux, paix à la chaumière," ascribed to Condorcet, in *Edin. Rev.* April, 1800. p. 240. (note\*)

By Thiers (*Hist. de la Rév. Franç.* Par. 1846. 8vo. ii. 283.), these words are attributed to Cambon; while, in Lamartine's *Hist. des Girondins* (Par. 1847. 8vo.), Merlin is represented to have exclaimed in the Assembly, "Déclarez la guerre aux rois et la paix aux nations."

Macaulay's *Hist. of England* (1st ed.), li. 476.:—

"But the iron stoicism of William never gave way; and he stood among his weeping friends calm and austere, as if he had been about to leave them only for a short visit to his hunting-grounds at Loo."

" . . . non aliter tamen

Dimovit obstantes propinquos,

Et populum reditus morantem,

Quàm si clientum longa negotia

Dijudicatâ lite relinqueret,

Tendens Venafranum in agros,

Aut Lacedæmonium Tarentum."

Hor. *Od.* iii. v. 50—56.

"De meretrice puta quòd sit sua filia puta,  
Nam sequitur levitèr filia matris iter."

These lines are said by Ménage (*Menagiana*, Amstm. 1713. 18mo., iii. 12mo.) to exist in a Commentary "In composita verborum Joannis de Galandîâ."

F. C. B.

#### WILLIAM BASSE AND HIS POEMS.

Your correspondent, the Rev. T. Corser, in his note on William Basse, says, that he has been informed that there are, in Winchester College Library, in a 4to. volume, some poems of that writer. I have the pleasure of assuring him that his information is correct, and that they are the "Three Pastoral Elegies" mentioned by Ritson. The title-page runs thus:—

"Three Pastoral Elegies of Anander, Anetor, and Muridella, by William Bas. Printed by V. S. for J. B., and are to be sold at his shop in Fleet Street, at the sign of the Great Turk's Head, 1602."

Then follows a dedication, "To the Honourable



and Virtuous Lady, the Lady Tasburgh:" from which dedication it appears that these Pastoral Elegies were among the early efforts of his Muse. The author, after making excuses for not having repaid her Ladyship's encouragement earlier, says,—

"Finding my abilitie too little to make the meanest satisfaction of so great a principall as is due to so many favourable curtesies, I am bold to tende your Ladyship this unworthy interest, wherewithal I will put in good securitie, that as soone as time shall relieve the necessitie of my young invention, I will disburse my Muse to the uttermost mite of my power, to make some more acceptable composition with your bounty. In the mean space, living without hope to be ever sufficient inough to yeeld your worthinesse the smallest halfe of your due, I doe only desire to leave your Ladyship in assurance—

"That when increase of age and learning, sets  
My mind in wealthi'r state than now it is,  
I'll pay a greater portion of my debts,  
Or mortgage you a better Muse than this;  
Till then, no kinde forbearance is amisse,  
While, though I owe more then I can make good,  
This is inough, to shew how faine I woo'd,  
Your Ladyship's in all humblenes  
"WILLUM BAS."

The first Pastoral consists of thirty-seven stanzas; the second of seventy-two; the third of forty-eight: each stanza of eight ten-syllable verses, of which the first six rhyme alternately; the last two are a couplet. There is a short argument, in verse, prefixed to each poem. That of the first runs thus:—

"Anander lets Anetor wot  
His love, his lady, and his lot."

of the second,—

"Anetor seeing, seemes to tell  
The beauty of faire Muridell,  
And in the end, he lets hir know  
Anander's plaint, his love, his woe."

of the third,—

"Anander sick of love's disdaine  
Doth change himself into a swaine,  
While dos the youthful shepherd show him  
His Muridellaes answer to him."

This notice of these elegies cannot fail to be highly interesting to your correspondent on Basse and his works, and others of your readers who feel an interest in recovering the lost works of our early poets.

W. H. GUNNER.

Winchester, March 16. 1850.

#### FOLK LORE.

*Something else about "Salting."*—On the first occasion, after birth, of any children being taken into a neighbour's house, the mistress of the house always presents the babe with an egg, a little flour, and some salt; and the nurse, to ensure good luck, gives the child a taste of the pudding which is forthwith compounded out of these in-

gredients. This little "mystery" has occurred too often to be merely accidental; indeed, all my poorer neighbours are familiarly acquainted with the custom; and they tell me that money is often given in addition at the houses of the rich.

What is the derivation of *cum grano salis*, as a hint of caution? Can it come from the M.D.'s prescription; or is it the grain of Attic salt or wit for which allowance has to be made in every well-told story?

A. G.

Ecclesfield Vicarage, March 16. 1850.

#### Norfolk Weather-Rhyme.

"First comes David, then comes Chad,  
And then comes Winneral as though he was mad,  
White or black,  
Or old house thack."

The first two lines of this weather proverb may be found in Hone's *Every-Day Book*, and in Denham's *Proverbs and Popular Sayings relating to the Seasons* (edited for the Percy Society); but St. Winwaloe, whose anniversary falls on the 3rd of March, is there called "Winnold," and not, as in our bit of genuine Norfolk, *Winneral*. Those versions also want the explanation, that at this time there will be either snow, rain, or wind; which latter is intended by the "old house thack," or thatch.

*Medical Charms used in Ireland.*—*Charm for Toothache.*—It is a singular fact, that the charm for toothache stated (No. 19. p. 293.) to be prevalent in the south-eastern counties of England, is also used by the lower orders in the county of Kilkenny, and perhaps other parts of Ireland. I have often heard the charm: it commences, "Peter sat upon a stone; Jesus said, 'What aileth thee, Peter?'" and so on, as in the English form.

*To cure Warts*, the following charm is used:—A wedding-ring is procured, and the wart touched or pricked with a gooseberry thorn through the ring.

*To cure Epilepsy*, take three drops of sow's milk.

*To cure Blisters* in a cow's mouth, cut the blisters; then slit the upper part of the tail, insert a clove of garlic, and tie a piece of red cloth round the wound.

*To cure the Murrain in Cows.*—This disease is supposed to be caused by the cow having been stung about the mouth while feeding, in consequence of contact with some of the larger larvæ of the moth (as of the Death's-head Sphynx, &c.), which have a soft fleshy horn on their tails, erroneously believed to be a sting. If a farmer is so lucky as to procure one of these rare larvæ, he is to bore a hole in an ash tree, and plug up the unlucky caterpillar alive in it. The leaves of that ash tree will, from thenceforth, be a specific against the disease.

The universal prevalence of the superstition concerning the ash is extremely curious. J. G. Kilkenny.

*Death-bed Superstition.*—See *Guy Mannering*, ch. xxvii. and note upon it :—

“The popular idea that the protracted struggle between life and death is painfully prolonged by keeping the door of the apartment shut, was received as certain by the superstitious eld of Scotland.”

In my county (West Gloucestershire) they throw open the windows at the moment of death.

The notion of the escape of the soul through an opening is probably only in part the origin of this superstition. It will not account for opening *all* the locks in the house. There is, I conceive, a notion of analogy and association.

“Nexosque et solveret artus,” says Virgil, at the death of Dido. They thought the soul, or the life, was tied up, and that the unloosing of any knot might help to get rid of the principle, as one may call it. For the same superstition prevailed in Scotland as to marriage (Dalyell, p. 302.). Witches cast knots on a cord; and in a parish in Perthshire both parties, just before marriage, had every knot or tie about them loosened, though they immediately proceeded, in private, severally to tie them up again. And as to the period of childbirth, see the grand and interesting ballad in Walter Scott's *Border Poems*, vol. ii. p. 27., “Willye's Lady.” C. B.

#### NOTE ON HERODOTUS BY DEAN SWIFT.

The inclosed unpublished note of Dean Swift will, I hope, be deemed worthy of a place in your columns. It was written by him in his *Herodotus*, which is now in the library of Winchester College, having been presented to it in 1766, by John Smyth de Burgh, Earl of Clanricarde. The genuineness of the handwriting is attested by a certificate of George Faulkner, who, it appears, was well qualified to decide upon it. The edition is Jungerman's, folio, printed by Paul Stephens, in 1718.

W. H. GUNNER.

“*Judicium de Herodoto post longum tempus relicto* :—

“Ctesias mendacissimus Herodotum mendaciorum arguit, exceptis paucissimis (ut mea fert sententia) omnimodo excusandum. Cæterum diverticulis abundans, hic pater Historicorum, filium narrationis ad tædium abruptit; unde oritur (ut par est) legentibus confusio, et exinde oblivio. Quin et fors ipse narrationes circumstantiis nimium pro re scatent. Quod ad cætera, hunc scriptorem inter apprimè laudandos censeo, neque Græcis, neque barbaris plus æquo faventem, aut iniquum: in orationibus fere brevem, simplicem, nec nimis frequentem: Neque absunt dogmata, e quibus eruditus lector prudentiam, tam moralein, quam civilem, haurire poterit.

“Julii 6: 1720.

J. SWIFT.”

“I do hereby certify, that the above is the handwriting of the late Dr. Jonathan Swift, D. S. P. D., from whom I have had many letters and printed several pieces from his original MS.

“Dublin, Aug. 21. 1762.

GEORGE FAULKNER.”

#### HERRICK'S HESPERIDES.

There can be few among your subscribers who are unacquainted with the sweet lyric effusion of Herrick “to the Virgins, to make much of Time,” beginning—

“Gather you rose-buds while ye may,  
Old Time is still a-flying;  
And this same flower, that smiles to-day,  
To-morrow will be dying.”

The following “Answer” appeared in a publication not so well known as the *Hesperides*. I have therefore made a note of it from *Cantos, Songs, and Stanzas*, &c., 3rd ed. printed in Aberdeen, by John Forbes, 1682.

“I gather, where I hope to gain,  
I know swift Time doth fly;  
Those fading buds methinks are vain,  
To-morrow that may die.  
“The higher Phœbus goes on high,  
The lower is his fall;  
But length of days gives me more light,  
Freedom to know my thrall.  
“Then why do ye think I lose my time,  
Because I do not marrie;  
Vain fantasies make not my prime,  
Nor can make me miscarrie.”

J. M. GUTCH.

Worcester.

#### QUERIES.

REV. DR. TOMLINSON.

Mr. G. Bouchier Richardson, of Newcastle-upon-Tyne, who is at present engaged in compiling the life and correspondence of Robert Thomlinson, D.D., Rector of Whickham, co. Dur.; Lecturer of St. Nicholas, Newcastle-upon-Tyne, and founder of the Thomlinson Library there; Prebendary of St. Paul's; and Vice-Principal of Edmund Hall, Oxon., is very anxious for the communication of any matter illustrative of the life of the Doctor, his family and ancestry; which, it is presumed, is derivable from the family of that name long seated at Howden, in Yorkshire.

#### MINOR QUERIES.

“A” or “An,” before Words, beginning with a Vowel. — Your readers are much indebted to Dr. Kennedy for his late exposure of the erroneous, though common, use of the phrase “mutual friend,” and I am convinced that there are many similar solecisms which only require to be denounced to ensure their disuse. I am anxious to ask the opinion of Dr. K., and others of your subscribers, on another point in the English language, namely, the principles which should guide our use of “A” or “An” before a word beginning with a vowel, as the practice does not appear to be uniform in this respect. The

minister of my parish invariably says in his sermon, "Such an one," which, I confess, to my ear is grating enough. I conclude he would defend himself by the rule that where the succeeding word, as "one," begins with a vowel, "An," and not "A," should be used; but this appears to me not altogether satisfactory, as, though "one" is spelt as beginning with a vowel, it is pronounced as if beginning with a consonant thus, "won." The rule of adding or omitting the final "n," according as the following word commences with a vowel or a consonant, was meant, I conceive, entirely for elegance in speaking, to avoid the jar on the ear which would otherwise be occasioned, and has no reference to writing, or the appearance on paper of the words. I consider, therefore, that an exception must be made to the rule of using "An" before words beginning with a vowel in cases where the words are pronounced as if beginning with a consonant, as "one," "use," and its derivatives, "ubiquity," "unanimity," and some others which will no doubt occur to your readers. I should be glad to be informed if my opinion is correct; and I will only further observe, that the same remarks are applicable towards words beginning with "h." As *horse* sounds as bad as a *hour*; and it is obvious that in these cases the employment of "A" or "An" is dictated by the consideration whether the aspirate is sounded or is quiescent, and has no reference to the spelling of the word.

PRISCIAN.

*The Lucky have whole Days.*—I, like your correspondent "P. S." (No. 15., p. 231.), am anxious to ascertain the authorship of the lines to which he refers.

They stand in my Common-place Book as follows, which I consider to be a more correct version than that given by "P. S." :—

"Fate's dark reeve we can never find,  
But Fortune, at some hours, to all is kind;  
The lucky have whole days, which still they choose;  
The unlucky have but hours, and those they lose."

II. H.

*Line quoted by De Quincey.*—"S. P. S." inquires who is the author of the following line, quoted by De Quincey in the *Confessions of an English Opium Eater* :—

"Battlements that on their restless fronts bore stars."

*Bishop Jewel's Papers.*—It is generally understood that the papers left by Bishop Jewel were bequeathed to his friend Dr. Garbrand, who published some of them. The rest, it has been stated, passed from Dr. G. into the possession of New College, Oxford. Are any of these still preserved in the library of that college? or, if not, can any trace be found of the persons into whose hands they subsequently came, or of the circumstances under which they were lost to New College? A. H.

*Allusion in Friar Brackley's Sermon.*—In Fenn's *Pastor Letters*, XCVIII. (vol. iii., p. 393., or vol. i., p. 113. Bohn), entitled "An ancient Whitsunday Sermon, preached by Friar Brackley (whose hand it is). At the Friars Minors Church in Norwich" occurs the following :—

"Semplenum gaudium est quando quis in presenti gaudet et tunc cogitans de futuris dolet; ut in quodam libro Græco, &c."

"Quidam Rex Græcæ, &c.; here ye may see but half a joy; who should joy in this world if he remembered him of the pains of the other world?"

What is the Greek Book, and who is the king of Greece alluded to? N. E. R.

*Selden's Titles of Honour.*—Does any gentleman possess a MS. Index to Selden's *Titles of Honour*? Such, if printed, would be a boon; for it is a dreadful book to wade through for what one wants to find. B.

*Colonel Hyde Seymour.*—In a book dated 1720, is written "Borrow the Book of Col. Hyde Seymour." I am anxious to know who the said Colonel was, his birth, &c.? B.

*Quem Deus vult perdere, &c.*—Prescot, in his *History of the Conquest of Peru* (vol. ii., p. 404., 8vo. ed.), says, while remarking on the conduct of Gonzalo Pizarro, that it may be accounted for by "the insanity," as the Roman, or rather Grecian proverb calls it, "with which the gods afflict men when they design to ruin them." He quotes the Greek proverb from a fragment of Euripides, in his note :—

"Ὅταν δὲ Διὸς ἀνέρι τινὲς σέβειν  
Τὸν τοῦτο ἔβληται πῶτος."

I wish to know whether the Roman proverb, *Quem vult perdere Deus prius dementat*, is merely a translation of this, or whether it is to be found in a Latin author? If the latter, in what author? Is it in Seneca? EDWARD S. JACKSON.

*Southwell's Supplication.*—Can any one inform me where I can see a copy of *Robert Southwell's Supplication to Queen Elizabeth*, which was printed, according to Watts, in 1593? or can any one, who has seen it, inform me what is the style and character of it? J. S.

*Gesta Grayorum.*—In Nichol's *Progresses of Queen Elizabeth*, vol. iii., p. 262., a tract is inserted, entitled "Gesta Grayorum; or, History of the High and Mighty Prince Henry, Prince of Purpoole, &c., who lived and died A.D. 1594." The original is said to have been printed in 1698, by Mr. Henry Keepe. Is any copy of it to be had or seen? J. S.

*Snow of Chickland Priory.*—"A. J. S. P." desires information respecting the immediate descendants of R. Snow, Esq., to whom the name of

Chicksand Priory, Bedfordshire, was granted, 1539: it was alienated by his family, about 1600, to Sir John Osborn, Knt., whose descendants now possess it. In Berry's *Pedigrees of Surrey Families*, p. 83., I find an Edward Snowe of Chicksand mentioned as having married Emma, second daughter of William Byne, Esq., of Wakehurst, Sussex. What was his relationship to R. Snow, mentioned above? The arms of this family are, Per fesse nebulée azure, and argent three antelopes' heads, erased counterchanged, armed or.

*The Bristol Riots.*—"J. B. M." asks our Bristol readers what compilation may be relied on as an accurate description of the Bristol riots of 1831? and whether *The Bristol Riots, their Causes, Progress, and Consequences, by a Citizen*, is generally received as an accurate account?

1, Union Place, Lisson Grove.

*A Living Dog better than a Dead Lion.*—Can any of your readers inform me with whom the proverb originated: "*A living dog is better than a dead lion*?" F. Domin. Bannez (or Bannes), in his defence of Cardinal Cajetan, after his death, against the attacks of Cardinal Catharinus and Melchior Canus (*Comment. in prim. par. S. Thom*, p. 450. ed. Duaci, 1614), says—

"Certe potest dici de istis, quod de Græcis insultantibus Hectori jam mortuo dixit Homerus, quod leoni mortuo etiam lepores insultant."

Query? Is this, or any like expression, to be found in Homer? If so, I should feel much obliged to any of your correspondents who would favour me with the reference. JOHN SANSON.

*Author of "Literary Leisure."*—Can any of your readers inform me of the name of the author of *Literary Leisure*, published by Miller, Old Bond Street, 1802, in 2 volumes? It purports to have come out in weekly parts, of which the first is dated Sept. 26. 1799. It contains many interesting papers in prose and verse: it is dedicated to the Editors of the *Monthly Review*. The motto in the title-page is—

"Salva res est: philosophatur quoque jam;  
Quod erat ei nomen? Thesaurochrysonico-  
chrysaides."—*Plautus*.

Is the work noticed in the *Monthly Review*, about that time? NEMO.

*The Meaning of "Complexion."*—Is the word "complexion," used in describing an individual, to be considered as applied to the tint of the skin only, or to the colour of the hair and eyes? Can a person, having dark eyes and hair, but with a clear white skin, be said to be fair? NEMO.

*American Bittern*—*Derivation of "Calamity."*—It has been stated of an American Bittern, that it has the power of admitting rays of light from its

breast, by which fish are attracted within its reach. Can any one inform me as to the fact, or refer me to any ornithological work in which I can find it?

In answer to "F. S. MARTIN"—Calamity (*calamitas*), not from *calamus*, as it is usually derived, but perhaps from obs. *calamis*, i. e. *columis*, from κῶλω, κολάω, κολάζω, to maim, mutilate, and so for *columitas*. (See Riddle's *Lat.-Eng. Dictionary*.)

AUGUSTINE.

*Inquisition in Mexico.*—"D." wishes to be furnished with references to any works in which the actual establishment of the Inquisition in Mexico is mentioned or described, or in which any other information respecting it is conveyed.

*Masters of St. Cross.*—"H. EDWARDS" will be obliged by information of any work except *Dugdale's Monasticon*, containing a list of the names of the Masters of the Hospital of St. Cross, Winchester; or of the Masters or Priors of the same place before Humphry de Milers; and of the Masters between Bishop Sherborne, about 1491, and Bishop Compton, about 1674.

*Etymology of "Dalston."*—The hamlet of Hackney, now universally known only as *Dalston*, is spelt by most topographers *Dorleston* or *Dalston*. I have seen it in one old Gazette *Darlston*, and I observed it lately, on a stone let in to an old row of houses, *Dolston*; this was dated 1792. I have searched a great many books in vain to discover the etymology, and from it, of course, the correct spelling of this word, the oldest form of which that I can find is *Dorleston*.

The only probable derivations of it that I can find are the old words *Doles* and *ton* (from Saxon *dun*), a village built upon a slip of land between furrows of ploughed earth; or *Dale* (Dutch *Dal*), and *stone*, a bank in a valley. The word may, however, be derived from some man's name, though I can find none at all like it in a long list of tenants upon Hackney Manor that I have searched. If any of your readers can furnish this information they will much oblige.

H. C. DE ST. CROIX.

"*Brown Study*"—a term generally applied to intense reverie. Why "brown," rather than blue or yellow? *Brown* must be a corruption of some word. Query of "barren," in the sense of fruitless or useless? D. V. S.

*Coal Brandy.*—People now old can recollect that, when young, they heard people then old talk of "coal-brandy." What was this? *Cold*? or, in modern phrase, *raw*, *neat*, or *genuine*? CANTAB.

*Swot.*—I have often heard military men talk of *swot*, meaning thereby mathematics; and persons eminent in that science are termed "*good swots*." As I never heard the word except amongst the military, but there almost universally in "free and

easy," conversation, I am led to think it a cant term. At any rate, I shall be glad to be informed of its origin,—if it be not lost in the mists of solidier antiquity. CANTAR.

REPLIES.  
THE DODO.

Mr. Strickland has justly observed that this subject "belongs rather to human history than to pure zoology." Though I have not seen Mr. Strickland's book, I venture to offer him a few suggestions, not as answers to his questions, but as slight aids towards the resolution of some of them.

Qu. 1. There can be no doubt about the discovery of Mauritius and Bourbon by the Portuguese; and if not by a Mascarenhas, that the islands were first so named in honour of some member of that illustrious family, many of whom make a conspicuous figure in the Decads of the Portuguese Livy. I expected to have found some notice of the discovery in the very curious little volume of Antonio Galvão, printed in 1563, under the following title:—*Tratado dos Descobrimentos Antigos, e Modernos feitos até a Era de 1550*; but I merely find a vague notice of several nameless islands—"alguma Ilhetas sem gente: onde diz que tomaraõ agoa e lenha"—and that, in 1517, Jorge Mascarenhas was despatched by sea to the coast of China. This is the more provoking, as, in general, Galvão is very circumstantial about the discoveries of his countrymen.

Qu. 5. The article in Rees's *Cyclopædia* is a pretty specimen of the manner in which such things are sometimes concocted, as the following extracts will show:—

"Of Bats they have as big as Hennes about Java and the neighbour islands. Cluisius bought one of the Hollanders, which they brought from the Island of Swanne (Ilha do Cune), newly styled by them Maurice Island. It was about a foot from head to tail, above a foot about; the wings one and twenty inches long, nine broad; the claw, whereby it hung on the tree, was two inches," &c. "Here also they found a Fowle, which they called Walgh-vogel, of the bigness of a Swanne, and most deformed shape" (*Parchas his Pilgrimage*, 1616, p. 648.)

And afterward, speaking of the island of Madura, he says,—

"In these partes are Battes as big as Hennes, which the people roast and eat."

In the *Lettres édifiantes* (edit. 1781, t. xiii. p. 302.) is a letter from Père Brown to Madame de Benamont concerning the Isle of Bourbon, which he calls "*l'Isle de Mascarin*" erroneously saying it was discovered by the Dutch about sixty years since. (The letter is supposed to have been written about the commencement of the eighteenth century.) He then relates how it was peopled by French fugitives from Madagascar, when the massacre there took place on account of the conduct

of the French king and his court. In describing its production, he says,—

"Vers l'est de cette Isle il y a une petite plaine au haut d'une montagne, qu'on appelle la Plaine des Chèvres, où l'on trouve un gros oiseau bleu, dont la couleur est fort élatante. Il ressemble à un pigeon ramier; il vole rarement, et toujours en rasant la terre, mais il marche avec une vitesse surprenante; les habitans ne lui ont point encore donné l'autre nom que celui d'*Oiseau bleu*; sa chair est assez bonne et se conserve longtemps."

Not a word, however, about the *Dodo*, which had it then existed there, would certainly have been noticed by the observing Jesuit. But now for the bat:—

"La chauve-souris est ici de la grosseur d'une poule. Cet oiseau ne vit que de fruits et de grains, et s'est un mets fort commun dans le pays. J'avois de la répugnance à suivre l'exemple de ceux qui en mangeoient; mais en ayant goûté par surprise, j'en trouvai la chair fort délicate. On peut dire que cet animal, qu'on abhorre naturellement, n'a rien de mauvais que la figure."

The Italics are mine; but they serve to show how the confusion has arisen. The writer speaks of the almost entire extinction of the land Turtles, which were formerly abundant; and says, that the island was well stocked with goats and wild hogs, but for some time they had retreated to the mountains, where no one dared venture to wage war upon them.

Again, in the *Voyage de l'Arabie Heureuse par l'Océan Oriental et le Détroit de la Mer rouge, dans les Années 1708-10* (Paris, 1716, 12mo.), the vessels visit both Mauritius and Bourbon, and some account of the then state of both islands is given. At the Mauritius, one of the captains relates that, foraging for provisions,—

"Toute notre chasse se borna à quelques pigeons rougeâtres, que nous tuâmes, et qui se laissent tellement approcher, qu'on peut les assommer à coup de pierres. Je tuai aussi deux chauve-souris d'une espèce particulière, de couleur violette, avec de petites taches jaunes, ayant une espèce de crampon aux ailes, par où cet oiseau se pend aux branches des arbres, et un bec de perroquet. Les Hollandois disent qu'elles sont bonnes à manger; et qu'en certaine maison, elles valent bien nos bécanes."

At Bourbon he says,—

"On y voit grands nombres d'*oiseaux bleus* qui se nichent dans les herbes et dans les fougères."

This was in the year 1710. There were then, he says, not more than forty Dutch settlers on the Island of Mauritius, and they were daily hoping and expecting to be transferred to Batavia. As he did not remain long at the Isle of Bourbon, the editor (La Roque) subjoins a relation furnished on the authority of M. de Vilers, who had been governor there for the India Company, in which it is said,—



"The island was uninhabited when the Portuguese, after having doubled the Cape of Good Hope, discovered it. They gave it the name of Mascarenhas, *d'o nome que leur chef se nommoit a ns*; and the vulgar still preserve it, calling the inhabitants *Mascariens*. It was not decidedly inhabited until 1654, when M. de Flacour, commandant at Madagascar, sent some invalids there to recover their health, that others followed; and since then it has been named the Isle of Bourbon."

Still no notice of the *Dodo*! but

"On y trouve des oiseaux appelés *Flamans*, qui excèdent la hauteur d'un grand homme."

Qu. 6. I know not whether Mr. S. is aware that there is the head of a *Dodo* in the Royal Museum of Natural History at Copenhagen, which came from the collection of Paludanus? M. Domeny de Rienzi, the compiler of *Océanie, ou cinquième Partie du Globe* (1838, t. iii. p. 384), tells us, that a Javanese captain gave him part of a *Dronke*, which he unfortunately lost on being shipwrecked; but he forgot where he said he obtained it.

Qu. 7. *Dodo* is most probably the name given at first to the bird by the Portuguese; *Doudo*, in that language, being a fool or *lumpish* stupid person. And, besides that name, it bore that of *Tölpel* in German, which has the same signification. The *Dod-aers* of the Dutch is most probably a vulgar epithet of the Dutch sailors, expressive of its *lumpish* conformation and inactivity. Our sailors would possibly have substituted *heavy-a*—I find the *Dodo* was also called the *Monk-swon* of St. Maurice's Island at the commencement of last century. The word *Dronke* is apparently neither Portuguese nor Spanish, though in Cunnelly's *Dictionary* of the latter language we have—

"*Dronke*, cierto páxaro de Indias de alas muy cortas—an appellation given by some to the *Dodo*."

It seems to me to be connected with *Dronke*; but this can only be ascertained from the period and the people by whom it was applied.

That the bird once existed there can be no doubt, from the notice of Sir Hamon L'Estrange, which there is no reason for questioning; and there seems to be as little reason to suppose that Tradescant's stuffed specimen was a fabrication. He used to preserve his own specimens; and there could be no motive at that period for a fabrication. I had hoped to have found some notice of it in the *Diary* of that worthy virtuoso Zacharias Conrad von Uffenbach, who visited the Ashmolean Museum in 1710; but though he notices other natural curiosities, there is no mention of it. This worthy remarks on the slovenly condition and inadequate superintendence of our museums, and especially of that of Gresham College; but those who recollect the state of our great national museum forty years since will not be surprised at this, or at the calamitous destruction of Tradescant's specimen of the *Dodo*. That the bird was extinct above

160 years ago I think we may conclude from the notices I have extracted from La Roque, and the letter of the Jesuit Brown. Mr. Strickland has done good service to the cause of natural science by his monograph of this very curious subject; and to him every particle of information must be acceptable: this must be my excuse for the almost nothing I have been able to contribute.

S. W. SIMON.

March 26. 1850.

#### THE WATCHING OF THE SEPULCHRE,

Inquired about by "T. W." (No. 20. p. 318.), is a liturgical practice, which long was, and still is, observed in Holy Week. On Maundy Thursday, several particles of the Blessed Eucharist, consecrated at the Mass sung that day, were reserved—a larger one for the celebrating priest on the morrow, Good Friday; the smaller ones for the viaticum of the dying, should need be, and carried in solemn procession all round the church, from the high altar to a temporary erection, fitted up like a tomb, with lights, and the figure of an angel watching by, on the north side of the chancel. Therein the Eucharist was kept till Easter Sunday morning, according to the Salisbury Ritual; and there were people kneeling and praying at this so-called sepulchre all the time, both night and day. To take care of the church, left open throughout this period, and to look after the lights, it was necessary for the sacristan to have other men to help him; and what was given to them for this service is put down in the churchwarden's books as money for "watching the sepulchre." By the Roman Ritual, this ceremony lasts only from Maundy Thursday till Good Friday. This rite will be duly followed in my own little church here at Buckland, where some of my flock, two and two, in stated succession, all through the night, as well as day, will be watching from just after Mass on Maundy Thursday till next morning's service. In some of the large Catholic churches in London and the provinces, this ceremony is observed with great splendour.


DANIEL RECA.

Buckland, Farringdon.

*Watching the Sepulchre.*—If no one sends a more satisfactory reply to the query about "Watching the Sepulchre," the following extract from Parker's *Glossary of Architecture* (3rd edit. p. 197.) will throw some light on the matter—

"In many churches we find a large tomb on the north wall of the chancel near the altar, called the Holy Sepulchre; and it is the performance of solemn rites at the resurrection of our Lord usually a temporary wood-work, but, occasionally, the richly ornamented tomb, and many



There is a copy in the Lambeth Library, No. 553. p. 249. in my "List," of which I have said (on what grounds I do not now know), "This must be a different edition from that noticed by Herbert (ii. 762.) and Dibdin (iv. 334. No. 2427.)." I have not Dibdin's work at hand to refer to, but as I see nothing in Herbert on which I could ground such a statement, I suppose that something may be found in Dibdin's account; though probably it may be only my mistake or his. As to foreign editions, I always feel very suspicious of their existence; and though I do not remember this book in particular, or know why I supposed it to differ from the edition ascribed to Crowley, yet I feel pretty confident that it bore no mark of "Nornberg." According to my description it had four pairs of  on the title, and contained xiv., in eights, which should be thirty six leaves.

S. R. MATTLAND.

#### REPLIES TO MINOR QUERIES.

*John Ross Mackay* (No. 8. p. 125.).—In reply to the Query of your correspondent "D.," I beg to forward the following quotation from Sir N. W. Wraxall's *Historical Memoirs of his Own Time*, 3rd edition. Speaking of the peace of Fontenoy, he says, —

"John Ross Mackay, who had been private secretary to the Earl of Bute, and afterwards during seventeen years was treasurer of the ordnance, a man with whom I was personally acquainted, frequently avowed the fact. He lived to a very advanced age, sat in several parliaments, and only died, I believe, in 1796. A gentleman of high professional rank, and of unimpeached veracity, who is still alive, told me, that, dining at the late Earl of Besborough's in Cavendish Square, in the year 1790, where only four persons were present, including himself, Ross Mackay, who was one of the number, gave them the most ample information upon the subject. Lord Besborough having called after dinner for a bottle of champagne, a wine to which Mackay was partial, and the conversation turning on the means of governing the House of Commons, Mackay said, that, 'money formed, after all, the only effectual and certain method.' 'The peace of 1763,' continued he, 'was carried through and approved by a pecuniary distribution. Nothing else could have surmounted the difficulty. I was myself the channel through which the money passed. With my own hand I secured above one hundred and twenty votes on that most important question to ministers. Eighty thousand pounds were set apart for the purpose. Forty members of the House of Commons received from me a thousand pounds each. To eighty others I paid five hundred pounds apiece.'"

DAVID STEWARD.

Godalming, March 19. 1850.

*Shipster. — Gourders.*—As no satisfactory elucidation of the question propounded by Mr. Fox (No. 14. p. 216.) has been suggested, and I think

he will scarcely accept the conjecture of "F.C.B.," however ingenious (No. 21. p. 339.), I am tempted to offer a note on the business or calling of a shipster. It had, I believe, no connection with nautical concerns; it did not designate a skipper (in the Dutch use of the word) of the fair sex. That rare volume, Caxton's *Boke for Travellers*, a treasury of archaisms, supplies the best definition of her calling:—"Mabyll the shepter cheu-isseth her right well; she maketh surplys, shertes, breches, keuerchiffs, and all that may be wrought of lynnyn cloth." The French term given, as corresponding to shepter, is "*cousturière*." Palsgrave also, in his *Eclaircissement de la Langue françoise*, gives "*schepstarre, lingière* :—sheres for shepters, *forces*." If further evidence were requisite, old Elyot might be cited, who renders both *sarcinatrix* and *sutatis* (? *sutatrix*) as "a shepster, a seamester." The term may probably be derived from her skill in shaping or cutting out the various garments of which Caxton gives so quaint an inventory. Her vocation was the very same as that of the *tailleuse* of present times—the *Schneiderinn*, she-cutter of Germany. Palsgrave likewise gives this use of the verb "to shape," expressed in French by "*tailler*." He says, "He is a good tayloure, and *shapeth* a garment as well as any man." It is singular that Nares should have overlooked this obsolete term; and Mr. Halliwell, in his useful *Glossarial Collections*, seems misled by some similarity of sound, having noticed, perhaps, in Palsgrave, only the second occurrence of the word as before cited, "sheres for shepters." He gives that author as authority for the explanation "shepster, a sheep-shearer" (*Dict. of Archaic Words*, in v.). It has been shown, however, I believe, to have no more concern with a sheep than a ship.

The value of your periodical in eliciting the explanation of crabbed archaisms is highly to be commended. Shall I anticipate Mr. Bolton Corney, or some other of your acute glossarial correspondents, if I offer another suggestion, in reply to "C. H." (No. 21. p. 335.), regarding "gourders of raine?" I have never met with the word in this form; but Gouldman gives "a gord of water which cometh by rain, *aquilegium*." Guort, gorz, or gort, in Domesday, are interpreted by Kelham as "a wear"; and in old French, *gort* or *gorz* signifies "*flot, gorgées, quantité*" (Roquefort). All these words, as well as the Low Latin *gordus* (Ducange), are doubtless to be deduced, with *gurges*, a *gyrando*.

ALBERT WAY.

*Rococo* (No. 20. p. 321.).—The history of this word appears to be involved in uncertainty. Some French authorities derive it from "*rocaille*," rock-work, pebbles for a grotto, &c.; others from "*Rocco*," an architect (whose existence, however, I cannot trace), the author, it is to be supposed,

of the antiquated, unfashionable, and false style which the word "Rococo" is employed to designate. The use of the word is said to have first arisen in France towards the end of the reign of Louis XV. or the beginning of that of Louis XVI., and it is now employed in the above senses, not only in architecture, but in literature, fashion, and the arts generally.

J. M.

Oxford, March 18.

*Rococo*.—This is one of those cant words, of no very definite, and of merely conventional, meaning, for any thing said or done in ignorance of the true propriety of the matter in question. "*C'est du rococo*," it is mere stuff, or nonsense, or rather twaddle. It was born on the stage about ten years ago, at one of the minor theatres at Paris, though probably borrowed from a wine-shop, and most likely will have as brief an existence as our own late "flare-up," and such ephemeral colloquialisms, or rather vulgarisms, that tickle the public fancy for a day, till pushed from their stool by another.

X.

March 18. 1850.

*God tempers the Wind, &c.*—The French proverb, "A brebis tondu Dieu mesure le vent" (God tempers the wind to the shorn lamb), will be found in Quitard's *Dictionnaire étymologique, historique et anecdotique, des Proverbes, et des Locutions proverbiales de la Langue française*, 8vo. Paris, 1842. Mons. Quitard adds the following explanation of the proverb:—"Dieu proportionne à nos forces les afflictions qu'il nous envoie." I have also found this proverb in Furetière's *Dictionnaire universel de tous les Mots français, &c.* 4 vols. folio, La Haye, 1727.

J. M.

Oxford, March 18.

The proverb, "A brebis pres tondu, Dieu luy mesure le vent," is to be found in Jan. Gruter. *Florileg. Ethico-polit. part. alt. proverb. gallic.*, p. 353. 8vo. Francof. 1611.

M.

Oxford.

*Guildhalls* (No. 20. p. 320).—These were anciently the halls, or places of meeting, of Guilds, or communities formed for secular or religious purposes, none of which could be legally set up without the King's licence. Trade companies were founded, and still exist, in various parts of the kingdom, as "Gilda Mercatorum;" and there is little doubt that this was the origin of the municipal or governing corporate bodies in cities and towns whose "Guildhalls" still remain—"gildated" and "incorporated" were synonymous terms.

In many places, at one time of considerable importance, where Guilds were established, though the latter have vanished, the name of their Halls has survived.

Your correspondent "A SUBSCRIBER AB INITIO"

is referred to Madox, *Firma Burgi*, which will afford him much information on the subject.

T. E. D.

Exeter.

*Treatise of Equivocation*.—In reply to the inquiry of your correspondent "J. M." (No. 17. p. 263.), I beg to state that, as my name was mentioned in connection with that Query, I wrote to the Rev. James Raine, the librarian of the Durham Cathedral Library, inquiring whether *The Treatise of Equivocation* existed in the Chapter Library. From that gentleman I have received this morning the following reply:—"I cannot find, in this library, the book referred to in the 'NOTES AND QUERIES,' neither can I discover it in that of Bishop Cosin. The Catalogue of the latter is, however, very defective. The said publication ('NOTES AND QUERIES') promises to be very useful." Although this information is of a purely negative character, yet I thought it right to endeavour to satisfy your correspondent's curiosity.

BERIAH BOTFIELD.

Norton Hall.

*Judas Bell* (No. 13. p. 195.; No. 15. p. 235.).—The lines here quoted by "C. W. G.," from "a singular Scotch poem," evidently mean to express or exemplify discord; and the words "to jingle Judas bells," refer to "bells jangled, out of tune, and harsh."

The Maltese at Valletta, a people singularly, and, as we should say, morbidly, addicted to the seeming enjoyment of the most horrid discords, on Good Friday Eve, have the custom of *jangling* the church bells with the utmost violence, in execration of the memory of Judas; and I have seen there a large wooden machine (of which they have many in use), constructed on a principle similar to that of an old-fashioned watchman's rattle, but of far greater power in creating an uproar, intended to be symbolical of the rattling of *Judas's bones, that will not rest in his grave*. The Maltese, as is well known, are a very superstitious people. The employment of *Judas candles* would, no doubt, if properly explained, turn out to mean to imply execration against the memory of Judas, wherever they may be used. But in the expression *Judas Bell*, the greatest conceivable amount of *discord* is that which is intended to be expressed.

ROBERT SNOW.

6, Chesterfield Street, Mayfair, March 23. 1850.

[To this we may add, that the question at present pending between this country and Greece, so far as regards the claim of M. Pacifico, appears, from the papers laid before Parliament, to have had its origin in what Sir Edward Lyon states "to have been the custom in Athens for some years, to burn an effigy of Judas on Easter day." And from the account of the origin of the riots by the Council of the Criminal Court of Athens, we learn, that "it is proved by the investi-

gation, that on March 23, 1847, Easter Day, a report was spread in the parish of the Church des incorporels, that the Jew D. Pacifico, by paying the churchwarden of the church, succeeded in preventing the effigy of Judas from being burnt, which by annual custom was made and burnt in that parish on Easter Day." From another document in the same collection it seems, that the Greek Government, out of respect to M. Charles de Rothschild, who was at Athens in April, 1847, forbid in all the Greek churches of the capital the burning of Judas.]

*Grummett* (No. 20. p. 319.).—The following use of the word whose definition is sought by "Σ" occurs in a description of the *members* or adjuncts of the Cinque Port of Hastings in 1229:—

"Servicia inde debita domino regi xxi. naves, et in qualibet nave xxi. homines, cum uno garcione qui dicitur *gromet*."

In quoting this passage in a paper "On the Seals of the Cinque Ports," in the *Sussex Archaeological Collections* (Vol. i. p. 16.), I applied the following illustration:—

"*Gromet* seems to be a diminutive of '*grome*,' a serving-man, whence the modern groom. The provincialism *grummet*, much used in Sussex to designate a clumsy, awkward youth, has doubtless some relation to this cabin-boy of the Ports' navy."

I ought to add, that the passage above given is to be found in Jeake's *Charters of the Cinque Ports*.  
MARK ANTHONY LOWER.

Lewes, March 18. 1850.

*Grummett*.—Bailey explains "*Gromets* or *Gromwells*, the most servile persons on ship-board," probably, metaphorically, from "*Gromet* or *Grummet*," "small rings," adds Bailey, "fastened with staples on the upper side of the yard." The latter term is still in use; the metaphorical one is, I believe, quite obsolete. C.

*Meaning of "Grummett," &c.*—The word is derived from the Low Latin "*gromettus*," the original of our "groom" (see Ducange's *Gromes* and *Gromus*), and answers to the old French *gourmète*, i. e. *garçon*. In old books he is sometimes called a "novice" or "page," and may be compared with the "apprentice" of our marine. He was employed in waiting on the sailors, cooking their victuals, working the pumps, scouring the decks, and, in short, was expected to lend a hand wherever he was wanted, except taking the helm (*Clairac, Commentaire du premier Article des Rôles d'Oléron*); and, consequently, is always distinguished from, and rated below, the mariner or able-bodied seaman.

The information here given is taken from Jal, *Archéologie navale*, vol. ii. p. 238. A. RICH, Jun.

#### MISCELLANIES.

*The Duke of Monmouth*.—I made the following note many years ago, and am now reminded of its

existence by your admirable periodical, which must rouse many an idler besides myself to a rummage amongst long-neglected old papers. This small piece of tradition indicates that the adventurous but ill-advised duke was a man of unusual muscular power and activity.

"On the 8th of July, 1685, the Duke of Monmouth was brought a prisoner to Ringwood, and halted at an inn there. My mother, who was a native of Ringwood, used to relate that her grandmother was one of the spectators when the royal prisoner came out to take horse; and that the old lady never failed to recount, how he rejected any assistance in mounting, though his arms were pinioned; but placing his foot in the stirrup, sprang lightly into his saddle, to the admiration of all observers."

ELIJAH WARING.

Dowry Parade, Clifton Hotwells, March 21. 1850.

#### TO PHILAUTUS.

(From the Latin of Buchanan.)

Narcissus loved himself we know,  
And you, perhaps, have cause to show  
Why you should do the same;  
But he was wrong: and, if I may,  
Philautus, I will freely say,  
I think you more to blame.  
He loved what others loved; while you  
Admire what other folks eschew. RUFUS.

*Junius*.—Nobody can read, without being struck with the propriety of it, that beautiful passage in the 8th letter—"Examine your own breast, Sir William, &c. &c. &c." A parallel passage may however be found in *Bevill Higgon's Short View of English History* (temp. Hen. VI.), a work written before 1700, and not published till thirty-four years afterwards:—

"So weak and fallible is that admired maxim, '*Factum valet, quod fieri non debuit*,' an excuse first invented to palliate the unfledged villainy of some men, who are ashamed to be knaves, yet have not the courage to be honest."

I have not quoted the whole of the passage from *Junius*, as I consider it to be in almost every body's hands. I am collecting some curious, and I hope valuable, information about that work. B. G.

*Arabic Numerals*.—Your correspondent T.S.D.'s account of a supposed date upon the Church of St. Brelade, Jersey, brings to my mind a circumstance, that once occurred to myself, which may, perhaps, be amusing to date-hunters. Some years ago I visited a farm-house in the north of England, whose owner had a taste for collecting curiosities of all sorts. Not the least valuable of his collection was a splendidly carved oak bedstead, which he considered of great antiquity. Its date, plainly marked upon the panels at the bottom of the front posts, was, he told me, 1111. On exa-



mining this astounding data a little closely, I soon perceived that the two middle strokes had a slight curvature, a tendency to approach the shape of an S, which distinguished them from the two exterior lines. The date was, in fact, 1551; yet, so small was the difference of the figures, that the mistake was really a pardonable one.

Is your correspondent "E. V." acquainted with the *History of Castle Acre Priory*, published some years ago? If my memory fails me not, there is a date given in that work, as found inscribed on the plaster of the priory wall, much more ancient than 1445.

Has the derivation of the first four Arabic numerals, and probably of the ninth, from the ancient Egyptian hieratic and enchorial characters, for the ordinals corresponding with those numbers, ever been noticed by writers upon the history of arithmetical notation? The correspondence will be obvious to any one who refers to the table given in the 4th vol. of Sir G. Wilkinson's *Ancient Egyptians* (3rd edit.), p. 198. C. W. G.

### BOOKS AND ODD VOLUMES

WANTED TO PURCHASE

(In continuation of Lists in former Nos.)

McCulloch's *Isles of Scotland*, 4 vols. 8vo. 1836.

ARNOT'S *ELEMENTS OF PHYSICS*.

LADY MARY FOX—*IDEA OF A COUNTRY HOUSE*.

Odd Volumes.

MAD. DE STALL—*CONSIDERATIONS ON THE FRENCH REVOLUTION*, in 3 vols. Vol. II.

WORDSWORTH'S *POETICAL WORKS*, in 4 vols. Vol. II.

JAMES' *NAVAL HISTORY*, in 4 vols. Vols. II. and III.

YOUNG'S *ANNALES OF AGRICULTURE*, Fortieth and Five remaining volumes.

### NOTICES TO CORRESPONDENTS.

We are compelled to omit our usual Notes on Books, &c., as well as many interesting communications.

NOTES AND QUERIES may be procured by the Trade at noon on Friday: so that our country Subscribers ought to experience no difficulty in receiving it regularly. Many of the country Bookellers are probably not yet aware of this arrangement, which enables them to receive Copies in their Saturday parcels.

T. I. (Lincoln's Inn.) We fear there are mechanical difficulties (besides others) to prevent our adopting the suggestion of our Correspondent.

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## PERIPLUS OF HANNO THE CARTHAGINIAN.

I am not sufficiently Quixotic to attempt a defence of the Carthaginians on the western coast of Africa, or any where else, but I submit that the accusation brought against them by Mr. S. Bannister, formerly Attorney-General of New South Wales, is not sustained by the only record we possess of Hanno's colonising expedition. That gentleman, in his learned *Records of British Enterprise beyond Sea*, just published, says, in a note, p. xlvii. :—

"The first nomade tribe they reached was friendly, and furnished Hanno with interpreters. At length they discovered a nation whose language was unknown to the interpreters. These strangers they attempted to seize; and, upon their resistance, they took three of the

women, whom they put to death, and carried their skins to Carthage" (*Geogr. Græci Minores*, Paris, 1826, p. 115.).

Hanno obtained interpreters from a people who dwelt on the banks of a large river, called the Lixus, and supposed to be the modern St. Cyprian. Having sailed thence for several days, and touched at different places, planting a colony in one of them, he came to a mountainous country inhabited by savages, who wore skins of wild beasts, *ἑρμύρα θήρεα ἐνημμένων*. At a distance of twelve days' sail he came to some Ethiopians, who could not endure the Carthaginians, and who spoke unintelligibly even to the Lixite interpreters. These are the people whose women, Mr. Bannister says, they killed. Hanno sailed from this inhospitable coast fifteen days, and came to a gulf which he calls *Νότον Κίρα*, or South Horn.

"Here," says the Dr. Hawkesworth, of Carthage, "in the gulf, was an island, like the former, containing a lake, and in this another island, full of wild men; but the women were much more numerous, with hairy bodies (*δασειαι τοῖς σώματιν*), whom the interpreters called *γορίλλας*. We pursued the men, who, flying to precipices, defended themselves with stones, and could not be taken. Three women, who bit and scratched their leaders, would not follow them. Having killed them, we brought their skins to Carthage."

He does not so much as intimate that the creatures who so defended themselves with stones, or those whose bodies were covered with hair, spoke any language. Nothing but the words *ἄνθρωποι ἄγριοι* and *γυναῖκες* can lead us to believe that they were human beings at all; while the description of the behaviour of the men, and the bodies of the women, is not repugnant to the supposition that they were large apes, baboons, or orang-outangs, common to this part of Africa. At all events, the voyagers do not say that they slayed a people having the faculty of speech.

It is not, however, improbable that the Carthaginians were severe taskmasters of the people whom they subdued. Such I understand those to have been who opened the British tin mines, and who, according to Diodorus Siculus, excessively overworked the wretches who toiled for them, "wasting their bodies underground, and dying

many a one, through extremity of suffering, while others perished under the lashes of the overseers." (*Bibl. Hist.* l. v. c. 38.)

R. T. HAMPTON.

#### POPE VINDICATED.

"P. C. S. S." is too great an admirer of Pope not to seek to vindicate him from one, at least, of the blunders attributed to him by Mr. D. Stevens, at p. 331. of the "NOTES AND QUERIES."

"Singed are his brows, the scorching lids grow black."

Now, if Mr. S. will refer to Homer, he will find that the original fully justifies the use of "brows" and "lids" in the *plural*. It runs thus (*Od.* ix. v. 389.) :—

"Πάτρα δὲ αἰ βλάφρα δαφνὶ καὶ ὀφρύας εἴθεον ἄντην."

"P. C. S. S." wishes that he could equally remove from Pope the charge of inaccuracy respecting the *three* cannibal meals of Polyphemus. He fears that nothing can be alleged to impugn Mr. Stevens's perfectly just criticism.

While on the subject of Pope, "P. C. S. S." would wish to advert to a communication (No. 16. p. 246.) in which it is insinuated that Pope was probably indebted to Petronius Arbiter for the well-known passage—

"Worth makes the man, and want of it the fellow;  
The rest is all but leather and prunella."

With all respect for the ingenious author of that communication, "P. C. S. S." confesses that he is unable to discover such a similitude of expression as might warrant the notion that Pope had been a borrower from Petronius. He cannot suppose that Mr. F. could have been led away by any supposed analogy between *corium* and *coricillum*. The latter, Mr. F. must know, is nothing more than a diminutive of a diminutive (*coricillum*, not *corcillum*, from *corculum*); and the word is coined by Petronius to ridicule one of the affectations of Trimulchio (Nero), who was wont to indulge, to an absurd extent, in the use of such diminutives (*vide* Burmann, *in loco*). "P. C. S. S." will now subjoin such translations of the passage in question as he has hitherto had opportunities of referring to. The first is from *The Works of Petronius Arbiter, translated by several hands*, Lond. 8vo. 4th edit. 1714. At the beginning of the translation itself there is this heading—"Made English by Mr. Wilson, of the Middle Temple, and several others." The passage in question is thus rendered :—

"Come, my friends, let us see how merry you can be! for in my time, I have been no better than yourselves; but, by my own industry, I am what I am. *The heart makes the man; all the rest is but stuff!*"

In another translation, which, with Grub-Street audacity, the publisher, in his title-page,

presumes to attribute to Addison! and which appeared in 1736 (Lond. 8vo.), the passage is as follows :—

"I was once as you are: but now, thanks to my industry, I am what I am. *It is the heart that makes the man; all the rest is but stuff!*"

Be the translator who he may, this version, so impudently ascribed to the moral Addison, is written with much spirit and power, and with a remarkable comprehension of the author's meaning. Some of the poetical fragments at the end are, indeed, singularly well done.

Of the two French versions which "P. C. S. S." has examined, the one by Levaux (Paris, 8vo. 1726) thus translates the passage :—

"Je vous prie, mes amis. . . C'est le cœur qui fait les hommes; je compte le reste pour un fétu."

In that of Boispreaux (Lond. 1742), it is simply rendered—

"Mon savoir faire m'a tiré du pair. C'est le cœur qui fait l'homme. . ."

No attempt is made to translate the *quisquilis*.  
P. C. S. S.

#### "THE SUPPER OF THE LORDE."

I shall be glad to find that your correspondent "C. H." (No. 21. p. 333.) receives a satisfactory answer to his inquiry, as such a reply would also satisfy my earlier query, No. 7. p. 109. I perceive, however, from his letter, that I can give him some information on other points noticed in it, though the absence of papers now passing through the press with the Parker Society's reprint of a third volume of Tyndale, will prevent my replying with such precision as I could wish. That ancient tract on "The Supper of the Lorde, after the true meanyng of the sixte of John," &c., of which "C. H." says he possesses a copy, was reprinted at different intervals with the same date, viz., MCCCCXXXIII, Apryll v., on its title-page. The original edition has a final colophon, stating that it was "imprinted at Nornberg, by Nielas Twonson," and is so rare, that I have not been able to discover the existence of any copy, but one recently deposited in the Bodleian. That "C. H.'s" copy is not a specimen of that first edition, is apparent from two circumstances. The first is, that he has given you a quotation from his copy as follows :—"And as for M. More, whom the verity most offendeth, and doth but mocke it," whereas the original edition has, "And as for M. Mocke," &c., and Sir Thomas More notices this mockage of his name in his reply. The next is, that his copy contains "Crowley's Epistle to the Reader," which does not appear in any edition of an earlier date than 1551. When first attached to this treatise, the epistle was anonymous, as may be seen in the Lambeth copy; but Crowley even-

tually affixed his name to the epistle, as it appears in "C.H.'s" and in other copies. Robert Crowley was a fellow of Magdalen College, Oxford; vicar of St. Giles, Cripplegate; a printer and publisher; but to his singular combination of titles, we cannot add that of author of the treatise in question. "C. H." has seen that he did not enter Oxford till 1534; and in his Prefatory Epistle, Crowley speaks of the author of the treatise as a person distinct from himself.

I do not wish, however, to be considered as positively affirming the treatise to be Tyndale's. Foxe, the martyrologist, edited Tyndale's works for Day, and he has only said that this treatise was "compiled, as some do gather, by M. Wm. Tyndale, because the method and phrase agree with his, and the time of writing are [sic] concurrent." On the other hand, the authorship is unhesitatingly assigned to Tyndale by Mr. C. Anderson (*Annals of the English Bible*, § ix. *ad finem*), and by Mr. Geo. Offer (*Mem. of Tyndale*, p. 30.), the two most pains-taking and best informants as to his works. But still there are objections of such force, that I must confess myself rather inclined to attribute the treatise to Joy's pen, if I could but be satisfied that he was capable of writing so correctly, and of keeping so clear of vulgarity in a controversy with a popish persecutor.

H. W.

## FOLK LORE.

*Palm Sunday Wind.*—It is a common idea among many of the farmers and labourers of this immediate neighbourhood, that, from whatever quarter the wind blows for the most part on Palm Sunday, it will continue to blow from the same quarter for the most part during the ensuing summer.

Is this notion prevalent in other parts of the country, as a piece of "Folk-Lore?"

R. V.

Winchester, March 26.

*Curious Symbolical Custom.*—On Saturday last I married a couple in the parish church. An old woman, an aunt of the bridegroom, displeased at the marriage, stood at the church gate and pronounced an anathema on the married pair. She then bought a new broom, went home, swept her house, and hung the broom over the door. By this she intimated her rejection of her nephew, and forbade him to enter her house. Is this a known custom? What is its origin?

H. MORLAND AUSTEN.

St. Peter's, Thanet, March 25. 1850.

*The Wild Huntsman.*—The interesting contributions of your correspondent "SRLEUCUS," on "Folk Lore," brought to my recollection the "Wild Huntsman" of the German poet, Tieck; of whose verses on that superstitious belief, still current among the imaginative peasantry of Germany,

I send you a translation, *done into English* many years ago. The Welsh dogs of Annwn, or "coursiers of the air"—the spirit-hounds who hunt the souls of the dead—are part of that popular belief existing among all nations, which delivers up the noon of night to ungracious influences, that "fade on the crowing of the cock."

## "THE WILD HUNTSMAN."

"At the dead of the night the Wild Huntsman awakes,  
In the deepest recess of the dark forest's brakes;  
He lists to the storm, and arises in scorn,  
He summons his hounds with his far-sounding horn;  
He mounts his black steed; like the lightning they fly  
And sweep the hush'd forest with snort and with cry.  
Loud neighs his black courser: hark his horn, how  
'tis swelling!

He chases his comrades, his hounds wildly yelling.  
Speed along! speed along! for the race is all ours;  
Speed along! speed along! while the midnight still  
lours:

The spirits of darkness will chase him in scorn.  
Who dreads our wild howl, and the shriek of our horn,  
Thus yelling and belling they sweep on the wind,  
The dread of the pious and reverent mind:  
But all who roam gladly in forests, by night,  
This conflict of spirits will strangely delight."

J. M.

Oxford, March 13.

## ON AUTHORS AND BOOKS, NO. VI.

In the union of scholarship, polished manners, and amiability of character, we have had few men to surpass the reverend Joseph Spence. His career was suitable to his deserts. He was fortunate in his connections, fortunate in his appointments, and fortunate in his share of fame.

His fame, however, is somewhat diminished. His *Essay on the Odyssey*, which procured him the friendship of Pope, has ceased to be in request; his *Polymetis*, once the ornament of every choice library, has been superseded by the publications of Millin and Smith; his poems are only to be met with in the collections of Dodsley and Nichols. If we now dwell with pleasure on his name, it is chiefly as a recorder of the sayings of others—it is on account of his assiduity in making notes! I allude to the volume entitled *Anecdotes, observations, and characters of books and men*, which was edited by my friend Mr. Singer, with his wonted care and ability in 1820.

The *Essay on the Odyssey* was first published anonymously in 1726-7. It was reprinted in 1737 and 1747. A copy of the latter edition, now in my possession, contains this curious note:—

"It is remarkable that of twelve passages objected to in this critique on the English Odyssey, two only are found in those books which were translated by Pope.

"From Mr. Langton, who had his information from Mr. Spence.

"When Spence carried his preface to Gorboduc in



1736 to Pope, he asked him his opinion. Pope said 'It would do very well; there was nothing *perit* or *low* in it.' Spence was satisfied with this praise, which, however, was an implied censure on all his other writings.—He is very fond of the familiar vulgarisms of common talk, and is the very reverse of Dr. Johnson.

"E. M." [EDMOND MALONE.]

The note is not signed at length, but there can be no doubt as to its authorship, as I purchased the volume which contains it at the sale of the unreserved books of Mr. Malone in 1818.

BOLTON CORNEY.

#### QUERIES.

##### NICHOLAS BRETON'S "CROSSING OF PROVERBS."

Although my query respecting William Basse and his poem, "Great Britain's Sun's Set," (No. 13. p. 200.), produced no positive information touching that production, it gave an opportunity to some of your correspondents to communicate valuable intelligence relating to the author and to other works by him, for which I, for one, was very much obliged. If I did not obtain exactly what I wanted, I obtained something that hereafter may be extremely useful; and that I could not, perhaps, have obtained in any other way than through the medium of your pleasant and welcome periodical.

I am now, therefore, about to put a question regarding another writer of more celebrity and ability. Among our early pamphleteers, there was certainly none more voluminous than Nicholas Breton, who began writing in 1575, and did not lay down his pen until late in the reign of James I. A list of his pieces (by no means complete, but the fullest that has been compiled) may be seen in Lowndes's *Bibl. Manual*; it includes several not by Breton, among them Sir Philip Sidney's *Ourania*, 1606, which in fact is by a person of the name of Backster; and it omits the one to which my present communication refers, and regarding which I am at some loss.

In the late Mr. Heber's *Catalogue*, part iv. p. 10., I read as follows, under the name of Nicholas Breton:—

"Crossing of Proverbs. The Second Part, with certaine briefe Questions and Answers, by N. B., Gent. Extremely rare and very curious, but imperfect. It appears to contain a portion of the first part, and also of the second; but it appears to be unknown."

Into whose hands this fragment devolved I know not; and that is one point I am anxious to ascertain, because I have another fragment, which consists of what is evidently the first sheet of the first part of the tract in question, with the following title-page, which I quote *totidem literis*:—

"Crossing of Proverbs. Crosse-Answers. And Crosse-Humours. By B. N., Gent. At London,

Printed for John Wright, and are to be solde at his Shop without Newgate, at the signe of the Bible. 1616."

It is in 8vo., as Heber's fragment appears to have been; but then the initials of the author are given as N. B., whereas in my fragment they stand B. N., a usual inversion with Nicholas Breton; the brief address "To the Reader" is also subscribed B. N.; and then begins the body of the work, thus headed: "Crosse and Pile, or, Crossing of Proverbs." It opens as follows:—

"Proverb. The more the merrier.

Cross. Not so; one hand is enough in a purse.

P. Every man loves himselfe best.

C. Not so, when man is undone by suretyship.

P. He that runnes fastest gets most ground.

C. Not so, for then foote-men would have more land than their masters.

P. He runnes far that never turnes.

C. Not so, he may breake his necke in a short course.

P. No man can call againe yesterday.

C. Yes, hee may call till his heart ake, though it never come.

P. Had I wist was a foole.

C. No, he was a foole that said so."

And so it proceeds, not without humour and point, here and there borrowing from known sources, as in the following:—

"Proverb. The world is a long journey.

Cros. Not so, the sunne goes it every day.

P. It is a great way to the bottom of the sea.

C. Not so, it is but a stone's cast."

However, my object is not to give specimens of the production further than are necessary for its identification. My queries are, 1st, Who bought Mr. Heber's fragment, and where is it now to be found? 2nd, Are any of your correspondents aware of the existence of a perfect copy of the work?

I naturally take a peculiar interest about Nicholas Breton, because I have in my possession an unknown collection of amatory and pastoral poems by him, printed in quarto in 1604, in matter and measure obvious imitations of productions in "The Passionate Pilgrim," 1599, imputed to Shakspeare, and some of which are unquestionably by Richard Barnfield.

Any new information regarding Breton and his works will be most acceptable to me. I am already in possession of undoubted proof that he was the Nicholas Breton whose epitaph is on the chancel-wall of the church of Norton, in Northamptonshire, a point Ritson seems to have questioned.

J. PAYNE COLLIER.

March 30, 1850.

#### THE SWORD CALLED CURTANA.

In the wardrobe account for the year 1483, are "iij swerdes, whereof oon with a flat poynte,

called *curtana*, and ij other swords, all iij swords covered in a yerde di of crymysym tisshue cloth of gold."

The name of *curtana* for many ages continued to be given to the first royal sword in England. It existed as long ago as the reign of Henry III., at whose coronation (A.D. 1236) it was carried by the Earl of Chester. We find it at the coronations of Edward II. and Richard II.; also in the time of Henry IV., Richard III., and Henry VII.; and among the royal arms of Edward VI. we read of "a swerde culled *curtana*."

Can any of your readers explain the origin of the name *curtana*, a sword so famous that it carries us back to the days of ancient chivalry, when it was wielded by the Dane *Uggiero*, or by the still more famed *Orlando*. EDWARD F. RIMBAULT.

#### IS THE DOMBEC THE DOMESDAY OF ALFRED?

I beg to propose the following "Query":—Is the *Dombec*, a work referred to in the Laws of Edward the Elder, the same as what has been called the Domesday or Winchester Book of Alfred the Great? I incline to think that it is not, and shall be much obliged to any of your correspondents, learned in the Anglo-Saxon period of our history, who will give himself the trouble of resolving my doubts.

Sir Henry Spelman, in his Glossary *voce Dombec*, calls it the *Liber Judicialis* of the Anglo-Saxons; and says it is mentioned in the first chapter of the Laws of Edward the Elder, where the king directs his judges to conduct themselves in their judicial proceedings as on *ðæpe dom bec* *ƿanð*, that is, as *is enjoined in their Dome Book*.—"Quod," he continues, "an de *præcedentium Regum legibus quæ hodie extant, intelligendum sit: an de alio quopiam libro hactenus non prodeunte, incertum est.*"

But this uncertainty does not seem to have attached itself to the mind of Sir William Blackstone; for in the third section of the Introduction prefixed to his *Commentaries on the Laws of England*, he informs us that our antiquaries "tell us that in the time of Alfred, the local customs of the several provinces of the kingdom were grown so various, that he found it expedient to compile his *Dome Book*, or *Liber Judicialis*, for the general use of the whole kingdom." This book is said to have been extant so late as the reign of King Edward IV., but is now unfortunately lost. It contained, we may probably suppose, the principal maxims of the common law, the penalties for misdemeanors, and the forms of judicial proceedings. Thus much may be at least collected from that injunction to observe it, which we find in the Laws of King Edward the Elder, the son of Alfred.—"*Omnibus qui reipublicæ præsumt etiam atque etiam*

*mando, ut omnibus æquos se præbeant iudices, perinde ac in judiciali libro (Saxonice, dom bec) scriptum habetur: nec quidquid formident quin jus commune (Saxonice, folcƿihtc) audaces libereque dicant.*"

But notwithstanding this, it appears to me by no means conclusive, that the *Dombec* referred to in the Laws of Edward the Elder and the *Liber Judicialis* of Alfred are the same; on the contrary, Alfred's *Liber Judicialis* seems to have been known not under the name of *Dombec*, but under that of the *Winchester Roll*, from the circumstance of its having been principally kept at Winchester: and Sir Henry Spelman says, the Domesday Book of William the Conqueror was sometimes called *Rotulus Wintoniæ*, a *similitudine antiquoris*, from its resemblance to an older document preserved at Winchester. And he quotes Ingulphus Abbot of Croyland, who says, "*Iste rotulus (i. e. the Domesday Book of William) vocatus est Rotulus Wintoniæ, et ab Anglicis pro sua generalitate, omnia tenementa totius terræ integre continente Domesday cognominatur.*" And then he proceeds, "*Talem rotulum et multum similem, ediderat quondam Rex Alfredus, in quo totam terram Angliæ per comitatus, centurias, et decurias descripserat, sicut prænotatur. Qui quidem Rotulus Wintoniæ vocatus est, quia deponebatur apud Wintoniam conservandus,*" &c.

Here is nothing said of this work being called *dom bec*: neither does Spelman, in his enumeration of the works of Alfred, give the least intimation that any one of his collections of laws was called *dom bec*.

We know, indeed, that Alfred compiled a code of laws for his subjects; but whether any part of them has been preserved, or how much of them is embodied in subsequent codes, cannot now be determined. Asser mentions that he frequently reprimanded the judges for wrong judgments; and Spelman, that he wrote "a book against unjust magistrates," but any complete body of laws, if such was ever framed by Alfred, is now lost; and that attributed to him in Wilkin's *Leges Anglo-Saxon*, is held in suspicion by most writers.

For these reasons, and considering that Sir William Blackstone's knowledge of English History was rather superficial, I incline to the belief, that the *dom bec* referred to in the laws of Edward the Elder, was some collection of laws made *prior* to the time of Alfred: this might clearly be the case, as Sharon Turner informs us that the Saxon laws were committed to writing as early as the commencement of the 7th century.

The opinions of your learned correspondents on this disputed point may be of much interest to many of your readers, and to none more than to

GEORGE MUNFORD.

East Winch.

## MIRROR QUERIES.

*MSS. of the Wycliffite Translations of the Scriptures.*—The Add. MS. 15,521., in the British Museum, contains a copy of Lewis's edition of the *Wycliffite New Testament*, printed in 1731, with manuscript notes by Ames and Lewis, and the former has transcribed into it some *additional prologues*, prefixed to each book of the New Testament, which had not been printed by Lewis, and were taken by Ames from a MS. of the New Testament, written in 1424, and in 1731 in the possession of Thomas Granger. It would be very desirable to learn what became of this MS. subsequently. Granger died in the following year, but the MS. does not appear in the sale catalogue of his library, nor is it found in the catalogue of Ames's own library, dispersed in 1760. Any information relative to this remarkable copy of the New Testament would be very acceptable to the Editors of the *Wycliffite Versions of the Scriptures*, who are now, after a literary labour of more than twenty years, about to bring the work to a conclusion. They would also feel much obliged by the communication of any notices of MSS. of the Wycliffite versions, *existing in private hands*, exclusive of those copies of which they already possess descriptions, existing in the libraries of the following individuals:—Mrs. Allanson of Farn, Flintshire, the Earl of Ashburnham, Sir Thomas Phillipps, Bart., Sir Peregrine Ackland, Bart., Sir David Dundas, H. M. Judge Advocate, Dr. Cardwell, Principal of St. Alban's Hall, Oxford, and Thomas Bannister, Esq. F. MADDEX.

British Museum, March 28.

*Why are Gloves not worn before Royalty?*—Can any of your readers inform me what is the origin of the custom observed at Court, of persons in the royal presence not wearing gloves? Is it a matter of pure etiquette, or does the observance of it derive its origin from barbarous times, when chivalry was little else than barbarism in armour?

F. E.

*Law Courts at St. Albans.*—Can any of your correspondents give me the reference to a communication in the *Gentleman's Magazine* (between, I think, the years 1815 and 1836), in which a passage in Massinger, which alludes to lawyers going to St. Albans, is illustrated by an inscription in the nave of St. Alban's Abbey Church, which records that the courts were held there on account of the sweating-sickness in the reign of Elizabeth?

*Richard Haley, or Hales.*—*Milton Pedigree.*—I should feel obliged by any particulars respecting Richard Haley, or Hales, of Ilkestrete, otherwise Ilstreyd, in com. Hertford, yeoman; my object being to ascertain the nature of some transaction he had with Milton, in July 1674, referred to in a

bond which the former executed, dated the 27th of that month, for performance of the covenants contained in an indenture of even date.

Is any thing known of Richard Milton, who signs his name as the attesting witness to the releases given by two of the poet's daughters for their share of his estate? Is there any pedigree of the family of Sir Christopher Milton, the poet's brother, drawn up with sufficient apparent accuracy to exclude the probability of Richard Milton being his son? I have referred to the pedigree in the British Museum (Harl. MS. 5802. fo. 19 b.), which makes no mention of the latter; but it is evidently so imperfect a notice, as to be of little authority one way or other. J. F. M.

*Sapcote Motto.*—Over the old gatehouse of Elton, co. Hunts., built by the family of Sapcote, is their coat of arms, namely, "three dove-cotes;" and upon a scroll, surrounding the lower part of the shield, is carved a motto, evidently French, and as evidently cut by a person ignorant of that language. So far as I can decypher it, the letters appear to be—

sco toot x vinic [or umic]  
x poncs.

Possibly the first and last letters *s* are only flourishes. I shall be glad of any suggestion as to its meaning.

I have not been able to find the Sapcote motto on record; and I believe the Carysfoot family, the possessors of Elton, and the Duke of Bedford, the heir in blood, to be ignorant of what this scroll is intended to represent. ERMINGHAM.

Athenæum Club.

*Scala Cæli.*—In a will, dated 12 Hen. VIII., the testator directs that there shall be four trentals of Saint Gregory said for his soul at London at "Scala Cæli." Can any of your readers explain what place is meant by "Scala Cæli?"

A SUBSCRIBER.

*Illustrations of Gresset's "Vert Vert," painted on Enamel, &c.*—In a Paris edition of Gresset's Works (Janet et Cotellet, 1823), in the preface is the following passage:—

"VERT-VERT fut bientôt dans toutes les mains. Le suffrage de la multitude se joignit à celui des connoisseurs; la mode, qui est aussi en possession de donner son suffrage, s'empresse de parer les ajustemens d'invention récente, du nom de l'illustre perroquet; les vases d'ornement, les vases usuels qui sortoient des fabriques françoises, retraçoient presque tous quelques épisodes du petit poëme. Un artiste dont le nom est venu jusqu'à nous, Raux, en peignit sur émail les sujets les plus marquants; et tandis qu'on faisoit passer dans une version latine les vers élégants du poëte jésuite, M. Bertin, ministre d'état, le gratifiait d'un magnifique cabaret de Sèvres, dont toutes les pièces reproduisoient les aventures de son héros, ce qui fit dire à Gresset, qu'on le traduisoit aussi en porcelaine de Sèvres."

The Query I wish to make is, Have any of these illustrations or designs from Gresset's poem of Vert-vert, painted on enamel china, or earthenware of any sort, of French or any other manufacture, come to light of late years? or more lately still, among the articles that have been dispersed among various buyers of almost all nations, in the sales within these few weeks effected at Paris?

ROBERT SNOW.

*Urbanus Regius.*—A friend of mine, a delightful old lady, fresh, genial, and inquisitive, has in her possession an old volume, a family heir-loom, which is not the less dear to her for being somewhat dingy and dilapidated, and touching which she would gladly receive such information as your correspondents can supply.

It is made up of three apparently distinct treatises; the first (of which several leaves are wanting) on the twelve articles of the Apostles' Creed. The second is "The ryght foundation, and pryncypall common places of the hole godly Scripture," &c., by Doctor Urbanus Regius. Prefixed is an epistle to Thomas, Archbishop of Canterbury (evidently Cranmer), to whom "Hys dayly oratoure, Gwalter Lynne (the writer of the epistle), wyssheth lyfe euerlastyng." Between this second treatise and the third, and apparently belonging to the latter, is a title-page with the following inscription:—

"Imprinted for Gwalter Lynne, dwelling upon Samers Kaye, by Byllinges gate. In the yere of oure Lorde. mxxviii. And they by [sic] to be solde at Poules church yerde at the north doore, In the signe of the By-bell, By Richard Jugge."

This last treatise is in smaller type than the others, and has no general designation: it contains chapters on various subjects, *e. g.* "The Signification of Baptism," &c.

Query 1. Is this volume well known? 2. Who were Urbanus Regius and Walter Lynne? G. P. March. 16, 1850.

#### REPLIES.

##### THE ARABIC NUMERALS AND CIPHER.

I might, with a little more consideration, have referred "E.V." to several other authorities which he will do well to consult.

9. Wallis's *Algebra*, p. 9. and p. 153. of the additions.

10. *Phil. Trans.*, Nos. 439. and 475.

11. Montucla, *Histoire des Mathématiques*, tom. i. chap. 2.

12. Baillic, *Histoire de l'Astronomie*.

13. Delambre\*, *Hist. de l'Astr. du moyen age*.

\* The best account, because the most consistent and intelligible, of the Greek arithmetic, is that by Delambre, affixed to Peyraud's edition of Archimedes.

14. Hutton's *Tracts* (8vo. ed. 1812), vol. ii. (subject "History of Algebra.")

15. Huet, *Demonstratio Evangelica*.

16. Dr. John Taylor's Translation of the *Lilawati*. (Bombay, 1816.)

17. Strachey's Translation of the *Bija Ganita*.\*

18. Colebrooke's *Algebra of the Hindus*.

Would it not be worth while to give a facsimile of the "Tabel for all manere of merchants," in the "NOTES AND QUERIES"? It is not only a curiosity, but an important element (and unique as far as is known) in the philosophic history of our arithmetic. It was, no doubt, an actual instrument in constant use in the merchant's office, as much so as an almanac, interest-tables, a "cambist" and a copying-press, are now.

As regards the cipher, the difficulty only commenced with *writing numbers* in the new symbology. With persons accustomed to the use of this instrument, there is no doubt that the mode of obviating the difficulty of "keeping the place," would suggest itself at once. In this instrument an empty hole (without its peg) signified "none of this denomination." What then more simple than to make the outline of the empty hole which occupied the "local position" of any denomination, when none of that precise denomination occurred in the number itself? Under this view the process at least becomes simple and natural; and as the early merchants contributed so largely to the improvement of our arithmetical processes, such a conclusion is wholly divested of improbability on any other ground. The circle would then naturally become, as it certainly has practically become, the most appropriate symbol of *nothingness*.

As regards the term *cipher* or *zero* (which are so obviously the same as to need no remark), it is admitted on all hands to be derived from one or other of the Semitic languages, the Hebrew or the Arabic. It is customary with the mathematical historians to refer it to the Arabic, they being in general more conversant with it than with the Hebrew. The Arabic being a smaller hand than the Hebrew, a dot was used instead of the circle for marking the "place" at which the hiatus of any "denomination" occurred. If we obtained our cipher from this, it would be made hollow (a mere *ceinture*, girdle, or ring) to save the trouble of making a dot sufficiently large to correspond in magnitude with our other numerals as we write them. Either is alike possible—probability must be sought, for either over the other, from a slightly different source.

The root-words in Hebrew and in Arabic are precisely the same (*ts-ph-r*), though in the two lan-

\* At a period of leisure I may be tempted to send you a few extracts, somewhat curious, from some of the papers of Mr. Strachey in my possession.

guages, and at different ages of the same language, they might have been vowelised differently. In some shape or other, this name is used in all countries that have derived their arithmetic from mediæval Italy, or from the Saracens. It is with some *cipher*, with others *chiffre*, and with all *zero*. The word is certainly no more Italian than it is French or English. Be it remembered, too, that *ezor* (quoted at p. 268.), as a *girdle*, is radically the same word, somewhat mutilated. The cardinal meaning of the word (denuded of the conventional accretions of signification, which peculiar applications of it adds to the cardinal meaning) appears to be *emptiness*, *hollowness*, *nothingness*. It may be further remarked, that in the fine Chartres MS. of Boetius, described by Chasles, the O is called *sipos*:—the same name, he remarks, that Graves found in use in the East. The modern Turks call the O, *tsifra*.

It is curious enough that in all languages, the term *ciphering* is popularly used to denote all arithmetical operations whatever. Our school-boys do their "ciphering," and write carefully in their "ciphering-books." This all seems to point to the art of dispensing with the use of the abacus or counting table.

T. S. D.

Shooter's Hill, March 5.

*Arabic Numerals.*—I had replied to "E. V." (No. 15. p. 230.), when I saw by your "Notice to Correspondents" that the question was answered. I therefore waited the publication of the replies, which I find do not embrace any one of the points to which I would call the attention of "E. V."—Diophantus of Alexandria, who flourished about 150 years after Christ, and who wrote thirteen books of algebra or arithmetic in the Greek language, is generally supposed to be the oldest writer on the subject that has come down to our time; but it was not from him that we received the knowledge of algebra in Europe. It appears certain that the first knowledge of this science in England was from Italy or Spain, after the Moors settled in the latter country; and the Arabians and Persians appear to have derived their arithmetical method of computing by ten characters from the Indians; who, in their turn, have most probably borrowed from the Chinese, and improved on their method by the adoption of a zero, which was one of the most important improvements effected by the Hindoos. In China, the words ancient and modern are almost synonymous; their usages and customs being so unchangeable, as appears by their instrument of computation, the *suapan*, which is still used in all their calculations. The Oriental scholar will find much curious and interesting information connected with this subject in the Sanscrit *Vija Ganita* and *Lilivanti of Bhaskara Acharya*: the former was translated into Persian at Agra, or Delhi, in 1634, and the

latter by Fyzee in 1587; but there are also English translations, all of which are in the library of the Royal Asiatic Society. The *Khalasah-ul-Hisah* is another work of repute in India. Mr. Strachey wrote and printed in India, for the *Asiatic Researches*, a valuable paper, which contains most conclusive evidence of the Indian (if not Chinese) origin of our numerals. See also *Astronomie Indienne*, of M. Bailly; 2d vol. *Asiatic Researches*, "On the Astronomical Computations of the Hindoos," by Saml. Davis; "Two Dissertations on Indian Astronomy and Trigonometry," by Professor Playfair, in the 2d and 4th vols. of the *Edinburgh Philosophical Transactions*. And many others might be referred to; but all tending to prove that our numbers came originally from China and India, through Persia, Arabia, Africa, Spain, and Italy, by gradual and successive changes in form, several of them still retaining a close resemblance to the ancient and modern Sanscrit, Chinese, Arabic, Persian, and Hindoo numerals.

HENRY WILKINSON.

#### REPLIES TO MINOR QUERIES.

I send you a few Notes on Queries scattered through some of the later numbers of your very valuable publication:—

*Anonymous Ravennas.*—In the library of the Royal Geographical Society, I believe there is a copy of an 8vo. edition of that cosmography.

*Selago.*—This plant, I should think it probable, is the *Lycopodium clavatum* of modern botanists; the seeds of which, when ripe, and when the plant is struck, rise like smoke ("fumum" of Pliny), and may have been supposed, from their remarkable inflammability when dashed into a flame, igniting with a sudden flash, to have possessed wonderful virtues. The species known as *Lycopodium selago* is rare in comparison to the other.

*Portugal.*—In the library of the Geographical Society are some of the more recent works published in Lisbon on the topography of that country, but they are generally very meagre and unsatisfactory. In a periodical published in Lisbon in numbers, on the plan of the *Penny Magazine*, there is a good deal of information, with engravings, regarding many places of interest in Portugal. I think it is called *The Album*, but I am sorry I have not at present the power of sending you more correct particulars concerning it. It is in 4to.

Portugal is a country that is so little travelled in either by natives or foreigners, that information regarding places in the interior is not easily obtained; and facilities for travelling, as well as accommodation for travellers, is of a very limited description.

*Sir Roger de Coverley.*—In one of your early numbers was a query on this subject, which I do not think has been yet answered. I have a MS.



account of the family of Calverley, of Calverl y, in Yorkshire, an autograph of Ralph Thoresby, in the year 1717, in which occurs the following passage :—

“*Roger*, so named from the Archbishop” (of York), “was a person of renowned hospitality, since at this day, the obsolete known tune of *Roger a Culverley* is referred to him, who, according to the custom of those times, kept his *minstrells*, from that their office named *harpers*, which became a family and possessed lands till late years in and about *Calverley*, called to this day *Harpersrolds* and *Harper’s Spring*. . . . He was a knight, and lived in the time of K. Richard 1st. His seal, appended to one of his charters, is large, with a chevalier on horseback.”

W. CALVERLEY TREVELYAN.

#### DERIVATION OF “NEWS.”

It is not declared with what motive “Mr. GUTCH” (No. 17. p. 270.) has laid before the readers of “NOTES AND QUERIES” the alleged derivation of N. E. W. S.

It must therefore be supposed, that his object was to have its justness and probability commented upon; and it is quite time that they should be so, since the derivation in question has of late become quite a favourite authoritative dictum with etymology compilers. Thus it may be found, in the very words and form adopted by your correspondent, in Haydn’s *Dictionary of Dates*, and in other authorities of equal weight.

This sort of initial-letter derivation was probably brought into fashion in England by the alleged origin of “Cabal,” or, perhaps, by the many guesses at the much disputed word “Æra.” I shall take the liberty of quoting a few sentences with reference to such etymologies, as a class, which I find in an unpublished manuscript upon a kindred subject.

“Besides, such a splitting up of a word of significant and perfect meaning in itself is always a bad and suspicious mode of derivation.

“It is generally an after-thought, suggested by some fortuitous or fancied coincidence, the appropriateness of which is by no means a sufficient proof of probability.

“Of this there can scarcely be a better example than the English word ‘news,’ which, notwithstanding the felicity of its supposed derivation from the four cardinal points, must, nevertheless, so long as the corresponding words ‘nova,’ ‘nouvelles,’ &c. exist, be consigned to its more sober and common-place origin in the adjective ‘new.’”

To this it must be added that the ancient orthography of the word *newes*, completely upsets the derivation Mr. Gutch has brought before your readers. Hone quotes from “one Burton, printed in 1614: ‘if any one read now-a-days, it is a play-book, or a pamphlet of *newes*.’”

I had been in two minds whether or not to send this communication, when the scale is completely turned by the apropos occurrence of a corroboration of this latter objection in “NOTES AND QUERIES” of this day. Mr. Rimbault mentions (at p. 277.), “a rare black letter volume entitled *Neues from Scotland*, 1591.”

Here is one more proof of the usefulness of your publication, that I am thus enabled to strengthen the illustration of a totally different subject by the incidental authority of a fellow correspondent.

A. E. B.

Leeds, March, 1850.

#### REPLIES TO MINOR QUERIES.

*Swot* is, as the querist supposes, a military cant term, and a sufficiently vulgar one too. It originated at that great slang-manufactory for the army, the Royal Military College, Sandhurst. You may depend upon the following account of it, which I had many years ago from the late Thomas Leybourne, F.R.S., Senior Professor of Mathematics in that college.

One of the Professors, Dr. William Wallace, in addition to his being a Scotchman, had a bald head, and an exceedingly “broad Scotch” accent, besides a not very delicate discrimination in the choice of his English terms relating to social life. It happened on one hot summer’s day, nearly half a century ago, that he had been teaching a class, and had worked himself into a considerable effusion from the skin. He took out his handkerchief, rubbed his head and forehead violently, and exclaimed in his Perthshire dialect,—“*It maks one swot.*” This was a God-send to the “gentlemen cadets,” wishing to achieve a notoriety as wits and slangsters; and mathematics generally ever after became *swot*, and mathematicians *swots*. I have often heard it said :—“I never could do *swot* well, Sir;” and “these dull fellows, the *swots*, can talk of nothing but triangles and equations.”

I should have thought that the *sheer disgustingness* of the idea would have shut the word out of the vocabularies of English gentlemen. It remains nevertheless a standard term in the vocabulary of an English soldier. It is well, at all events, that future ages should know its etymology.

T. S. D.

*Pokership* (*ant *, pp. 185. 218. 269. 282. 323, 324.)—I am sorry to see that no progress has yet been made towards a satisfactory explanation of this office. I was in hopes that something better than mere conjecture would have been supplied from the peculiar facilities of “T. R. F.” “W. H. C.” (p. 323.) has done little more than refer to the same instruments as had been already adverted to by me in p. 269., with the new read-

ing of *poullerer* for *poker*! With respect to "T. R. F.'s" conjecture, I should be more ready to accept it if he could produce a single example of the word *pawker*, in the sense of a hog-warden. The quotation from the Pipe-roll of John is founded on a mistake. The entry occurs in other previous rolls, and is there clearly explained to refer to the *porter of Hereford Castle*. Thus, in Pipe 2 Hen. II. and 3 Hen. II. we have, under Hereford,

"In liberatione portarii castelli . . . 30s. 5d."

In Pipe 1 Ric. I. we have,

"In liberatione constituta portarii de Hereford, 30s. 5d."

Again, in Pipe 3 Joh.

"In liberatione constituta portario de Hereford, 30s. 5d."

A similar entry is to be found in other rolls, as well printed as inedited. I could indulge some other criticisms on the communication of your correspondent in Spring Gardens, but I prefer encouraging him to make further inquiries, and to produce from the records in his custody some more satisfactory solution of the difficulty. In the meantime, let me refer to a Survey of Wrigmore Castle in the Lansdowne Collection, No. 40. fo. 82. The surveyor there reports, that the paling, rails, &c. of the park are much decayed in many and sundry places, and he estimates the repairs, with allowance of timber from the wood there, "by good surveye and oversight of the *poker* and other officers of the said parke," at 4*l*. The date of the survey is 13 May, 1584.

Comparing this notice of the office with the receiver's accounts tempore Hen. VII. and Hen. VIII. (*antè*, p. 269.), in which the officer is called "*pocarius omnium boscorum*," I cannot doubt that his duty, or at least one of his duties, was that of woodward, and that, as such, he assigned timber for repair of the premises. How he came by his local title and style of *poker* is a mystery on which we have all hitherto failed to throw any light. E. S.

*Vox Populi Vox Dei*,—about the origin of which saying "Quæstus" asks (No. 21. p. 321.),—were the words chosen by the Archbishop of Canterbury, Simon Mepham, as his text for the sermon which he preached when Edward III. was called to the throne, from which the nation had pulled down his father, Edward II. This we learn from Walsingham, who says:

"*Archiepiscopus verò Cantuariæ præsentì consensit electioni, ut omnes prælati et archiepiscopus quidem assumpto themate, Vox populi Vox Dei, sermonem fecit populo, exhortans omnes ut apud regem regum intercederent pro electo.*"—*Tho. Walsingham, Hist. Angl. ed. Camden*, p. 126.

DANIEL ROCK.

*A living Dog better than a dead Lion*.—I do not know whether your correspondent (No. 22. p. 352.)

ever goes to church; but if he is not prevented by rain next St. Swithin's day, he will learn who was the author of this proverb. It will be a good thing, if your work should sometimes lead your readers to search the Scriptures, and give them credit for wisdom that has flowed from them so long, and far, and wide, that its source is forgotten; but this is not the place for a sermon, and I now only add, "here endeth the first lesson" from

ECCLESIASTES.

["J. E." "D. D." and other correspondents, have also replied to this Query by references to Eccl. ix. 4.]

*Curious Monumental Brass* (No. 16. p. 247.).—If "RAHER" will turn to Mr. Boutell's *Monumental Brasses and Slabs*, p. 148., he will there find a description as well as an engraving of what, from his account, I doubt not he will discover to be the identical fragment to which he refers. A shot legend, and what remains of a border inscription, is added to it. In the above work, pp. 147 to 155, and in the Oxford Architectural Society's *Manual for the Study of Brasses*, p. 15., "RAHER" will find an account and references to numerous examples of palimpsest brasses, to which class the one in question belongs.

I presume that "RAHER" is a young brass-rubber, or the fact of a plate being engraved on both sides would have presented no difficulty to him. ARUN.

[We have received several other replies to this Query, referring to Mr. Boutell's *Monumental Brasses*: one from "W."; another from "A CORNISHMAN," who says,—

"The brass in question, when I saw it last, had been removed from the Rectory and placed in the tomb of Abbot Wheathampstead, in company with the famous one of Thomas Delamere, another Abbot of St. Albans."

Another from "E. V.," who states,—

"Other examples are found at St. Margaret's, Rochester (where the cause of the second engraving is found to be an error in costume in the first), St. Martins at Plain, Norwich, Hedgerly Church, Bucks, and Burwell Church, Cambridgeshire. Of this last, an engraving and description, by Mr. A. W. Franks, is given in the fourteenth part of the Publications of the Cambridge Antiquarian Society."

One from "WILLIAM SPARROW SIMPSON," who says,—

"It is also described in the Oxford Architectural Society's *Manual of Mon. Brasses*, No. 6. pp. 6. 7. other examples of which occur at Rochester, Kent, and at Cobham, Surrey. A small plate of brass, in the possession of a friend, has on one side a group of children, and on the reverse the uplifted hands of an earlier figure."

And lastly, one from "A. P. II." (to which we cannot do ample justice, as we do not keep an engraver), from which we extract the following passages:—

"A friend of mine has a shield in his possession, taken from a slab, and which has been enamelled. It is of late date and rudely executed. On the back is

seen the hands and breast of a small female figure, very nearly a century earlier in date. I can also remember an inscription in Cuxton Church, Kent, which was loose, and had another inscription on the back in the same manner.

"I am very much impressed with the idea that the destroyed brasses never had been used at all; but had been engraved, and then, from circumstances that of course we cannot hope to fathom, thrown on one side till the metal might be used for some other purpose. This, I think, is a more probable, as well as a more charitable explanation than the one usually given of the so-called palimpsest brasses."]

*Chapels* (No. 20. p. 333.).—As to the origin of the name, will you allow me to refer Mr. Gatty to Ducange's *Glossary*, where he will find much that is to his purpose.

As to its being "a legal description," I will not undertake to give an opinion without a fee; but I will mention a fact which may assist him in forming one. I believe that fifty years ago the word *Chapel* was very seldom used among those who formed what was termed the "Dissenting Interest;" that is, the three "denominations" of Independents, Baptists, and Presbyterians. But I well recollect hearing, from good authority, nearly, or quite, forty years ago, that an eminent barrister (whom I might now describe as a late learned judge), who was much looked up to by the dissenters as one of their body, had particularly advised that in all trust-deeds relating to places of dissenting worship, they should be called "Chapels." I do not know that he assigned any reason, but I know that the opinion was given, or communicated, to those who had influence; and, from my own observation, I believe that from about that time we must date the adoption of the term, which has now been long in general use.

I do not imagine that there was any idea of either assistance or opposition to the Church of England, in the mind of him who recommended, or those who adopted, the alteration, or that either of them expected or sought anything by this measure but to obtain a greater security for property, or, rather, to avoid some real or imagined insecurity, sound or supposed to attach to the form of description previously in use.

A BARRISTER.

*Forlot, Forthlot* (No. 20. p. 320.).—A measure of grain used throughout Scotland at present—query *fourthlot*. See Jamieson's *Etymological Dictionary of the Scottish Language*.

"*Firlot; Fyrlot; Furlet*. — A corn measure in S., the fourth part of a boll.

"Thay ordainit the boll to mat victual with, to be devidit in foure partis, videlicet, foure *fyrlottis* to contene a boll; and that *fyrlot* not to be maid efter the first mesure, na efter the mesure now usit, bot in middill mesure betwixt the twa."—*Acts Jac.* 1. 1526. c. 80. edit. 1566.

"—Ane furme, ane furlet,  
Ane pott, ane pek."

Bannatyne *Poems*, p. 159.

Skinner derives it from A.-S. *feower*, quatuor; and *lot, hlot*, portio (the fourth part); Teut. "*viertel*." J. S.

*Loscop* (No. 20. p. 319.).—To be "Louecope-free" is one of the immunities granted to the Cinque Ports in their Charters of Liberties.

Jeakes explains the term thus:—

"The Saxon word *Cope* (in Low Dutch still *Kope* or *Koope*), for trade or merchandising, makes this as much as to trade freely for love. So that by no kind of monopoly patent, or company or society of traders or merchants, the portsmen be hindered from merchandising; but freely and for love, be permitted to trade and traffick, even by such company of merchants, whenever it shall happen their concerns lie together."

In my MSS., and in the print of Jeakes, it is "Louecope," with which "Loscope" may be readily identified; and *f* may easily be misread for *s*, especially if the roll be obscured.

If Jeakes's etymology of the word be correct, the inference would rather be that "Lovecope" was a tax for the goodwill of the port at which a merchant vessel might arrive; a "port duty" in fact, independent of "lastage," &c., chargeable upon every trader that entered the port, whatever her cargo might be. And the immunities granted to the portsmen were that they should be "port duty free."

I do not venture to offer this as any thing more than a mere guess. Among your contributors there are many more learned than myself in this branch of antiquarian lore, who will probably be able to give a more correct interpretation, and we shall feel obliged for any assistance that they can give us in elucidating the question.

"Lovecope" might perhaps be the designation of the association of merchants itself, to which Jeakes alludes; and the liberty of forming such association, with powers of imposing port duties, may have been dependent on special grant to any port by royal charter, such as that which forms the subject of your correspondent's communication.

After all, perhaps, "Lovecope" was the word for an association of merchants; and "Louecope-free" is to be freed from privileged taxation by this body.

L. B. L.

*Smelling of the Lamp* (No. 21. p. 335.).—"X." will find the expression *ἐλλυσχνίων ὕψιν* attributed to Pytheas by Plutarch (*Vit. Demosth.*, c. 8.).

J. E. B. MAYOR.

*Anglo-Saxon MS. of Orosius* (No. 20. p. 313.).—It may gratify Mr. Singer to be informed that the Lauderdale MS., formerly in the library at Ham House, is now preserved, with several other

valuable manuscripts and books, in the library at Helmingham Hall, Suffolk, the seat of the Tolle-mache family. W.

*Golden Frog.*—Ingenious as is the suggestion of "R. R." (No. 18. p. 282.), that Sir John Poley stuck a golden frog in his ear from his affection for *tadpoles*, I think "R. R.'s" "Rowley Poley" may be dismissed with the "gammon and spinach" of the amorous frog to which he alludes.

Conceiving that the origin of so singular a badge could hardly fail to be commemorated by some tradition in the family, I have made inquiry of one of Sir John Poley's descendants, and I regret to hear from him that "they have no authentic tradition respecting it, but that they have always believed that it had some connection with the service Sir John rendered in the Low Countries, where he distinguished himself much by his military achievements." To the Low Countries, then, the land of frogs, I think we must turn for the solution of the enigma. GASTRAS.

Cambridge, March 9.

*Sword of Charles I.*—Mr. Planché inquires (No. 12. p. 183.), "When did the real sword of Charles the First's time, which, but a few years back, hung at the side of that monarch's equestrian figure at Charing Cross, disappear?"—It disappeared about the time of the coronation of Her present Majesty, when some scaffolding was erected about the statue, which afforded great facilities for removing the rapier (for such it was); and I always understood it found its way, by some means or other, to the Museum, so called, of the notoriously frolicsome Captain D—, where, in company with the wand of the Great Wizard of the North, and other well-known articles, it was carefully labelled and numbered, and a little account appended of the circumstances of its acquisition and removal. JOHN STREET.

[Surely then Burke was right, and the "Age of Chivalry is past!"—Otherwise the idea of *disarming a statue* would never have entered the head of any Man of Arms, even in his most frolicsome of moods.]

*John Bull.*—*Vertue MSS.*—I always fancied that the familiar name for our countrymen, about the origin of which "R. F. H." inquires (No. 21. p. 336.), was adopted from Swift's *History of John Bull*, first printed in 1712; but I have no authority for saying so.

If the *Vertue MSS.* alluded to (No. 20. p. 319.) were ever returned by Mr. Steevens to Dr. Rawlinson, they may be in the Bodleian Library, to which the Doctor left all his collections, including a large mass of papers purchased by him long after Pepys' death, as he described it, "Thus et odores videntibus."

These "*Pepys papers*," as far as I can recollect, are very voluminous, and relating to all sorts of

subjects; but I saw them in 1824, and had only then time to examine and extract for publication portions of the correspondence. BRAYBROOKE.

Audley End, March 25.

*Vertue's Manuscripts.*—The MS. quoted under this title by Malone is printed entire, or rather all of it which refers to plays, by Mr. Peter Cunningham, in the *Papers of the Shakspeare Society*, vol. ii. p. 123, from an interleaved copy of Langbaine. Since the publication of that paper, the entries relating to Shakspeare's plays have been given from the original MS. in the Bodleian Library, in Halliwell's *Life of Shakspeare*, p. 272. S. L.

*Vertue's MSS.* (No. 20. p. 319.) were in Horace Walpole's possession, bought by him, I think, of Vertue's widow; and his *Anecdotes of Painting* were chiefly composed from them, as he states, with great modesty, in his dedication and his preface. I do not see in the Strawberry-Hill Catalogue any notice of "*Vertue's MSS.*," though some vols. of his collection of engravings were sold. C.

*Lines attributed to Tom Brown.*—In a book entitled *Liber Facietiarum, being a Collection of curious and interesting Anecdotes*, published at Newcastle-upon-Tyne, by D. Akenhead & Sons, 1809, the passage attributed to Tom Brown by your correspondent "J. T." is given to Zacharias Boyd.

The only reference given as authority for the account is the initials H. B.

"Zacharias Boyd, whose bust is to be seen over the entrance to the Royal College in Glasgow, while Professor in that university, translated the Old and New Testament into Scotch Metre; and, from a laudable zeal to disseminate religious knowledge among the lower classes of the community, is said to have left a very considerable sum to defray the expense of the said work, which, however, his executors never printed."

After a few specimens, the account goes on—

"But the highest flight of his Muse appears in the following beautiful *Alexandrine* :—

"And was not Pharaoh a saucy rascal?  
That would not let the children of Israel, their wives,  
And their little ones, their flocks and their herds, go  
Out into the wilderness forty days

To eat the Pascal.

"H. B."

Speaking of Zachariah Boyd, Granger says, (vol. ii. p. 379.) :—

"His translation of the Scripture in such uncouth verse as to amount to burlesque, has been often quoted, and the just fame of a benefactor to learning has been obscured by that cloud of miserable rhymes. Candour will smile at the foible, but applaud the man.

"Macure, in his account of Glasgow, p. 223., informs us he lived in the reign of Charles I."

H. I.

Sheffield, March 9. 1850.



*Passage in Frith's Works* (No. 20. p. 319.).—This passage should be read, as I suppose, "Ab inferiori ad suum superius confuse distribui."

It means that there would be confusion, if what is said distributively or universally of the lower, should be applied distributively or universally to the higher; or, in other words, if what is said universally of a species, should be applied universally to the genus that contains that and other species: e.g., properties that are universally found in the human species will not be found universally in the genus Mammalia, and universal properties of Mammalia will not be universal over the animal kingdom.

T. J.

*Martins, the Louvain Printer.*—Your correspondent "W." (No. 12. p. 185.) is informed, that in Falkenstein's *Geschichte der Buchdruckerkunst* (Leipzig, 1840, p. 257.), Theodorich Martens, printer in Louvain and Antwerp, is twice mentioned. I have no doubt but this is the correct German form of the name. Mertens, by which he was also known, may very possibly be the Flemish form. His Christian name was also written Die-rik, a short form of Dietrich, which, in its turn, is the same as Theodorich.

NORTHMAN.

*Master of the Revels.*—"DR. RIMBAULT" states (No. 14. p. 219.), that Solomon Dayrolle was appointed Master of the Revels in 1744, but does not know the date of his decease. It may be unknown to Dr. Rimbault, that Solomon Dayrolles was an intimate friend and correspondent of the great Lord Chesterfield: the correspondence continues from 1748 to 1755 in the selection of Chesterfield's letters to which I am referring.

Dayrolles, during all that period, held a diplomatic appointment from this country at the Hague. See Lord Chesterfield's letter to him of the 22d Feb. 1748, where Lord C. suggests that by being cautious he (Dayrolles) may be put *en train d'être Monsieur l'Envoyé*.

In several of the letters Chesterfield warmly and familiarly commends his hopeful son, Mr. Stanhope, to the care and attention of Dayrolles.

I have not been able to ascertain when Dayrolles died, but the above may lead to the discovery.

W. H. LAMMIN.

*French Maxim.*—The French saying quoted by "R. V." is the 223rd of *Les Réflexions morales du Duc de la Rochefoucauld* (Pougin, Paris, 1839). I feel great pleasure in being able to answer your correspondent's query, as I hope that my reply may be the means of introducing to his notice one of the most delightful authors that has ever yet written: one who deserves far more attention than he appears to receive from general readers in this degenerate age, and from whom many of his literary successors have borrowed some of their brightest thoughts. I need not go far for an illustration:

"Praise undeserved, is scandal in disguise," is merely a condensation of,

"Louer les princes des vertus qu'ils n'ont pas, c'est leur dire impunément des injures."

La Rochefoucauld, Max. 327.

I believe that Pope marks it as a *translation*—a *borrowed thought*—not as a *quotation*. He has just before used the words "your Majesty;" and I think the word "*scandal*" is employed "*consulto*," and alludes to the offence known in English law as "*scandalum magnatum*." Your correspondent will, of course, read the work in the original; in fact, he *must* do so *per force*. A good translation of *Les Maximes* is still a desideratum in English literature. I have not yet seen one that could lay claim even to the meagre title of mediocrity; although I have spared neither time nor pains in the search. Should any of your readers have been more fortunate, I shall feel obliged by their referring me to it.

MELANION.

*Endeavour.*—I have just found the following instance of "endeavour" used as an active verb, in Dryden's translation of Maimbourg's *History of the League*, 1684.

"On the one side the majestique House of Bourbon, . . . and on the other side, that of two eminent families which endeavour'd their own advancement by its destruction; the one is already debas'd to the lowest degree, and the other almost reduc'd to nothing."—p. 3.

C. FORBES.

Temple.

## MISCELLANIES.

*Epigram by La Monnoye.*—It has been ingeniously said, that "Life is an epigram, of which death is the point." Alas for human nature! good points are rare; and no wonder, according to this wicked, but witty,

EPIGRAM BY LA MONNOYE.

The world of fools has such a store,

That he who would not see an ass,

Must bide at home, and bolt his door,

And break his looking glass. S. W. S.

Mickleham, Dec. 10, 1849.

*Spur Money.*—Two or three years since, a party of sappers and miners was stationed at Peterborough, engaged in the trigonometrical survey, when the officer entered the cathedral with his spurs on, and was immediately beset by the choristers, who demanded money of him for treading the sacred floor with armed heels. Does any one know the origin of this singular custom? I inquired of some of the dignitaries of the Cathedral, but they were not aware even of its existence. The boys, however, have more tenacious memories, at least where their interest is concerned; but we must not look to them for the origin of a



custom which appears to have long existed. In the *Memorials of John Ray*, published by the Ray Society, p. 131., there is the following entry in his second Itinerary :—

"July the 26th, 1661, we began our journey northwards from Cambridge, and that day, passing through Huntingdon and Stilton, we rode as far as Peterborough twenty-five miles. There I first heard the Cathedral service. The choristers made us pay money for coming into the choir with our spurs on."

EAST WINCH.

[The following note from *The Book of the Court* will serve to illustrate the curious custom referred to by our correspondent :—

"In *The Privy Purse Expenses of King Henry VIII.* edited by Sir Harris Nicolas, there occur several entries of payments made to the choristers of Windsor 'in rewarde for the king's spurs'; which the editor supposes to mean 'money paid to redeem the king's spurs, which had become the fee of the choristers at Windsor, perhaps at installations, or at the annual celebration of St. George's feast.' No notice of the subject occurs in Ashmole's or Anstis's *History of the Order of the Garter*. Mr. Markland, quoting a note to Gifford's edition of Ben Jonson, vol. ii. p. 49., says, 'In the time of Ben Jonson, in consequence of the interruptions to Divine Service occasioned by the ringing of the spurs worn by persons walking and transacting business in cathedrals, and especially in St. Paul's, a small fine was imposed on them, called "spur-money," the exaction of which was committed to the beadles and singing-boys.' This practice, and to which, probably, the items in Henry's household-book bear reference, still obtains, or, at least, did till very lately, in the Chapel Royal and other choirs. Our informant himself claimed the penalty, in Westminster Abbey, from Dr. Fisher, Bishop of Rochester, and received from him an eighteenpenny bank token as the fine. He likewise claimed the penalty from the King of Hanover (then Duke of Cumberland), for entering the choir of the Abbey in his spurs. But His Royal Highness, who had been installed there, excused himself with great readiness, pleading 'his right to wear his spurs in that church, inasmuch as it was the place where they were first put on him!'—See further, *European Mag.*, vol. iii., p. 16."

#### MINIMUM DE MALIS.

(From the Latin of Buchanan.)

Calenus owed a single pound, which yet  
With all my dunning I could never get.  
Tired of fair words, whose falsehood I foresaw,  
I hied to Aulus, learned in the law.  
He heard my story, bade me "Never fear,  
There was no doubt—no case could be more  
clear:—

He'd do the needful in the proper place,  
And give his best attention to the case."

And this he may have done—for it appears  
To have been his business for the last ten years,  
Though on his plains ten times ten pounds bestow'd  
Have not regain'd that one Calenus owed.

Now, fearful lest this unproductive strife  
Consume at once my fortune and my life,  
I take the only course I can pursue,  
And shun my debtor and my lawyer too.  
I've no more hope from promises or laws,  
And heartily renounce both debt and cause—  
But if with either rogue I've more to do,  
I'll surely choose my debtor of the two;  
For though I credit not the lies he tells,  
At least he gives me what the other sells.

RUFUS.

*Epigram on Louis XIV.*—I find the following epigram among some old papers. The emperor would be Leopold I., the king Louis XIV.

*Epigram by the Emperor, 1666, and the King of France.*

Bella fugis, sequeris bellas, pugnaeque repugnas,  
Et bellatori sunt tibi bella tori.

Imbelles imbellis amas, totusque videris

Mars ad opus Veneris, Martis ad arma Venus.

J. H. L.

*Macaulay's Young Levite.*—I met, the other day, with a rather curious confirmation of a passage in Macaulay's *History of England*, which has been more assailed perhaps than any other.

In his character of the clergy, Macaulay says, they frequently married domestics and retainers of great houses—a statement which has grievously excited the wrath of Mr. Babington and other champions. In a little book, once very popular, first published in 1628, with the title *Microcosmographie, or a Piece of the World discovered*, and which is known to have been written by John Earle, after the Restoration Bishop of Worcester and then of Salisbury, is the following passage. It occurs in what the author calls a character of "a young raw preacher."

"You shall know him by his narrow velvet cape and serge facing, and his ruffe, next his hire, the shortest thing about him. . . . His friends, and much painefulnesse, may preferre him to thirtie pounds a yeere, and this meanes, to a chamber-maide: with whom we leave him now in the bonds of wedlocke. Next Sunday you shall have him againe."

The same little book contains many very curious and valuable illustrations of contemporary manners, especially in the universities.

That the usage Macaulay refers to was not uncommon, we find from a passage in the *Woman-Hater*, by Beaumont and Fletcher (1607), Act III. Sc. 3.

Lazarillo says,—

"Farewell ye courtly chaplains that be there!  
All good attend you! May you never more  
Marry your patron's lady's waiting-woman!"

I. T.

Trin. Coll. Camb., March 16. 1850.

*St. Martin's Lane.*—The first building leases of St. Martin's Lane and the adjacent courts accidentally came under my notice lately. They are dated in 1635 and 1636, and were granted by the then Earl of Bedford. ARUN.

CHARLES DEERING, M.D.

"Author of the Catalogue of Plants in the neighbourhood of Nottingham. 'Catalogus Stirpium, &c., or a Catalogue of Plants naturally growing and commonly cultivated in divers parts of England, and especially about Nottingham,' 8vo. Nottingh. 1738.

"He was in the suite of the English ambassador to Russia, returned and practised physic in London, married unfortunately, buried his wife, and then went to Nottingham, where he lived several years. During his abode there he wrote a small *Treatise on the Small Pocks*, this *Catalogue of Plants*, and the *History of Nottingham*, the materials for which John Plumtre, Esq. of Nottingham, was so obliging as to assist him with. He also was paid 40*l.* by a London bookseller for adding 20,000 words to an English dictionary. He was master of seven languages, and in 1746 he was favoured with a commission in the Nottinghamshire Foot, raised at that time. Soon after died, and was buried in St. Peter's Churchyard.

"William Ayscough, father of the printer of this *Catalogus Stirpium* (G. Ayscough), in 1710, first introduced the art of printing at Nottingham.

"Mr. White was the same year the first printer at Newcastle-upon-Tyne; and Mr. Dicey at Northampton."—*MS. Note in the Copy of the Cat. Stirpium, in the Library of the British Museum.*

#### MISCELLANEOUS.

##### NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Our advertising columns already show some of the good results of the *Exhibition of the Works of Ancient and Mediæval Art*. Mr. Williams announced last week his *Historic Reliques*, to be etched by himself. Mr. Cundall has issued proposals for *Choice Examples of Art Workmanship*; and, lastly, we hear that an *Illustrated Catalogue of the Exhibition*, prepared by Mr. Franks, the zealous Honorary Secretary of the Committee, and so arranged as to form a *History of Art*, may be expected. We mention these for the purpose of inviting our friends to contribute to the several editors such information as they may think likely to increase the value of their respective works.

The second edition of our able correspondent, Mr. Peter Cunningham's, *Handbook of London*, is on the eve of publication.

There are few of our readers but will be glad to learn from the announcement in a previous column, that the edition of the *Wickliffite Versions of the Scriptures*, upon which Sir Frederick Madden and his fellow labourers have been engaged for a period of twenty years, is just completed. It forms we believe, three quarto volumes.

Messrs. Puttick and Simpson lately disposed of a most select and interesting collection of autograph letters. We unfortunately did not receive the catalogue in time to notice it, which we the more regret, because, like all their catalogues of autographs, it was drawn up with amateur-like intelligence and care; so as to make it worth preserving as a valuable record of materials for our history and biography.

We have received the following Catalogues of Books:—No. XXV. of Thomas Cole's (15, Great Turnstile); No. 2. for 1850, of William Heath's (29½, Lincoln's Inn Fields); and No. 15. of Bernard Quaritch's (16, Castle Street, Leicester Square) Catalogue of Oriental and Foreign Books.

#### BOOKS AND ODD VOLUMES

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(In continuation of Lists in former Nos.)

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MYKUR HAZEM, BY MARCUS, London, 1846.

POEMS BY A BORN NATURAL, 1849.

##### Odd Volumes.

PROCEEDINGS OF THE PHILOLOGICAL SOCIETY, Vol. I.

RICHARDSON'S CORRESPONDENCE, Vol. I. of the Six-Volume Ed.

TODD'S JOHNSON'S DICTIONARY, 4to., 1819. Part X. containing Title, Preface, &c.)

PARTINGTON'S BRITISH CYCLOPEDIA—That portion of Natural History which follows Vol. I.

\*.\* Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186, Fleet Street.

##### NOTICES TO CORRESPONDENTS.

Burning for Treason.—Can the Correspondent who furnished us with a curious Note upon this subject favour us with a copy of it, the original having been accidentally mislaid?

We are again compelled, from want of space, to omit many curious and interesting articles; and, after this statement, must beg our kind friends at Leeds, Brompton, &c., who complain of delay in the insertion of their communications, to do us the favour to refer to the notice on this very subject which appeared in our early numbers.

NOTES AND QUERIES may be procured by the Trade at noon on Friday; so that our country Subscribers ought to experience no difficulty in receiving it regularly. Many of the country Booksellers are probably not yet aware of this arrangement, which enables them to receive Copies in their Saturday parcels. Part V. is now ready.

## PRESENTS. IN ELEGANT BINDINGS.

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found make a note of."—CAPTAIN CUTTLE.

No. 24.]

SATURDAY, APRIL 13. 1850.

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## SKINNER'S LIFE OF MONK.

Reading for a different purpose in the domestic papers of Charles II.'s reign in the State Paper Office, I came upon a letter from Thomas Skinner, dated Colchester, Jan. 30. 1677, of which I will give you what I have preserved in my notes; and that is all that is of any interest.

It is a letter to the Secretary of State, asking for employment, and recommending himself by what he had done for Monk's memory. He had previously written some account of Monk, and he describes an interview with Lord Bath (the Sir John Grenville of the Restoration); in which his Lordship expressed his approval of the book.

"He [Lord Bath] professed himself so well satisfied, that he was pleased to tell me there were two

persons, viz. the King and the Duke of Albemarle, that would find some reason to reflect upon me."

Lord Bath gives Skinner a letter to the Duke of Albemarle (Monk's son), who receives him very kindly, and gives him a handsome present.

"I have since waited on his Grace again, and then he proposed to me (whether upon his own inclination or the suggestion of some about him) to use my poor talent in writing his father's life apart in the universal language; to which end, he would furnish me with all his papers that belonged to his late father and his secretaries. The like favour it pleased my Lord of Bath to offer me from his own papers, some whereof I had a sight of in his study."

Now if any of your readers who are interested in Monk's biography, will refer to the author's and editor's prefaces of *Skinner's Life of Monk*, edited in 1723, by the Rev. William Webster; and to Lord Wharncliffe's introduction to his Translation of M. Guizot's *Essay on Monk*, they will see the use of this letter of Skinner's.

1. The life is ascribed to Skinner only on circumstantial evidence, which is certainly strong, but to which this letter of Skinner's is a very important edition. This letter is indeed direct proof, and the first we have, of Skinner's having been employed on a life of Monk, in which he had access to his son's and his relative Lord Bath's papers; and there can be no serious doubt that the life edited by Mr. Webster was a result of his labours.

2. This letter would show that Skinner was not on intimate terms with Monk, nor so closely connected with him as would be implied in Mr. Webster's and Morant's, the historian of Colchester, description of him, that he was a physician to Monk. Else he would not have required Lord Bath's letter of introduction to the son. Lord Wharncliffe has, I have no doubt, hit the mark, when he says that Skinner was probably Monk's Colchester apothecary. Skinner says himself, in his preface, that "he had the honour to know Monk only in the last years of his life."

3. The previous account of Monk, which gained Lord Bath's approval, and led to Monk's son soliciting him to write a life, is probably Skinner's addition of a third part of Bate's *Elenchus Motuarum*.



to which he also probably refers in the opening of his Preface to the *Life of Monk* :—

"I have heretofore published something of a like nature with the following sheets, though in another language, wherein several things, through want of better information, were imperfectly described."

4. It appears from Skinner's letter, that his original intention was to write a *Life* in Latin. Webster edited the *Life* which we have, from a copy in English found in the study of Mr. Owen, late curate at Bocking in Essex, and supposed to be in Skinner's handwriting; and he had seen another copy, agreeing literally with the former, which had been transcribed by Shelton, formerly rector of St. James's in Colchester; and which, after Mr. Shelton's death, became the property of Mr. Great, an apothecary in Colchester. (Webster published in 1723.)

Now, Query, as these may have been copies of a translation, can any Colchester reader help to settle affirmatively or negatively the question of a Latin *Life of Monk* by Skinner?

I add two other Queries :—

It appears from a passage in the *Life* (p. 333.), that Skinner appended, or intended to append, a collection of papers :—

"As appears from His Majesty's royal grant or warrant to him (Sir John Grenville), which we have transcribed from the original, and have added in the collection at the end of this history."

Webster says he never could get any account of this collection of papers. Can Colchester now produce any information about them?

Can any of your readers give any information about those papers of the second Duke of Albemarle, and of Grenville, Earl of Bath, to which Skinner had access? Lord Bath's papers were probably afterwards in the hands of his nephew Lord Lansdowne, who vindicated Monk in answer to Burnet.

W. D. CHRISTIE.

#### CUNNINGHAM'S LIVES OF EMINENT ENGLISHMEN.— WHITGIFT AND CARTWRIGHT.

In a modern publication, entitled *Lives of Eminent Englishmen*, edited by G. G. Cunningham, 8 vols. 8vo. Glasgow, 1840, we meet with a memoir of Archbishop Whitgift, which contains the following paragraph :—

"While Whitgift was footing to an archbishopric, poor Cartwright was consigned to poverty and exile; and at length died in obscurity and wretchedness. How pleasant would it have been to say that none of his sufferings were inflicted by his great antagonist, but that he was treated by him with a generous magnanimity! Instead of this, Whitgift followed him through life with inflexible animosity."—*Cunningham's Lives*, ii. 212.

Mr. Cunningham gives no authority for these

statements; but I will furnish him with my authorities for the contradiction of them.

"After some years (writes Walton, in his *Life of Hooker*), the Doctor [Whitgift] being preferred to the see, first of Worcester and then of Canterbury, Mr. Cartwright, after his share of trouble and imprisonment (for setting up new presbyteries in divers places against the established order), having received from the Archbishop many personal favours, retired himself to a more private living, which was at Warwick, where he became master of an hospital, and lived quietly and grew rich; . . . the Archbishop surviving him but one year, each ending his days in perfect charity with the other."

To the same effect is the statement in Strype, which I borrow from Dr. Zouch's second edition of *Walton's Lives*, p. 217. :—

"Thomas Cartwright, the Archbishop's old antagonist, was alive in 1601, and grew rich at his hospital at Warwick, preaching at the chapel there, saith my author, very temperately, according to the promise made by him to the Archbishop; which mildness of his some ascribed to his old age and more experience. But the latter end of next year he deceased. And now, at the end of Cartwright's life, to take our leave of him with a fairer character, it is remarkable what a noble and learned man, Sir H. Yelverton, writes of some of his last words—'that he seriously lamented the unnecessary troubles he had caused in the Church; by the schism he had been the great fomentor of, and wished to begin his life again, that he might testify to the world the dislike he had of his former ways; and in this opinion he died.'"

I find it stated, moreover, on the authority of Sir G. Paul's *Life of Whitgift*, that Cartwright acknowledged the generosity of Whitgift, and admitted "his bond of duty to the Archbishop to be so much the straiter, as it was without any desert of his own."—*Carwihen's History of the Church of England*, i. 527. 2nd edit.

Lest this should not suffice to convict Mr. Cunningham of error, I will adduce two extracts from *The Life of Master Thomas Cartwright*, written by the Presbyterian Sa. Clarke, in 1651, and appended to his *Martyrologie*.

"About the same time [viz, 1580], the Earl of Leicester preferred him [Cartwright] to be master of his hospital at Warwick, which place was worth to him about one hundred pounds."—Clarke, p. 370.

"For riches he sought them not; yea, he rejected many opportunities whereby he might have enriched himself. His usual manner was, when he had good sums of gold sent him, to take only one piece, lest he should seem to slight his friend's kindness, and to send back the rest with a thankful acknowledgment of their love and his acceptance of it; professing that, for that condition wherein God had set him, he was as well furnished as they for their high and great places."—*Ib.* p. 372.

So much for the "poverty," the "wretchedness,"



of Cartwright, and the "inflexible animosity" of Whitgift. The very reverse of all this is the truth.  
J. K.

#### INHERITED LETTER OF THE DUKE OF MONMOUTH.

Several notices of the Duke of Monmouth having appeared in "NOTES AND QUERIES," you may be glad to have the following letter, which I copied *literatim* some years ago in the State Paper Office from the domestic papers of the year 1672. The letter was written to Lord Arlington, then Secretary of State. Monmouth was at the time commanding the English force serving under Louis XIV. against the Dutch, and was in his twenty-third year. Mr. Ross had been his tutor; and was at this time, I believe, employed in the Secretary of State's office.

"From the Camp nigh  
"Renelle the 29 Jun

"Mr Ross has told mee how much I am obliged to you for your kindness w<sup>ch</sup> I am very sensible of and shall try to sho it upon all ocaations. I will asure you the effects of your kindness will make me live within compas for as long as I receive my money beforehand I shall do it w<sup>th</sup> a greaddell of easee.

"I wont trouble you w<sup>th</sup> news becass Mr. Aston will tell you all ther is. I will try to instrukt him all as well as I can. I wont trouble you no longer, only I doe asure you ther is nobody mor your humble servant than I am.  
"Monmouth."

C.

#### LYDGATE AND COVERDALE, AND THEIR BIOGRAPHERS.

Dan John Lydgate, as Warton truly observes, was not only the poet of his monastery, but of the world in general. Yet how has he been treated by his biographers? Ritson, in his *Bibliographia Poetica*, says, "he died at an advanced age, after 1446." Thomson, in his *Chronicles of London Bridge*, 2nd edition, p. 11., says, "Lydgate died in the year 1440, at the age of sixty;" and again, at p. 164. of the same work, he says, "Lydgate was born about 1375, and died about 1461!" Pitt says that he died in 1482; and the author of the *Suffolk Garland*, p. 247., prolongs his life (evidently by a typographical blunder), to about the year 1641! From these conflicting statements, it is evident that the true dates of Lydgate's birth and decease are unknown. Mr. Halliwell, in the preface to his *Selection from the Minor Poems of John Lydgate*, arrives at the conclusion from the MSS. which remain of his writings, that he died before the accession of Edward IV., and there appears to be every adjunct of external probability; but surely, if our record offices were carefully examined, some light might be thrown upon the life of this industrious monk. I am not inclined to rest satisfied with the dictum of the

Birch MS., No. 4245. fo. 60., that no memorials of him exist in those repositories.

The only authenticated circumstances in Lydgate's biography (excepting a few dates to poems), are the following:—He was ordained subdeacon, 1389; deacon, 1393; and priest, 1397. In 1423 he left the Benedictine Abbey of Bury, in Suffolk, to which he was attached, and was elected prior of Hatfield Brodbook; but the following year had license to return to his monastery again. These dates are derived from the Register of Abbott Cratfield, preserved among the Cotton MSS. Tiber, B. ix.

My object in calling the attention of your readers to the state of Lydgate's biography is, to draw forth new facts. Information of a novel kind may be in their hands without appreciation as to its importance.

I take this opportunity of noticing the different dates given of Myles Coverdale's death.

Strype says he died 20th May, 1565, (*Annals of Reformation*, vol. i. pt. ii. p. 43., Oxf. ed.), although elsewhere he speaks of him as being alive in 1566. Neale (*Hist. of Pur.*, vol. i. p. 185.) says, the 20th May, 1567. Fuller (*Church Hist.*, p. 65. ed. 1655) says he died on the 20th of January, 1565, and "Anno 1588," in his *Worthies of England*, p. 198., ed. 1663.

The following extract from "The Register of Burials in the Parish Church of St. Bartholomew's by the Exchange" sets the matter at rest. "Miles Coverdall, doctor of divinity, was buried anno 1668, the 19th of February."

That the person thus mentioned in the register is Miles Coverdale, Bishop of Exeter, there can be no doubt, since the epitaph inscribed on the tomb-stone, copied in *Stow's Survey*, clearly states him to be so. It is, perhaps, unnecessary to observe that the date mentioned in the extract is the old style, and, therefore, according to our present computation, he was buried the 19th of February, 1569.

Can any of your correspondents throw any light upon the authorship of a work frequently attributed to Myles Coverdale, and thus entitled, "A Brieff discours off the Troubles beyonne at Frankford in Germany, Anno Domini, 1554. Abowte the Booke off common prayer and Ceremonies, and continued by the Englishe Men theyre, to the ende off Q. Maries Raigne, in the which discours, the gentle reader shall see the verry originall and beginninge of all the contention that hath byn, and what was the cause off the same?" A text from "Marc 4." with the date MDLXXV. Some copies are said to have the initials "M. C." on the title-page, and the name in full, "Myles Coverdale," at the end of the preface; but no notice is taken of this impression in the excellent introductory remarks prefixed by Mr. Petheram to the reprint of 1846. If the valuable work was really

written by Myles Coverdale (and it is much in his style), it must have been interspersed with remarks by another party, for in the preface, signed, as it is said by Coverdale, allusion is made to things occurring in 1573, four years after his death.

EDWARD F. RIMBAULT.

#### QUERIES.

SPECULUM EXEMPLORUM:—EPISTOLA DE MISERIA CURATORUM.

Who was the compiler of the *Speculum Exemplorum*, printed for the first time at Deventer, in 1481? A copy of the fourth edition, Argent, 1490, does not afford any information about this matter; and I think that Panzer (v. 195.) will be consulted in vain. Agreeing in opinion with your correspondent "GASTROS" No. 21. p. 338.) that a querist should invariably give an idea of the extent of his acquaintance with the subject proposed, I think it right to say, that I have examined the list of authors of *Exempla*, which is to be found in the appendix to Possevin's *Apparatus Sacer*, tom. i. sig. 3 2., and that I have read Ribadeneira's notice of the improvements made in this *Speculum* by the Jesuit Joannes Major.

Who was the writer of the *Epiſtola de Miseria Curatorum*? My copy consists of eight leaves, and a large bird's-cage on the verso of the last leaf is evidently the painter's device. Seemiller makes mention of an Augsburg edition of this curious tract. (*Biblioth. Acad. Ingolstadt, Incunab. typog.* Fascic. ii. p. 142. Ingolst. 1788.) R. G.

#### THE SECOND DUKE OF ORMONDE.

The review of Mr. Wright's *England under the House of Hanover, illustrated by the Caricatures and Satires of the Day*, given in the *Athenæum* (No. 1090.), cites a popular ballad on the flight and attainder of the second Duke of Ormonde, as taken down from the mouth of an Isle of Wight fishmonger. This review elicited from a correspondent (*Athenæum*, No. 1092.) another version of the same ballad as prevalent in Northumberland. I made a note of these at the time; and was lately much interested at receiving from an esteemed correspondent (the Rev. P. Moore, Rochenon, co. Kilkenny), a fragment of another version of the same ballad, which he (being at the time ignorant of the existence of any other version of the song) had taken down from the lips of a very old man of the neighbourhood, viz. :—

"My name is Ormond; have you not heard of me?  
For I have lately forsaken my own counterie;  
I fought for my life, and they plundered my estate,  
For being so loyal to Queen Anne the great.  
Queen Anne's darling, and cavalier's delight,  
And the Presbyterian crew, they shall never have  
their flight.

I am afraid of my calendry; my monasteries are all  
sold,  
And my subjects are basted for the sake of English  
gold.

But, as I am Ormond, I vow and declare,  
I'll curb the heartless Whigs of their wigs, never  
fear."

I do not quote the versions given in the *Athenæum*, but, on a comparison, it will be seen that they all must have been derived from the same original.

The success of your queries concerning the Duke of Monmouth impel me to propose a few concerning the almost as unfortunate, and nearly as celebrated, second Duke of Ormonde. Many scraps of traditional lore relative to the latter nobleman must linger in and about London, where he was the idol of the populace, as well as the leader of what we should now call the "legitimist" party.

With your leave, I shall therefore propose the following Queries, viz. :—

1. Who was the author of the anonymous life of the second Duke of Ormonde, published in one volume octavo, some years after his attainder?

2. Was the ballad, of which the above is a fragment, printed at the time; and if so, does it exist?

3. What pamphlets, ballads, or fugitive pieces, were issued from the press, or privately printed, on the occasion of the Duke's flight and subsequent attainder?

4. Does any contemporary writer mention facts or incidents relative to the matter in question, between the period of the accession of George I., and the Duke's final departure from his residence at Richmond?

5. Does any traditionary or unpublished information on the subject exist in or about London or Richmond?

JAMES GRAVES.

Kilkenny.

#### MAYORS—WHAT IS THEIR CORRECT PREFIX?

I wish to ask, of any of your numerous readers, what may be considered the most proper official prefix for Mayors, whether Right Worshipful or Worshipful? Opinions, I find, differ upon the subject. In the *Secretary's Guide*, 5th ed. p. 95, it is said that Mayors are Right Worshipful; the late Mr. Beltz, *Lancaster Herald*, was of opinion that they were Worshipful only; and Mr. Dod, the author of a work on Precedence, &c., in answer to an inquiry on the point, thought that Mayors of cities were Right Worshipful, and those of towns were only Worshipful. With due deference, however, I am rather inclined to think that all Mayors, whether of cities, or of towns, ought properly to be styled "the Right Worshipful" for the following reason:—all Magistrates are Worshipful, I believe, although not always in these days so designated, and a mayor being the

chief magistrate ought to have the distinctive "Right" appended to his style. And this view of the subject derives some support from the fact of a difference being made with regard to the Aldermen of London (who are all of them magistrates), those who have passed the chair being distinguished as the Right Worshipful, whilst those below the chair are styled the Worshipful only; thus showing that the circumstance of being Mayor is considered worthy of an especial distinction. Probably it may be said that custom is the proper guide in a case like this, but I believe that there is no particular custom in some towns, both prefixes being sometimes used, and more frequently none at all. It seems desirable, however, that some rule should be laid down, if possible, by common consent, that it may be understood in future what the appropriate Prefix is. I shall be glad if some of your heraldic or antiquarian readers will give their opinions, and if they know of any authorities, to quote them. J.

#### QUEVEDO—SPANISH BULL-FIGHTS.

The clear and satisfactory reply that "MALAMON" received in No. 11. to his query on the contradictions in *Don Quixote*, tempts me to ask for some information respecting another standard work of Spanish literature, written by a cotemporary of the great Cervantes.

How is it, that in the *Visions of Don Quexedo*, a work which passes in review every amusement and occupation of the Spanish people, the national sport of bull-fighting remains entirely unnoticed?

The amusement was, I presume, in vogue during the 16th and 17th centuries; and the assignations made, and the intrigues carried on, within the walls of the amphitheatre would have supplied many an amusing, moralising penitent, male and female, to the shades below—the "fabulæ manes" with whom Quevedo held converse. As my copy of the *Visions* is an anonymous translation, and evidently far from being a first-rate one, I shall not be surprised if I receive as an answer,—"Mistaken as to your fact, read a better translation:" but as in spite of its manifold, glaring defects, I have no reason to suspect that the text is garbled, I think I may venture to send the query.

In "Vision 7." I find Nero accusing Seneca of having had the insolence to use the words, "I and my king." I have often heard of Henry VIII., Wolsey, and "Ego et rex meus;" but as I never heard Quevedo quoted as an illustration, I look upon this as one of the suspicious passages in my copy of his work. C. FORBES.

Temple.

#### MINOR QUERIES.

*Gilbert Browne*.—"G. C. B." is desirous of information respecting the family from which was

descended Gilbert Browne of the Inner Temple, who died about a century ago, and was buried in North Myms Church, Herts, where there is a monument to him (vide Clutterbuck's *History*); also as to the arms, crest, and motto, as borne by him, and whether he was in any way related to Michael Browne of Hampton Court, Herefordshire, who married Elizabeth Philippa, daughter of Lord Coningsby, as stated in Collins's *Peerage*. He also desires information as to any enrolment of arms previous to the Visitations, by which the bearings of families who had grants of land from the Conqueror may be ascertained; as, for instance, a family who began to decay about the end of the 14th century, having previously been of great rank and position.

*The Badger*.—Can any body point out to me any allusion, earlier than that in Sir T. Browne's *Vulgar Errors*, to the popular idea that the legs of the badger were shorter on one side than on the other, whence Mr. Macaulay says, "I think that Titus Oates was as uneven as a badger?" W. R. F.

*Ecclesiastical Year*.—Note in an old parish register, A.D. 1706. "Annus Domini Secundum Ecclesiam Anglicanam Supputationem incipit 25to Mensis Martij."

Query the authority for this? the reason seems easy to define. NATHAN.

*Sir William Coventry*.—Pepys mentions in his *Diary*, that Sir William Coventry kept a journal of public events. Is anything known of this journal? It is not known of at Longleat, where are several papers of Sir William Coventry's.

A MS. letter from Lord Weymouth to Sir Robert Southwell, giving an account of Sir W. Coventry's death, was sold at the sale of Lord de Clifford's papers in 1834. Can any of your readers inform me where this letter now is? C.

*Shrew*.—Is *shrew*, as applied to the shrew-mouse, and as applied to a scolding woman, the same word? If so, what is its derivation?

The following derivations of the word are cited by Mr. Bell. Saxon, "Schreadan," to cut; "Schrif," to censure; "Scheorfan," to bite; "Schyrvan," to beguile. German, "Schreiben," to clamour: none of which, it is obvious, come very near to "Schreava," the undoubted Saxon origin of the word shrew.

Now it was a custom amongst our forefathers to endeavour to provide a remedy against the baneful influence of the shrew-mouse by plugging the wretched animal alive in a hole made in the body of an ash tree, any branch of which was thenceforth held to be possessed of a power to cure the disease caused by the mouse. It thereupon occurred to me that just as *brock*, a still existing name for the badger, is clearly from the Saxon *broc*, *persecution*.

in allusion to the custom of baiting the animal; so *schreava* might be from *schraef*, a hollow, in allusion to the hole in the ash tree; and on that supposition I considered "shrew," as applied to a woman, to be a different word, perhaps from the German *schreyen*, to clamour. I have, however, found mentioned in Bailey's Dictionary a Teutonic word, which may reconcile both senses of "shrew,"—I mean *beschreyen*, to bewitch. I shall be obliged to any of your subscribers who will enlighten me upon the subject. W. R. F.

*A Chip in Porridge.*—What is the origin and exact force of this phrase? Sir Charles Napier, in his recent general order, informs the Bengal army that

"The reviews which the Commander-in-Chief makes of the troops are not to be taken as so many 'chips in porridge.'"

I heard a witness, a short time since, say, on entering the witness-box—

"My Lord, I am like a 'chip in porridge'; I can say nothing either for or against the plaintiff."

Q. D.

*Temple Stanyan.*—Who was Temple Stanyan, concerning whom I find in an old note-book the following quaint entry?

"Written on a window at College, by Mr. Temple Stanyan, the author of a *History of Greece* :—

"Temple Stanyan, his window.

God give him grace thereout to look!

And, when the folk walk to and fro',

To study man instead of book!"

A. G.

*Tandem.*—You are aware that we have a practical pun now naturalised in our language, in the word "*tandem*." Are any of your correspondents acquainted with another instance? Z.

"*As lazy as Ludlum's dog, as laid him down to bark.*"—This comparison is so general and familiar in South Yorkshire (Sheffield especially) as to be frequently quoted by the first half, the other being mentally supplied by the hearer. There must, of course, be some legend of Ludlum and his dog, or they must have been a pair of well-known characters, to give piquancy to the phrase. Will any of your readers who are familiar with the district favour me with an explanation? D. V. S.

*Anecdote of a Peel of Bells.*—There is a story, that a person had long been absent from the land of his nativity, where in early life, he had assisted in setting up a singularly fine peel of bells. On his return home, after a lapse of many years, he had to be rowed over some water, when it happened that the bells struck out in peel; the sound of which so affected him, that he fell back in the

boat and died! Can any of your readers give a reference where the account is to be met with?

H. T. E.

*Sir Robert Long.*—"Rosk." inquires the date of the death of *Rear-Admiral Sir Robert Long*, who founded, in 1760, a Free School at Burnt-Yates, in the Parish of Ripley, co. Yorks., and is said to have died in Wigmore Street, London, it is supposed some years after that period.

*Dr. Whichcot and Lord Shaftesbury.*—It is stated in Mr. Martyn's *Life of the First Lord Shaftesbury*, that Dr. Whichcot was one of Shaftesbury's most constant companions, and preached most of his sermons before him; and that the third Earl of Shaftesbury, the author of the *Characteristics*, is said to have published a volume of Whichcot's sermons from a manuscript copy of the first Lord Shaftesbury's wife. Can any of your readers give any further information as to the intimacy between Whichcot and Shaftesbury, of which no mention is made in any memoir of Whichcot that I have seen? C.

*Lines attributed to Henry Viscount Palmerston.*—Permit me to inquire whether there is any better authority than the common conjecture that the beautiful verses, commencing,—

"Whoe'er, like me, with trembling anguish brings

His heart's whole treasure to fair Bristol's springs,"

were written by Henry Viscount Palmerston, on the death of his lady at the Hot-wells, June 1 or 2, 1769. They first appeared p. 240. of the 47th vol. of the *Gentleman's Magazine*, 1777.

They have also been attributed to Dr. Hawke-worth, but his wife survived him. There is a mural tablet under the west window of Romsey Church, containing some lines to the memory of Lady Palmerston, but they are not the same. Perhaps some of your correspondents are competent to discover the truth. INDAGATOR.

*Gray's Alcaic Ode.*—Can any of your readers say whether Gray's celebrated Latin ode is actually to be found entered at the Grande Chartreuse? A friend of mine informs me that he could not find it there on searching. C. B.

*Abbey of St. Wandrille.*—Will "GASTROS" kindly allow me to ask him a question? Does the *Chronicle of the Abbey of St. Wandrille*, which he mentions (No. 21. p. 338.), include notices of any of the branches of that establishment which settled in England about the time of the Conquest; and one of which, the subject of my query, formed a colony at Ecclesfield, near Sheffield?

I feel an interest in this little colony, because my early predecessors in this vicarage were elected from its monks. Moreover, some remains of their convent, now incorporated into what is called "the

hall," and forming an abutment which overlooks my garden, are affording an appropriate domicile to the curate of the parish.

ALFRED GATTY.

Ecclesfield, March 26. 1850.

*Queries as to "Lines on London Dissenting Ministers" of a former Day.*—Not having made *Notes* of the verses so entitled, I beg to submit the following *Queries*:—

1. Does there exist any printed or manuscript copy of lines of the above description, in the course of which Pope's "Modest Foster" is thus introduced and apostrophised:—

"But see the accomplish'd orator appear,  
Refined in judgment, and in language clear:  
Thou only, Foster, hast the pleasing art  
At once to charm the ear and melt the heart!"

Other conspicuous portraits are those of THOMAS BRADBURY, ISAAC WATTS, and SAMUEL CHANDLER. The date of the composition must be placed between 1704 and 1748, but I have to solicit information as to who was its author.

2. Has there been preserved, in print or manuscript, verses which circulated from about 1782—1784, on the same body of men, as characterised, severally, by productions of the vegetable world, and, in particular, by *flowers*? The *bouquet* is curious, nor ill-selected and arranged. One individual, for example, finds his emblem in a *sweet-briar*; another, in a *hollyhock*; and a third, in a *tulip*. RICHARD WINTER, JAMES JOYCE, HUGH WASHINGTON, are parts of the fragrant, yet somewhat thorny and flaunting nosegay. These intimations of it may perhaps aid recollection, and lead to the wished-for disclosure. It came from the hand, and seemed to indicate at least the theological partialities of the lady\* who culled and bound together the various portions of the wreath.

W.

*Dutch Language.*—"E. VER" will be indebted to "ROTTERDAMUS," or any other correspondent, who can point out to him the best *modern* books for acquiring a knowledge of the Dutch language,—an Anglo-Dutch Grammar and Dictionary.

*Horns.*—1. Why is Moses represented in statues with horns? The idea is not, I think, taken from the Bible.

2. What is the reason for assigning horns to a river, as in the "Tauriformis Aufidus."

3. What is the origin of the expression "to give a man horns," for grossly dishonouring him? It is met with in late Greek.

L. C.

Cambridge, March 27.

*Marylebone Gardens.*—In what year did Marylebone Gardens finally close?

NASO.

\* A daughter of the late Joseph Shrimpton, Esq., of High Wycombe.

*Toom Shawn Cattie.*—I find these words (Gaelic, I believe, for *Tom John Gattie*) in an old Diary, followed by certain hieroglyphics, wherewith I was wont to express "*recommended for perusal*." I have lost all trace of the recommender, and have hunted in vain through many a circulating library list for the name, which I believe to be that of some book or song illustrating the domestic life of our Western Highlanders. Can any of your readers assist me in deciphering my own note?

MELANION.

*Love's Last Shift.*—In the first edition of Peignot's *Manuel du Bibliophile*, published in 1800, the title of Congreve's "Mourning Bride" is rendered "L'Epouse du Matin." Can any of your readers inform me whether it is in the same work that the title of "Love's Last Shift" is translated by "Le dernier Chemise de l'Amour?" if not, in what other book is it?

H. C. DE ST. CROIX.

*Cheshire-round.*—"W. P. A." asks the meaning of the above phrase, and where it is described.

*Why is an Earwig called a "Coach-bell?"*—Your correspondents, although both kind and learned, do not appear to have given any satisfactory answer to my former query—why a ladybird is called Bishop Barnaby? Probably there will be less difficulty in answering another entomological question—Why do the country-people in the south of Scotland call an earwig a "coach-bell?" The name "earwig" itself is sufficiently puzzling, but "coach-bell" seems, if possible, still more utterly unintelligible.

LEGOUR.

*Chrysopolis.*—Chrysopolis is the Latin name for the town of Parma, also for that of Scutari, in Turkey. Is the etymological connection of the two names accidental? and how did either of them come to be called the "Golden City?"

R. M. M.

*Pimlico.*—In Aubrey's *Surrey*, he mentions that he went to a *Pimlico* Garden, somewhere on Bankside. Can any of your correspondents inform me of the derivation of the word "Pimlico," and why that portion of land now built on near to Buckingham House, through which the road now runs to Chelsea, is called Pimlico?

R. H.

April 1. 1850.

*Zenobia.*—I have read somewhere, that Zenobia, Queen of Palmyra, was of Jewish origin, but am now at a loss to retrace it. Could any of your correspondents inform me where I have read it?

A. FISCHER.

*Henry Ryder, Bishop of Killaloe.*—"W. D. R." requests information in reference to the paternity of Henry Ryder, D.D., who was born in Paris, and consecrated Bishop of Killaloe in 1692.



*Belvoir Castle.*—In the *Harleian Miscellany*, vol. iv. p. 527., is a Pindaric Ode upon Belvoir Castle, which Mr. Nichols reprinted in his *History of the Hundred of Framland*. Can any of your readers inform me who was the author of this very singular production? T. R. POTTER.

*St. Winifreda.*—Can any of your readers refer me to any history or recent discoveries relative to St. Winifreda? B.

*Savile, Marquis of Halifax.*—It is stated in Tyers's *Political Conferences* (1781), that a Diary of his was supposed to be among the Duke of Shrewsbury's MSS.; and when Mr. Tyers wrote, in the hands of Dr. Robertson. Can any of your readers give information about the Diary? C.

*Salt at Montem.*—Will you allow me, as an old Etonian, to ask the derivation of "salt," as it used to be applied to the money collected at Eton Montem for the Captain of the Colleges? Towards investigating the subject, I can only get as far as Salt Hill, near Slough, where there was a mount, on which, if I remember rightly, the Captain waved a flag on Montem day. A brief account of the origin of Montem would be interesting; and it is especially worth noting now that the pageant is suppressed. A. G.

Ecclesfield, March 14. 1850.

*Ludlow's Memoirs.*—"C." is anxious to learn if the manuscript of Ludlow's Memoirs is known to exist, or to receive any information as to where it might probably be found.

Ludlow died at Vevay, in Switzerland, in 1693, and the Memoirs were published at Vevay shortly after.

There is no will of Ludlow's in Doctor's Commons.

*Finkle or Finkel.*—I should be glad if any of your numerous correspondents could give me the derivation and meaning of the word *Finkle*, or *Finkel*, as applied to the name of a street. There is a street so designated in Carlisle, York, Richmond in Yorkshire, Kendal, Sedberg, Norwich (in 1508 spelt Fenkyl, and in 1702 Fenkel), and, I believe, in many other of our more ancient cities and towns. In the township of Gildersome, a village some few miles from Leeds, there is an ancient way, till lately wholly unbuilt upon, called Finkle Lane; and in London we have the parish of St. Benedict Finck, though I do not imagine that the latter is in any way synonymous with the word in question. The appellation of Finkle is, without doubt, a descriptive one; but the character of the lane so styled in Gildersome seems to negative the idea that it has any reference to the peculiarity of trade or class of persons carried on or inhabiting the locality distinguished by this title. W. M.

Cowgill, March 13. 1850.

*Coxcombs vanquish Berkeley, &c.*—In Lewis's *Biography of Philosophy* (vol. iv. p. 7.) occurs the following quotation:—

"And coxcombs vanquish Berkeley with a grin."

Who is the author of this line? for I cannot find it in Pope, to whom a note refers it.

R. F. JOHNSON.

*Derivation of Sterling.*—What is the derivation of *Sterling*? Some authors say from "Easterling," a race of German or Dutch traders; but is it not more likely from "steer," a bull, or ox, viz. a coin originally stamped with a figure of that animal? Of this, and parallel cases, we have many instances among the ancients. I find also, that, in a decree issued in the time of Richard I., the word is used, and explained by "peny" as a synonym. Now penny or penny is clearly from *pecunia*, and that from *pecus*, so that we have the two words brought side by side, one through the Latin, and the other through the Saxon language.

R. F. JOHNSON.

*Hanging out the Broom.*—In some parts of England a singular custom prevails. When a married woman leaves home for a few days, the husband hangs a broom or besom from the window. When, how, and where did this originate, and what does it signify? R. F. JOHNSON.

*Trunk Breeches.*—*Barba Longa.*—*Mercenary Preacher.*—In reading Smith's *Obituary*, edited by Sir H. Ellis for the Camden Society, I find the following entries:—

"1640. May 29<sup>th</sup>, old Mr Grice, in Aldersgate St, who wore *trunk breeches*, died."

"1646. Oct 1. William Young, Chandler, within Aldersgate, a discreet Jurymen, and *Barba Longa*, died."

"Feb 21., old Mr Lewis, the *Mercenary Preacher*, buried."

Can any of your correspondents explain the meaning of "*Trunk Breeches*," "*Barba Longa*," and "*Mercenary Preacher*?" X. Y. S.

Suffolk, March 4.

*Apposition.*—Can any one give me a little information upon the following passage?—

"Quin ege, te incolumi potius (potes omnia quando, Nec tibi nequicquam pater est qui sidera torquet) Perficias quodcunque tibi nunc instat agendum."

*Hieronym. Vid. Christ. lib. i. 67.*

I want to know in what case *te incolumi* is; and, if in the ablative absolute, can any one bring a parallel construction from the writers of the Augustan age, where the law of *apposition* appears to be so far violated? A. W.

*Pamphlets respecting Ireland.*—"J." wishes to be informed where copies may be found of the

following pamphlets, described in Ware's *Irish Writers*, under the head "Colonel Richard Laurence," and "Vincent Gookin, Esq.," son of Sir Vincent Gookin, who, in the year 1634, published "a bitter invective, by way of letter, against the nation." Vincent Gookin's pamphlet is dated London, 1655, 4to. Any particulars relative to his family and descendants will oblige.

The title of Col. R. Laurence's book is—

"The interest of Ireland in the first Transplantation stated; wherein it set forth the benefit of the Irish Transplantation: intended as an Answer to a scandalous seditious Pamphlet, entitled, 'The Great Case of Transplantation Discussed.' London, 1655."

The author of the pamphlet was Vincent Gookin, Esq., Surveyor-General of Ireland. He did *not*, at first, put his name to it; but when Laurence's answer appeared, he then owned himself as the author of it, and published a pamphlet under this title:—

"The Author and Case of Transplanting the Irish into Connaught Vindicated from the unjust Aspersions of Colonel Richard Laurence and Vincent Gookin, Esq. London, 1655."

*Portrait of Sir John Poley.*—Perhaps some of your numerous correspondents can answer whether the portrait of Sir John Poley in Bexstead Hall, alluded to No. 14. p. 214., has been engraved. J.

February 5.

"*Tace is Latin for a candle.*"—Whence is this expression derived, and what is its meaning? I met with it, many years ago, in a story-book, and, more lately, in one of the Waverley Novels, in which particular one I do not just now recollect. It seems to be used as an adage, coupled with an admonition to observe silence or secrecy.

W. A. F.

*Poins and Bardolph.*—Can any of your correspondents skilled in Shakesperian lore inform me whence Shakspeare took the names *Poins* and *Bardolph* for the followers of Prince Hal and Falstaff?

C. W. S.

*Flemish Work on the Order of St. Francis.*—Can any of your correspondents tell me any thing about, or enable me to procure a copy of, a book on the order of St. Francis, named, *Den Wyngaert van Sinte Franciscus vā Schoonte Historien Legenden*, &c. A folio of 424 leaves, beautifully printed. The last page has,—

"Gheprent Thantwerpen binnen die Camer poorte Int huys vā delft bi mi, Hendrich Eckert van Homberch. Int iaer ons heeren M.CCCCC. en XVIII. op den XII. dach vā December."

The only copy I ever saw of it, which belonged to a friend of mine, had the following note on a fly-leaf in an old and scarcely legible hand:—

"Raer boeck ende seer curieus als gebouwt synde op de Wijsen voor meesten deel op de fondamenten van den fameus ende extra raer boeck genoempt *Conformitatis Vita S. Francisci cum Vita Jesu Christi*, de welch in dese dichwils grateert wordt gelijk gij in lesen sult andesvinden maer onthout wer dese latijn spreckwoordt, *Risum teneatis amici.*"

JABLZBERG.

*Le Petit Albert.*—Can any of your correspondents give me any information respecting a book entitled *Secrets Merveilleux de la Magie Naturelle et Cabalistique du Petit Albert, et enrichi du fig. mystérieuses, et de la Manière de les faire. Nouvelle Edition, cor. et aug. A Lion, 1743. 32mo.*? The *avertissement* says,—

"Voici une nouvelle édition du *Livre des merveilles Secrets* du petit Albert, connu en Latin sous le titre d'Alberte Parvi Lucii, *Libellus de Mirabilibus Naturæ Arcanis*. L'auteur à qui on l'attribue, a été un de ces grands-hommes qui par le peuple ignorant ont été accusés de magie. C'étoit autrefois le sort de tous les grands esprits que possédoient quelque chose d'extraordinaire dans les sciences, de les traiter de magiciens. C'est peut-être par cette raison, que le petit trésor est devenu très rare, parceque les superstitieux ont fait scrupule de s'en servir: il s'est presque comme perdu, car une personne distinguée dans le monde a eu la curiosité (à ce qu'on assure) d'en offrir plus de mille florins pour un seul exemplaire, encore ne l'a-t-on pu découvrir que depuis peu dans la bibliothèque d'un très-grand homme, qui l'a bien voulu donner pour ne plus priver le public d'un si riche trésor," &c.

Who was Albertus Parvus? when and where was his work published?

JABLZBERG.

*English Translations of Erasmus' Encomium Moria.*—An English translation of *The Praise of Folly* (with Holbein's plates), I think by Denham, Lond. 1709, alludes to *two* previous translations; one by Sir Thomas Challoner, 1549; the other it does not name. I should like to know whose is the intermediate translation, and also what other translations have been made of that curious work?

JABLZBERG.

*Symbols of the Four Evangelists.*—St. Matthew, an angel; St. Mark, a lion; St. Luke, an ox; St. John, an eagle. It is on account of its being a symbol of the Resurrection that the lion is assigned to St. Mark as an emblem; St. Mark being called the historian of the Resurrection. (This title he probably obtained from his gospel being used on Easter Day.) The reason why the lion is taken as a symbol of the Resurrection is to be found in the fabulous history of the animal; according to which the whelp is born dead, and only receives life at the expiration of three days, on being breathed on by its father. What are the reasons assigned for the three other Evangelists' emblems?

JABLZBERG.

*Portrait by Boonen.*—Can any of your correspondents state the precise time when Boonen, said to be a pupil of Schalcken, flourished? And what eminent geographer, Dutch or English, lived during such a period? This question is asked with reference to a picture by Boonen,—a portrait of a singular visaged man, with his hand on a globe, now at Mr. Peel's in Golden Square; the subject of which is desired to be ascertained. It may be the portrait of an astrologer, if the globe is celestial.

Z.

*Beaver Hats.*—On the subject of beaver hats, I would ask what was the price or value of a beaver hat in the time of Charles II.? I find that Giles Davis of London, merchant, offered Timothy Wade, Esq., "five pounds to buy a beaver hat," that he might be permitted to surrender a lease of a piece of ground in Aldermanbury. (*Vide Judicial Decree, Fire of London, dated 13. Dec. 1668. Add. MS. 5085. No. 22.*)

F. E.

## REPLIES.

## BLUNDER IN MALONE'S SHAKSPEARE.

I regret that no further notice has been taken of the very curious matter suggested by "Mr. JEBB" (No. 14. p. 213.), one of the many forgeries of which Shakspeare has been the object, which ought to be cleared up, but which I have neither leisure nor materials to attempt; but I can afford a hint or two for other inquirers.

1. This strange intermixture of some *John Shakspeare's* confession of the Romish faith with *William Shakspeare's* will, is, as Mr. Jebb states, to be found in the *Dublin* edition of *Malone's Shakspeare*, 1794, v. i. p. 154. It is generally supposed that this *Dublin* edition was a copy (I believe a piracy) of the *London* one of 1790; but by what means the *three* introductory paragraphs of *John Shakspeare's* popish confession were foisted into the real will of *William* is a complete mystery.

2. *Malone*, in a subsequent part of his prolegomena to both those editions (*Lond.* v. i. part ii. 162., and *Dublin*, v. ii. p. 139.), printed a pretended will or confession of the faith of *John Shakspeare*, found in a strange, incredible way, and evidently a forgery. This consisted of fourteen articles, of which the *three* first were missing. Now the *three* paragraphs foisted into *William's* will would be the kind of paragraphs that would complete *John's* confession; but they are not in confession. Who, then, forged *them*? and who foisted *them*—which *Malone* had never seen—into so prominent a place in the *Dublin* reprint of *Malone's* work?

3. *Malone*, in his inquiry into the *Ireland* forgeries, alludes to this confession of faith, admits that he was mistaken about it, and intimates that he had been imposed on, which he evidently was; but he does not seem to have known any thing of the second forgery of the three introductory para-

graphs, or of their bold introduction into *William Shakspeare's* will in the *Dublin* edition of his own work.

It is therefore clear that Mr. Jebb is mistaken in thinking that it was "a blunder of *Malone's*." It seems, as far as we can see, to have been, not a blunder, but an audacious fabrication; and how it came into the *Irish* edition, seems to me incomprehensible. The printer of the *Dublin* edition, *Exshaw*, was a respectable man, an alderman and a Protestant, and he could have no design to make *William Shakspeare* pass for a papist; nor indeed does the author of the fraud, whoever he was, attempt *that*; for the three paragraphs profess to be the confession of *John*. So that, on the whole, the matter is to me quite inexplicable; it is certain that it must have been a premeditated forgery and fraud, but by whom or for what possible purpose, I cannot conceive.

C.

## HINTS TO INTENDING EDITORS.

*Beaumont and Fletcher; Gray; Seward; Milton.*—By way of carrying out the suggestion which you thought fit to print at page 316, as to the advantages likely to arise from intimations in your pages of the existence of the MS. annotations, and other materials suitable to the purposes of intending editors of standard works, I beg to mention the following books in my possession, which are much at the service of any editor who may apply to you for my address, viz.:—

1. A copy of *Tonson's* 10 vol. edit. of *Beaumont and Fletcher* (8vo. 1750), interleaved and copiously annotated, to the extent of about half the plays, by *Dr. Hoadly*.

2. *Mr. Haslewood's* collection of materials for an edit. of *Gray*, consisting of several works and parts of works, MS. notes, newspaper cuttings, &c., bound in 6 vols.

3. A collection of works of *Miss Anne Seward*, *Mr. Park's* copy, with his MS. notes, newspaper cuttings, &c.

As a first instalment of my promised notes on *Milton's Minor Poems*, I have transcribed the following from my two copies, premising that "G." stands for the name of *Mr. Gilchrist*, and "D." for that of *Mr. Dunster*, whose name is misprinted in your 316th page, as "*Dunston*."

Notes on *Lycidas*.

On l. 2. (G.):—

"O'er head sat a raven, on a sere bough."

*Jonson's Sad Shepherd*, Act I. Sc. 6.

On l. 26. (D.):—

"Whose so early lay

Prevents the eyelids of the blushing day."

*Crashaw's Music's Duel*.

On l. 27. (D.):—

"Each sheapherd's daughter, with her cleanly peale,  
Was come *afield* to milke the morning's meale."

*Brown's Britannia's Pastorals*,  
B. iv. Sc. 4. p. 75. ed. 1616.

On l. 29. (G.): —

"And in the *deep fyg batten* all the day."

*Drayton*, vol. ii. p. 512. ed. 1753.

On l. 40. (G.): —

"The *gadding winde*."

*Phineas Fletcher's 1st Piscatoris Eclogue*, st. 21.

On l. 40. (D.): —

"This black den, which rocks emboss,

*Overgrown* with eldest moss."

*Wither's Shepherd's Hunting*, Eclogue 4.

On l. 68. (D.) The names of Amaryllis and Næra are combined together with other classical names of beautiful nymphs by Ariosto (*Orl. Fur.* xi. st. 12.)

On l. 78. (D.) The reference intended by War-  
ton is to *Pindar*, *Nem.* Ode vii. l. 46.

On l. 122. (G.): —

"Of night or loneliness it *recks* me not."

*Comus*, l. 404.

On l. 142. (G.): —

"So *rathe* a song."

*Wither's Shepherd's Hunting*, p. 430. ed. 1633.

On l. 165. (G.): —

"Sigh no more ladies; ladies, sigh no more."

*Shakspeare's Much Ado*, ii. 3.

On l. 171. (G.): —

"Whatever makes *Heaven's forehead* fine."

*Crashaw's Weeper*, st. 2.

J. F. M.

#### REPLIES TO MINOR QUERIES.

*Depinges* (No. 18. p. 277., and No. 20. p. 326.).  
—I have received the following information upon  
this subject from Yarmouth. Herring nets are  
usually made in four parts or widths,—one width,  
when they are in actual use, being fastened above  
another. The whole is shot overboard in very  
great lengths, and forms, as it were, a wall in the  
sea, by which the boat rides as by an anchor.  
These widths are technically called "*lints*" (Sax.  
*lind*?); the uppermost of them (connected by  
short ropes with a row of corks) being also called  
the "*hoddy*" (Sax. *hod*?), and the lowest, for an  
obvious reason, the "*deepying*" or "*depynges*,"  
and sometimes "*angles*."

At other parts of the coast than Yarmouth, it  
seems that the uppermost width of net bears ex-  
clusively the name of *hoddy*, the second width  
being called the first *lint*, the third width the se-  
cond *lint*, and the fourth the third *lint*, or, as before,  
"*depynges*."

W. R. F.

*Lærig*.—Without controverting Mr. Singer's  
learned and interesting paper on this word (No.  
19. p. 292.), I hope I shall not be thought pre-  
sumptuous in remarking that there must have  
been some other root in the Teutonic language for  
the two following nouns, *leer* (Dutch) and *lear*  
(Flemish), which both signify leather (*lorum*, Lat.),  
and their diminutives or derivatives *leer-ig* and  
*lear-ig*, both used in the sense of *tough*.

Supposing the Ang.-Sax. "*lærig*" to be derived  
from the same root, it would denote in "*ofer linde*  
*lærig*," the leather covering of the shields, or their  
capability to resist a blow.

I will thank you to correct two misprints in my  
last communication, p. 299.; *pisan* for *pison*, and  
*Ἰωάννης* for *Ἰωάννης*.

By the by, the word "*pison*" is oddly suggestive  
of a covering for the breast, (*pys*, Nor. Fr.). See  
*Foulques Fitzwarin*, &c.

B. W.

March 16th.

*Lærig* (No. 19. p. 292.).—The able elucidation  
given by Mr. Singer of the meaning of this word,  
renders, perhaps, any further communication on  
the point unnecessary. Still I send the following  
notes in case they should be deemed worthy of  
notice.

"*Ler, leer*—*vacuus*."

*Berini Fabulæ*, v. 1219. A.—S. *ge-lær*."

*Junii Etymol. Anglicanum*.

"*Lar, lær*—*vacuus*."

*Schilteri Glossarium Teutonicum*.

Respecting "*Lind*," I find in the version by  
Thorkelin of *De Danorum Rebus Gestis Poema*  
*Danicum Dialecto Anglo-Saxonica* (Havniæ, 1815),  
that "*Lind hæbbendra*" is rendered "*Vesilla*  
*habens*;" but then, on the other hand, in Biorn  
Haldorsen's *Islandske Lexicon* (Havniæ, 1814),  
"*Lind*" (v. ii. p. 33.) is translated "*Scutum tilig-*  
*neum*."

C. I. R.

*Vox et præterea nihil* (No. 16. p. 247.).—The  
allusion to this proverb, quoted as if from the  
*Anatomy of Melancholy*, by "C. W. G." (No. 16.  
p. 247.), may be found in Addison's *Spectator*,  
No. 61, where it is as follows:—

"In short, one may say of the pun as the countryman  
described his nightingale—that it is '*vox et præterea*  
*nihil*.'"

The origin of the proverb is still a desideratum.

NATHAN.

*Vox et præterea nihil* (No. 16. p. 247.).—In a  
work entitled *Proverbiorum et Sententiarum Per-*  
*sicarum Centuria*, a Levino Warnero, published at  
Amsterdam, 1644, the xcvi. proverb, which is  
given in the Persian character, is thus rendered in  
Latin,—

"*Tympanum magnum edit clangorem, sed intrin-*  
*secum vacuum est*."



And the note upon it is as follows:—

"Dietior de iis, qui pleno ore vanas suas laudes abuccinant. Eleganter Lacon quidam de lusciniis dixit, —

ἄνὰ τὸ τίς ἐσσι καὶ οὐδὲν ἄλλο,

Vox tu quidem es et aliud nihil."

This must be the phrase quoted by Burton.

HARMES.

*Supposed Etymology of Havor* (No. 15. p. 230., and No. 17. p. 269.).—The following etymology of "heaviers" will probably be considered as not satisfactory, but this extract will show that the term itself is in use amongst the Scotch deerstalkers in the neighbourhood of Loch Lomond.

"Ox-deer, or 'heaviers,' as the foresters call them (most likely a corruption from the French 'hiver'), are wilder than either hart or hind. They often take post upon a height, that gives a look-out all round, which makes them very difficult to stalk. Although not so good when December is past, still they are in season all the winter; hence their French designation."—*Colquhoun's Rocks and Rivers*, p. 137. (London, 8vo. 1849.)

C. I. R.

*Havor*.—Without offering an opinion as to the relative probability of the etymology of this word, offered by your various correspondents (No. 17. p. 269.), I think it right that the use of the word in Scotland should not be overlooked.

In Jamieson's admirable *Dictionary*, the following varieties of spelling and meaning (all evidently of the same word) occur:—

"*Aver* or *Aicer*, a horse used for labour; commonly an old horse; as in Burns—

"Yet a' a ragged cowie's been kenn'd  
To mak a noble *avice*."

"This man wyl not obey. . . . Nochtles I sall  
gar hym draw lik an *avir* in ane cart."—*Bellend. Chron.*

"*Aiver*, a he-goat after he has been gelded: till then he is denominated a buck."

"*Havice*, *havorel*, *haveral*, a gelded goat (East Lothian, Lanarkshire, Sutherland).

"*Hebrun*, *hebura*, are also synonyms.

"*Averie*, live-stock, as including horses, cattle, &c.

"Calculation of what money, &c. will sustain their Majesty's house and *averie*."—*Keith's Hist.*

"*Averia*, *averii*, 'equi, boves, jumenta, oves, ceteraque animalia quæ agriculturæ inservient.'"—*Ducange*.

Skene traces this word to the low Latin, *averia*, "quiblibet significans a beast." According to Spelman, the Northumbrians call a horse *aver* or *after*.

See much more learned disquisition on the origin of these evidently congenerous words under the term *Arage*, in Jamieson. EMMER.

*Mowbray Coheirs* (No. 14. p. 213.).—Your correspondent "G." may obtain a clue to his researches on reference to the private act of parliament of

the 19th Henry VII., No. 7., intituled "An Act for Confirmation of a Partition of Lands made between William Marquis Barkley and Thomas Earl of Surrey."—*Vide Statutes at Large*.

W. H. LAMMIN.

*Spurious Letter of Sir R. Walpole* (No. 19. p. 304.),—"P. C. S. S." (No. 20. p. 321.) and "Lord BRAYBROOKE" (No. 21. p. 336.) will find their opinion of the letter being spurious confirmed by the appendix to *Lord Hervey's Memoirs*, (vol. ii. p. 582.), and the editor's note, which proves the inaccuracy of the circumstances on which the inventor of the letter founded his fabrication. In addition to Lord Braybrooke's proofs that Sir Robert was not disabled by the stone, for some days previous to the 23th, from waiting on the king, let me add also, from Horace Walpole's authority, two conclusive facts; the first is, that it was not till *Sunday night*, the 31st *January* (a week after the date of the letter) that Sir Robert made up his mind to resign; and, secondly, that he had at least two *personal* interviews with the king on that subject. C.

*Line quoted by De Quincey*.—"S. P. S." (No. 22. p. 351.) is informed that

"With battlements that on their restless fronts  
Bore stars" . . .

is a passage taken from a gorgeous description of "Cloudland" by Wordsworth, which occurs near the end of the second book of the *Excursion*. The opium-eater gives a long extract, as "S. P. S." probably remembers. A. G.

Ecclesfield, March 31. 1850.

*Quem Jupiter vult perdere prius dementat*.—Malone, in a note in *Boswell's Johnson* (p. 718., Croker's last edition), says, that a gentleman of Cambridge found this apothegm in an edition of Euripides (not named) as a translation of an iambic.

"Ὁν θεὸς θέλει ἀλλοῖσαι, πρῶτ' ἀποφρονεῖ."

The Latin translation the Cambridge gentleman might have found in Barnes; but where is the *Greek*, so different from that of Barnes, to be found? It is much nearer to the Latin. C.

*Bernicia*.—In answer to the inquiry of "GOMMA" (No. 21. p. 336.), "P. C. S. S." begs leave to refer him to Camden's *Britannia* (Philemon Holland's translation, Lond. fol. 1637), where he will find, at p. 797., the following passage:—

"But these ancient names were quite worn out of use in the English Saxon War; and all the countries lying north or the other side of the arms of the sea called Humber, began, by a Saxon name, to be called Northan-Dumbra-pic, that is, the Kingdom of Northumberland; which name, notwithstanding being now cleane gone in the rest of the shires, remayneth still,



as it were, surviving in Northumberland only; which, when that state of kingdoms stood, was known to be a part of the *Kingdom of Bernicia*, which had *peculiar petty kings*, and reached from the River Tees to Edenborough Frith."

At p. 817. Camden traces the etymology of *Berwick* from *Bernicia*. P. C. S. S.

*Cæsar's Wife*.—If the object of "Naso's" Query (No. 18. p. 277.) be merely to ascertain the origin of the proverb, "Cæsar's wife must be above suspicion," he will find in Suetonius (Jul. Cæs. 74.) to the following effect:—

"The name of Pompeia, the wife of Julius Cæsar, having been mixed up with an accusation against P. Clodius, her husband divorced her; not, as he said, because he believed the charge against her, but because he would have those belonging to him as free from suspicion as from crime."

J. E.

[We have received a similar reply, with the addition of a reference to Plutarch (Julius Cæsar, cap. 10.), from several other kind correspondents.]

*Nomads* (No. 21. p. 342.).—There can be no doubt at all that the word "nomades" is Greek, and means pastoral nations. It is so used in Herodotus more than once, derived from *νόμος*, pasture: *vīvo*, to graze, is generally supposed to be the derivation of the name of Numidians.

C. B.

*Gray's Elegy*.—In reply to the Query of your correspondent "J. F. M." (No. 7. p. 101.), as well as in allusion to remarks made by others among your readers in the following numbers on the subject of *Gray's Elegy*, I beg to state that, in addition to the versions in foreign languages of this fine composition therein enumerated, there is one printed among the poems, original and translated, by C. A. Wheelwright, B.A. of Trinity College, Cambridge, published by Longman & Co. 1811. (2d edition, 1812.) If I mistake not, the three beautiful stanzas, given by Mason in his notes to *Gray*, viz. those beginning,—

"The thoughtless world to majesty may bow,"

"Hark! how the sacred calm that breathes around,"

"Him have we seen," &c.

(the last of which is so remarkable for its Doric simplicity, as well as being essential to mark the concluding period of the contemplative man's day) have not been admitted into any edition of the *Elegy*.

With regard to the last stanza of the epitaph, its meaning is certainly involved in some degree of obscurity, though it is, I think, hardly to be charged with irreverence, according to the opinion of your correspondent "S. W." (No. 10. p. 150.). By the words *trembling hope*, there can be no doubt, that Petrarch's similar expression, *percu-*

*lost speme*, quoted in Mason's note, was embodied by the English poet. In the omitted version, mentioned in the beginning of this notice, the epitaph is rendered into Alcaica. The concluding stanza is as follows:—

"Ultra sepulti ne meritis fano,  
Et parce culpas, invide, proloqui,  
Spes nunc et incerto timore  
Numinis in gremio quiescent."

ARCHÆUS.

Wiesbaden, Feb. 16. 1850.

*Cromwell's Estates* (No. 18. p. 277., and No. 21. p. 339.).—I am much obliged to "Salavicus" for his answer to this inquiry, as far as regards the seignory of Gower. It also throws a strong light on the remaining names; by the aid of which, looking in Gloucestershire and Monmouthshire, I have identified *Margore* with the parish of Magor (St. Mary's), hundred of Caldecott, co. Monmouth: and guess, that for *Chepatall* we must read *Chepstow*, which is in the same hundred, and the population of which we know was stout in the royal cause, as tenants of the Marquis of Worcester would be.

Then I guess *Woolaston* may be *Woolston* (hundred of Dewhurst), co. Gloucester; and *Chaulton* one of the *Charltons* in the same county, perhaps *Charlton Kings*, near Cheltenham; where again we read, that many of the residents were slain in the civil war, *fighting on the king's side*.

This leaves only *Sydenham* without something like a probable conjecture, at least: unless here too, we may guess it was miswritten for *Siddington*, near Cirencester. The names, it is to be observed, are only recorded by Noble; whose inaccuracy as a transcriber has been shown abundantly by Carlyle. The record to which he refers as extant in the House of Commons papers, is not to be found, I am told.

Now, if it could be ascertained, either that the name in question had been *Cromwell's*, or even that they were a part of the *Worcester estates*, before the civil war, we should have the whole list cleared,—thanks to the aid so effectually given by "Salavicus's" apposite explanations of one of its items.

Will your correspondents complete the illustrations thus well begun? V.

Belgravia, March 26.

#### MISCELLANIES.

*Franz von Sickingen*.—Your correspondent "S. W. S." (No. 21. p. 336.) speaks of his having had some difficulty in finding a portrait of *Franz Von Sickingen*; it may not therefore, be uninteresting to him to know (if not already aware of it) that upon the north side of the nave of the cathedral of Treves, is a monument of *Richard Von*

Greifenkian, who defended Treves against the said Franz; and upon the entablature are portraits of the said archbishop on the one side, and his enemy Franz on the other. Why placed there it is difficult to conceive, unless to show that death had made the prelate and the robber equals. W. C.

#### BODY AND SOUL.

(From the Latin of Owen.)

The sacred writers to express the whole,  
Name but a part, and call the man a *soul*,  
We frame our speech upon a different plan,  
And say "somebody," when we mean a man.  
Nobody heeds what everybody says,  
And yet how sad the secret it betrays!

RUFUS.

"*Laissez faire, laissez passer*."—I think your correspondent "A MAN IN A GARRET" (No. 19. p. 308.) is not warranted in stating that M. de Gournay was the author of the above axiom of political economy. Last session Lord J. Russell related an anecdote in the House of Commons which referred the phrase to an earlier date. In the *Times* of the 2nd of April, 1849, his Lordship is reported to have said, on the preceding day, in a debate on the Rate-in-Aid Bill, that Colbert, with the intention of fostering the manufactures of France, established regulations which limited the webs woven in looms to a particular size. He also prohibited the introduction of foreign manufactures into France. The French vine-growers, finding that under this system they could no longer exchange their wine for foreign goods, began to grumble. "It was then," said his Lordship, "that Colbert, having asked a merchant what he should do, he (the merchant), with great justice and great sagacity, said, '*Laissez faire et laissez passer*'—do not interfere as to the size and mode of your manufactures, do not interfere with the entrance of foreign imports, but let them compete with your own manufactures."

Colbert died twenty-nine years before M. de Gournay was born. Lord J. Russell omitted to state whether Colbert followed the merchant's advice. C. ROSS.

*College Salting and Tucking of Freshmen* (No. 17. p. 261., No. 19. p. 306.).—A circumstantial account of the tucking of freshmen, as practised in Exeter College, Oxford, in 1636, is given in Mr. Martyn's *Life of the First Lord Shaftesbury*, vol. i. p. 42.

"On a particular day, the senior under-graduates, in the evening, called the freshmen to the fire, and made them hold out their chins; whilst one of the seniors, with the nail of his thumb (which was left long for that purpose), grated off all the skin from the

lip to the chin, and then obliged him to drink a beer-glass of water and salt."

Lord Shaftesbury was a freshman in Exeter in 1636; and the story told by his biographer is, that he organized a resistance among his fellow freshmen to the practice, and that a row took place in the college hall, which led to the interference of the master, Dr. Prideaux, and to the abolition of the practice in Exeter College. The custom is there said to have been of great antiquity in the college.

The authority cited by Mr. Martyn for the story is a Mr. Stringer, who was a confidential friend of Lord Shaftesbury's, and made collections for a Life of him; and it probably comes from Lord Shaftesbury himself. C.

*Byron and Tacitus*.—Although Byron is, by our school rules, a forbidden author, I sometimes contrive to indulge myself in reading his works by stealth. Among the passages that have struck my (boyish) fancy is the couplet in "*The Bride of Abydos*." (line 912),—

"Mark! where his carnage and his conquests cease!  
He makes a solitude, and calls it—peace!"

Engaged this morning in a more legitimate study, that of Tacitus, I stumbled upon this passage in the speech of Galgacus (Ag. xxx.),—

"Ubi solitudinem faciunt, pacem adpellant."

Does not this look very much like what we call "cabbaging?" If you think so, by adding it to the other plagiarisms of the same author, noted in some of your former numbers, you will confer a great honour on  
A SCHOOLBOY.

*The Pardonere and Frere*.—If Mr. J. P. Collier would, at some leisure moment, forward, for your pages, a complete list of the variations from the original, in Smeeton's reprint of *The Pardonere and Frere*, he would confer a favour which would be duly appreciated by the possessors of that rare tract, small as their number must be; since, in my copy (once in the library of Thomas Jolley, Esq.), there is an autograph attestation by Mr. Rodd, that "there were no more than twenty copies printed." G. A. S.

*Mistake in Gibbon* (No. 21. p. 341.).—The passage in Gibbon has an error more interesting than the mere mistake of the author. That a senator should make a motion to be repeated and chanted by the rest, would be rather a strange thing; but the tumultuous acclamations chanted by the senators as parodies of those in praise of Commodus, which had been usual at the Theatres (Dio), were one thing; the vote or decree itself which follows, is another.

There are many errors, no doubt, to be found in Gibbon. I will mention one, which may be entertaining, though I dare say Mr. Milman has

found it out. In chap. 47. (and see note 26.), Gibbon was too happy to make the most of the murder of the female philosopher Hypatia, by a Christian mob at Alexandria. But the account which he gives is more shocking than the fact. He seems not to have been familiar enough with Greek to recollect that ἀνείλον means *killed*. Her throat was cut with an oyster-shell, because, for a reason which he has very acutely pointed out, oyster-shells were at hand; but she was clearly not "cut in pieces," nor "her flesh scraped off the bones," till after she was dead. Indeed, there was no scraping from the bones at all. That they used oyster-shells is a proof that the act was not premeditated. Neither did she deserve the title of modest which Gibbon gives her. Her way of rejecting suitors is disgusting enough in Suidas.

C. B.

*Public Libraries.*—In looking through the Parliamentary Report on Libraries, I missed, though they may have escaped my notice, any mention of a valuable one in *Newcastle-on-Tyne*, "Dr. Thomlinson's;" for which a handsome building was erected early last century, near St. Nicholas Church, and a Catalogue of its contents has been published. I saw also, some years ago, a library attached to *Wimborne Minster*, which appeared to contain some curious books.

The Garrison Library at *Gibraltar* is, I believe, one of the most valuable English libraries on the continent of Europe.

W. C. T.

Edinburgh, March 30. 1850.

## NOSCE TRIPSUM,—AN EXCEPTION.

(From the Chinese of Confucius, or elsewhere.)

I've not said so to you, my friend—and I'm not going—

You may find so many people better worth knowing.

RUFUS.

## MISCELLANEOUS.

## NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Mr. Thorpe is preparing for publication a Collection of the Popular Traditions or Folk Lore of Scandinavia and Belgium, as a continuation of his *Northern Mythology and Superstitions*, now ready for the press.

Mr. Wykeham Archer's *Vestiges of Old London*, of which the Second Part is now before us, maintains its character as an interesting record of localities fast disappearing. The contents of the present number are, the "House of Sir Paul Pindar, in Bishopgate Without," once the residence of that merchant prince, and now a public-house bearing his name; "Remains of the East Gate, Bermondsey Abbey;" which is followed by a handsome staircase, one of the few vestiges still remain-

ing of "Southampton House," the residence of the Wriothesleys, Earls of Southampton. A plate of "Street Monuments, Signs, Badges, &c.," gives at once variety to the subjects, and a curious illustration of what was once one of the marked features of the metropolis. "Interior of a Tower belonging to the wall of London," in the premises of Mr. Burt, in the Old Bailey, presents us with a curious memorial of ancient London in its fortified state; it being the only vestige of a tower belonging to the wall in its entire height, and with its original roof existing. The last plate exhibits some "Old Houses, with the open part of Fleet Ditch, near Field Lane;" and the letter-press illustration of this plate describes a state of filth and profligacy which we hope will soon only be known among us as a thing that *has been*.

We have received the following Catalogues:—Messrs. Williams and Norgate's (14. Henrietta Street) German Catalogue, Part I. comprising Theology, Ecclesiastical History, and Philosophy; John Petheram's (94. High Holborn) Catalogue, Part CX. No. 4. for 1850, of Old and New Books; John Miller's (43. Chandos Street) Catalogue, Number Four for 1850 of Books Old and New; and E. Palmer and Son's (18. Paternoster Row) Catalogue of Scarce and Curious Books.

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\* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186 Fleet Street.

## NOTICES TO CORRESPONDENTS.

W. R. F. and T. P. are assured that the omissions of which they complain have arisen neither from want of courtesy nor want of attention, as they would be quite satisfied if they knew all the circumstances of their respective cases.

NOTES AND QUERIES may be procured by the Trade at noon on Friday: so that our country Subscribers ought to experience no difficulty in receiving it regularly. Many of the country Booksellers are probably not yet aware of this arrangement, which enables them to receive Copies in their Saturday parcels. Part V. is now ready.

Erratum. By a provoking accident, some few copies of the last No. were worked off before the words "Saxonie," "Saxonia" and "audactes," in p. 365. col. 2. were corrected to "Saxonice" and "audacter."

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## OUR FURTHER PROGRESS.

We have again been called upon to reprint our first Four Numbers; that is to say, to print a *Third Edition* of them. No stronger evidence could be afforded that our endeavour to do good service to the cause of sound learning, by affording to Men of Letters a medium of intercommunication, has met with the sympathy and encouragement of those for whose sake we made the trial. We thank them heartily for their generous support, and trust we shall not be disappointed in our hope and expectation that they will find their reward in the growing utility of "NOTES AND QUERIES," which, thanks to the readiness with

which able correspondents pour out their stores of learning, may be said to place the judicious inquirer in the condition of Posthumus, and

"Puts to him all the learnings that *this* time  
Could make him the receiver of."

And here we may be permitted to avail ourselves of this opportunity, as, indeed, we feel compelled to do, to impress upon our correspondents generally, the necessity of confining their communications within the narrowest possible limits consistent with a satisfactory explanation of the immediate objects of them. "He that questioneth much," says Bacon, "shall learn much, and content much; but especially if he apply his Questions to the skill of the Persons whom he asketh. For he shall give them occasion to please themselves in speaking, and himself shall continually gather knowledge. But let his Questions not be troublesome, for that is fit for a Poser; and let him be sure to *leave other Men their turn to speak.*" What Bacon has said so wisely and so well, "OF DISCOURSE," we would apply to our little Journal; and beg our kind friends to remember, that our space is necessarily limited, and that, therefore, in our eyes, Brevity will be as much the Soul of a communication as it is said to be that of Wit.

## ROGER BACON: HINTS AND QUERIES FOR A NEW EDITION OF HIS WORKS.

Victor Cousin, who has been for many years engaged in researches on the scholastic philosophy, with the view of collecting and publishing such of its monuments as have escaped the diligence of scholars or the ravages of time, has lately made the discovery in the library at Douay of a copy of an inedited MS. of Roger Bacon, entitled *Opus Tertium*, of which but two or three other copies are known to exist; and has taken occasion, in some elaborate critiques, to enter, at considerable length, into the history and character of Roger



Bacon and his writings.\* The following is a summary of part of M. Cousin's observations.

The *Opus Tertium* contains the author's last revision, in the form of an abridgment and improvement, of the *Opus Majus*; and was drawn up at the command of Pope Clement IV., and so called from being the *third* of three copies forwarded to his holiness; the third copy being not a *fac-simile* of the others, but containing many most important additions, particularly with regard to the reformation of the calendar. It also throws much light on Bacon's own literary history and studies, and the difficulties and persecutions he had to surmount from the jealousies and suspicions of his less-enlightened contemporaries and rivals. The *Opus Tertium*, according to the sketch given of its contents by Bacon himself, is not complete either in the Douay MS. or in that in the British Museum, several subjects being left out; and, among others, that of Moral Philosophy. This deficiency may arise, either from Bacon not having completed his original design, or from no complete MS. of this portion of his writings having yet been discovered. M. Cousin says, that the *Opus Tertium*, as well as the *Opus Minus*, is still inedited; and is only known by what Jebb has said of it in his preface to the *Opus Majus*. Jebb quotes it from a copy in the Cottonian Library, now in the British Museum; and it was not known that there was a copy in France, till M. Cousin was led to the discovery of one, by observing in the Catalogue of the public library of Douay, a small MS. in 4to. with the following title, *Rog. Baconis Grammatica Græca*. Accustomed to suspect the accuracy of such titles to MSS., M. Cousin caused a strict examination of the MS. to be made, when the discovery was communicated to him that only the first part of the MS. consisted of a Greek grammar, and that the remaining portion, which the compiler of the Catalogue had not taken the trouble to examine, consisted of many fragments of other works of Bacon, and a copy of the *Opus Tertium*. This copy of the *Opus Tertium* is imperfect, but fortunately the deficiencies are made up by the British Museum copy, which M. Cousin examined, and which also contains a valuable addition to Chapter I., and a number of good readings.

The *Opus Majus*, as published by Jebb, contains but six parts; but the work in its complete state had originally a seventh part, containing Moral Philosophy, which was reproduced, in an abridged and improved state, by the renowned author, in the *Opus Tertium*. This is now ascertained, says M. Cousin, with unquestionable certainty, and for the first time, from the examination of the Douay MS.; which alludes, in the most precise terms, to

the treatise on that subject. Hence the importance of endeavouring to discover what has become of the MS. Treatise of Moral Philosophy mentioned by Jebb, on the authority of Bale and Pits, as it is very likely to have been the seventh part of the *Opus Majus*. Jebb published the *Opus Majus* from a Dublin MS., collated with other MSS.; but he gives no description of that MS., only saying that it contained many other works attributed to Bacon, and in such an order that they seemed to form but one and the same work. It becomes necessary, therefore, to ascertain what were the different works of Bacon included in the Dublin MS.; which is, in all probability, the same mentioned as being in Trinity College, in the *Catalogi Codicum Manuscriptorum Angliæ et Hiberniæ in unum Collecti*: Folio Oxon, 1697.

According to this Catalogue, a Treatise on Moral Philosophy forms part of Roger Bacon's MSS. there enumerated; and if so, why did Jebb suppress it in his edition of the *Opus Majus*? Perhaps some of your correspondents in Dublin may think it worth the trouble to endeavour to clear up this difficulty, on which M. Cousin lays great stress; and recommends, at the same time, a new and complete edition of the *Opus Majus* to the patriotism of some Oxford or Cambridge Savant. He might well have included Dublin in his appeal for help in this undertaking; which, he says, would throw a better light on that vast, and not very intelligible monument of one of the most independent and greatest minds of the Middle Ages.

J.M.

Oxford, April 9th.

#### CRAIK'S ROMANCE OF THE PEERAGE.

If I knew where to address Mr. G. L. Craik, I should send him the following "Note:" if you think it deserves a place in your columns, it may probably meet his eye.

In the article on the Lady Arabella Stuart (*Romance of the Peerage*, vol. ii. p. 370.), a letter of Sir Ralph Winwood, dated 1610, is quoted, in which he states, that she is "not altogether free from suspicion of being collapsed." On this Mr. Craik observes, "It is difficult to conjecture what can be here meant by *collapsed*, unless it be fallen off to Romanism." Now it is not a little curious, and it proves Mr. Craik's capability for the task of illustrating family history from the obscure allusions in letters and documents, that there exists cotemporary authority for fixing the meaning Mr. Craik has conjectured to be the true one, to the word *collapsed*. A pamphlet, with the title *A Letter to Mr. T. H., late Minister, now Fugitive*, was published in 1609, with a dedication to all Romish *collapsed* "ladies of Great Britain;" which bears internal evidence of being addressed to those who were converts from the Church of England to Romanism.

\* See *Journal des Savants*, Mars, Avril, Mai, Juin, 1848.

Theophilus Higgon, whom the above initials represent, was himself a convert to the Church of Rome.

It may be worth while making a further note, that the copy of the pamphlet before me belonged to Camden, and is described in his autograph, *Gaill. Camdenj. Ex. dono Authoris*. It forms one of a large collection of tracts and pamphlets, originally the property of Camden, which are now in the library of the dean and chapter here.

It is curious that another document quoted by Mr. Craik in the same volume (p. 286 *note*), seems to fix the meaning of a word or expression, of obscure signification, in the authorised translation of the Bible. In Judges, ix. 53., we read, "A certain woman cast a piece of a millstone upon Abimelech's head, and all tobrake his skull." I have heard some one, in despair at the grammatical construction of the latter clause, suggest that it might be an error for "*also* brake his skull;" and I have been told, that some printer or editor solved the difficulty by turning it into "and all to *break* his skull." But in the Lieutenant of the Tower's marginal notes on an inventory of the Countess of Hertford's (Lady Katherine Grey) furniture, quoted by Mr. Craik from Lands. MS. 5. art. 41., he describes the *sparrer* for the bed as "*all to-broken*, not worth ten pence." There seems, therefore, to have been a compound, "to-breck, to-brake, to-broken" (*perfrango*), of which the word in the "Book of Judges" is the preterite. I may be exposing my ignorance, when I say, that the quotation in the *Romance of the Peerage* is the only other instance of its use I ever met with.

WILLIAM H. COPE.

Cloisters, Westminster.

[The word "to-break," is not to be found in Nares.—Mr. Halliwell, in his *Archaic Dictionary*, has *TO-BROKE*, broken in pieces:

"The gates that Neptunus made  
A thousand wynter theretofore,  
They have anon *to-broke* and tore."

From the *Gower MS. Soc. Ant.* 134. f. 46.

The word occurs also in Chaucer (p. 549. ed. Urry):—

"To-broken ben the Statutes hie in heven;"  
and also in the *Vision of Piers Ploughman* (p. 156. ed. Wright):

"The bagges and the bigirdles  
He hath to-broke them all."

And Mr. Wright very properly remarks, that "to-" prefixed in composition to verbs of Anglo-Saxon origin, has the same force as the German *zu*, giving to the word the idea of destruction or deterioration."]

#### NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.

*Lambeth Wells*.—A place of public entertainment, first opened in 1697. It was celebrated for its mineral water, which was sold at one penny per quart. At the beginning of the eighteenth cen-

tury it was provided with a band of music, which played at intervals during the day, and the price of admission was threepence. A monthly concert, under the direction of Starling Goodwin, organist of St. Saviour's Church, Southwark, was held here in 1727.

*Hickford's Rooms, Panton Street, Haymarket*.—These rooms, under the name of "Hickford's Dancing Rooms," were in existence as early as 1710. In 1738, they were opened as the "Musick-room." A contemporary account says:—

"The band was selected from the Opera House; but the singularity most attractive consisted of an organ combined with a harpsichord, played by clock-work, which exhibited the movements of an orrery and air-pump, besides solving astronomical and geographical problems on two globes, and showing the moon's age, with the Copernican system in motion."

In 1740, Mr. Galliard's benefit is announced to take place "at Mr. Hickford's Great Room in Brewer Street, Golden Square."—See the *Daily Post* of March 31. The "Great Room" is now known as "Willis's Dancing Academy."

*The Music Room in Dean Street, Soho*.—The Oratorio of Judas Maccabeus was performed here in great splendour in 1760. It was afterwards the auction room of the elder Christie; and is now "Caldwell's Dancing Academy." George III. frequently honoured this "musick-room" with his presence.

*The Music Room in Charles Street, Covent Garden*:—

"The Consort of Musick, lately in Bow Street, is removed next Bedford Gate, in *Charles Street, Covent Garden*, where a room is newly built for that purpose."—*London Gaz.* Feb. 19. 1690.

"A Consort of Music, with several new voices, to be performed on the 10th instant, at the *Vendue* in Charles Street, Covent Garden."—*Ibid.* March 6. 1691.

In 1693 was published *Thesaurus Musicus*, being a Collection of the "Newest Songs performed at their Majesties' Theatres, and at the Consorts in Villier Street, in York Buildings, and in *Charles Street, Covent Garden*."

In the proposals for the establishment of a Royal Academy in 1720, the subscription books are advertised as being open, amongst other places, "at the Musick Room in Charles Street, Covent Garden."

*Coleman's Music House*.—A house of entertainment, with a large and well planted garden, known as "Coleman's Musick House," was offered for sale in 1682. It was situated near *Lamb's Conduit*, and was demolished upon the building of Ormond Street.

*White Conduit House*.—The old tavern of this name was erected in the reign of Charles I. The workmen are said to have been regaling themselves upon the completion of the building, at the instant the king was beheaded at Whitehall.

*Goodman's Field Wells.*—A place of entertainment established after the suppression of the theatre in this locality in 1735.

*Bride Lane, St. Bride's.*—The first meetings of the Madrigal Society (established in 1741) were held at a public-house in this lane, called "The Twelve Bells."

EDWARD F. RIMHAULT.

POPE'S REVISION OF SPENCE'S ESSAY ON THE ODYSSEY.

Spence's almost idolatrous admiration of, and devotion to, Pope, is evident from the pains he took to preserve every little anecdote of him that he could elicit from conversation with him, or with those who knew him. Unfortunately, he had not Boswell's address and talent for recording gossip, or the *Anecdotes* would have been a much more racy book. Spence was certainly an amiable, but I think a very weak man; and it appears to me that his learning has been overrated. He might indeed have been well designated as "a fiddle-faddle bit of sterling."

I have the original MS. of the two last Dialogues of the *Essay on the Odyssey* as written by Spence, and on the first page is the following note:—"The two last Evenings corrected by Mr. Pope." On a blank page at the end, Spence has again written:—"MS. of the two last Evenings corrected with Mr. Pope's own hand, w<sup>ch</sup> serv'd y<sup>e</sup> Press, and is so mark'd as usual by Litchfield."

This will elucidate Malone's note in his copy of the book, which Mr. Bolton Corney has transcribed. I think the first three dialogues were published in a little volume before Spence became acquainted with Pope, and perhaps led to that acquaintance. Their intercourse afterwards might supply some capital illustrations for a new edition of Mr. Corney's curious chapter on *Camaderie Littéraire*. The MS. copy of Spence's *Essay* bears frequent marks of Pope's correcting hand by erasure and interlineary correction, silently made. I transcribe the few passages where the poet's revision of his critic are accompanied by remarks.

In Evening the Fourth, Spence had written:—"It may be inquired, too, how far this translation may make a wrong use of terms borrowed from the arts and sciences, &c. [The instances are thus pointed out.] As where we read of a ship's crew, Od. 3. 548. The longitude, Od. 19. 350. Doubling the Cape, Od. 9. 80. Of Architravea, Colonnades, and the like, Od. 3. 816." Pope has erased this and the references, and says:—"These are great faults; pray don't point 'em out, but spare your servant."

At p. 16. Spence had written:—"Yellow is a proper epithet of fruit; but not of fruit that we see at the same time is ripening into gold." Upon which Pope observes:—"I think yellow may be

as to ripen into gold, as gold is a deeper, fuller colour than yellow." Again: "What is proper in one language, may not be so in another. Were Homer to call the sea a thousand times by the title of πορφύρεα, 'purple deeps' would not sound well in English. The reason's evident: the word 'purple' among us is confined to one colour, and that not very applicable to the deep. Was any one to translate the *purpureis oloribus* of Horace, 'purple swans' would not be so literal as to miss the sense of the author entirely." Upon which Pope has remarked:—"The sea is actually of a deep purple in many places, and in many views."

Upon a passage in Spence's *Criticism*, at p. 45, Pope says:—"I think this too nice." And the couplet objected to by Spence—

"Deep in my soul the trust shall lodge secur'd,  
With ribs of steel, and marble heart immur'd,

he pronounced "very bad." And of some tumid metaphors he says, "All too forced and overcharged."

At p. 51. Spence says:—"Does it not sound mean to talk of lopping a man? of lopping away all his posterity? or of trimming him with brasse sheers? Is there not something mean, where a goddess is represented as beck'ning and waving her deathless hands; or, when the gods are dragging those that have provok'd them to destruction by the Links of fate?" Of the two first instances, Pope says:—"Intended to be comic in a sarcastic speech." And of the last:—"I think not at all mean, see the Greek." The remarks are, however, expunged.

The longest remonstrance occurs at p. 6. of the Fifth Dialogue. Spence had written:—"The *Odyssey*, as a moral poem, exceeds all the writings of the ancients: it is perpetual in forming the manners, and in instructing the mind; it sets off the duties of life more fully as well as more agreeably than the Academy or Lyceum. *Horace ventured to say thus much of the Iliad, and certainly it may be more justly said of this later production by the same hand.*" For the words in Italics Pope has substituted:—"Horace, who was so well acquainted with the tenets of both, has given Homer's poems the preference to either:" and says in a note:—"I think you are mistaken in limiting this commendation and judgment of Horace to the *Iliad*. He says it, at the beginning of his Epistle, of Homer in general, and afterwards proposes both poems equally as examples of morality; though the *Iliad* be mentioned first: but then follows—'*Rursus quid veritas et quid sapientia possit, Utile proposuit nobis exemplar Ulysses*,' &c. of the *Odyssey*."

At p. 34. Spence says:—"There seems to be something mean and awkward in this image:—

"His loose head tottering as with wine oppress  
Obliquely drops, and nodding knocks his breast."

Here Pope says:—"Sure there are good lines.

They are not mine." Of other passages which please him, he occasionally says,—"This is good sense." And on one occasion, where Spence had objected, he says candidly:—"This is bad, indeed,"—"and this."

At p. 60. Spence writes:—"There's a passage which I remember I was mightily pleased with formerly in reading *Cervantes*, without seeing any reason for it at that time; tho' I now imagine that which took me in it comes under this view. Speaking of Don Quixote, the first time that adventurer came in sight of the ocean, he expresses his sentiments on this occasion in the following manner:—"He saw the sea, which he had never seen before, and thought it much bigger than the river at Salamanca." On this occasion Pope suggests,—"Dr. Swift's fable to Ph—, of the two asses and Socrates." S. W. SINGER.

April 8, 1850.

#### POLE LORE.

*Charm for the Toothache.*—The charm which one of your correspondents has proved to be in use in the south-eastern counties of England, and another has shown to be practised at Kilkenny, was also known more than thirty years ago in the north of Scotland. At that time I was a school-boy at Aberdeen, and a sufferer—probably it was in March or April, with an easterly wind—from toothache. A worthy Scotchwoman told me, that the way to be cured of my toothache was to find a charm for it in the Bible. I averred, as your correspondent the curate did, that I could not find any such charm. My adviser then repeated to me the charm, which I wrote down from her dictation. Kind soul! she could not write herself. It was pretty nearly in the words which your correspondent has sent you. According to my recollection, it ran thus:—"Peter sat upon a stone, weeping. And the Lord said unto him, 'Peter, why weepest thou?' And he answered, and said, 'Lord, my tooth acheth.' And the Lord said unto him, 'Arise, Peter, thy teeth shall ache no more.' 'Now," continued my instructress, "if you gang home and put yon bit screen into your Bible, you'll never be able to say again that you canna find a charm agin the toothache i' the Bible." This was her version of the matter, and I have no doubt it was the orthodox one; for, although one of the most benevolent old souls I ever knew, she was also one of the most ignorant and superstitious. I kept the written paper, not in my Bible, but in an old pocket-book for many years, but it has disappeared.

JONAS BAUCHAMP.

*Easter Eggs* (No. 16. p. 244.).—Breakfasting on Easter Monday, some years ago, at the George Inn at Ilminster, in the county of Somerset, in the palmy days of the Quicksilver Mail, when the table continued to be spread for coach travellers

at that time from four in the morning till ten at night, we were presented with eggs stained in the boiling with a variety of colours: a practice which Brande records as being in use in his time in the North of England, and among the modern Greeks.

S.S.S.

*Cure for the Hooping-cough.*—"I know," said one of my parishioners, "what would cure him but m'appen you woudent believe me." "What is it, Mary?" I asked. "Why, I did every thing that every body told me. One told me to get him breathed on by a pie-bald horse. I took him ever such a way, to a horse at —, and put him under the horse's mouth; but he was no better. Then I was told to drag him backward through a bramble bush. I did so; but this didn't cure him. Last of all, I was told to give him nine fried mice, fasting, in a morning, in this way:—three the first morning; then wait three mornings, and then give him three more; wait three mornings, and then give him three more. When he had eaten these nine fried mice he became quite well. This would be sure to cure your child, Sir."

W. IL K.

Drayton Beauchamp.

*Gootet.*—In Eccleshall parish, Staffordshire, Shrove Tuesday is called Gootet. I am not aware if this be the true spelling, for I have never seen it in print. Can any of your readers supply the etymology, or state whether it is so called in any other part of England? I have searched numerous provincial glossaries, but have hitherto been unsuccessful.

B. G. J.

#### THE DUKE OF MONMOUTH'S POCKET-BOOK.

It is reasonable to conclude, that the article copied from *Chambers' Edinburgh Journal*, in No. 13., furnishes the strongest evidence that can be adduced in support of the opinion, that the book in the possession of Dr. Anster is the one found on the Duke of Monmouth when captured, after his defeat at Sedgemoor; and, if so, it is impossible to admit the hypothesis, because a portion of the contents of the real book has been given to the world and contains matter far too important to have been passed over by Dr. Anster, had it existed in his volume. In the 6th edition of Dr. Welwood's *Memoirs of the most material Transactions in England for the last Hundred Years preceding the Revolution* in 1688, printed for "Tim. Goodwin, at the Queen's Head, against St. Dunstan's Church, in Fleet Street, 1718," the following passage is to be found at p. 147.:

"But of the most things above mentioned there is an infallible proof extant under Monmouth's own hand, in a little pocket-book which was taken with him and delivered to King James; which by an accident, we need not mention here, I had leave to copy and did

it in part. A great many dark passages there are in it, and some clear enough that shall be eternally buried for me: and perhaps it had been for King James's honour to have committed them to the flames, as Julius Cæsar is said to have done on a like occasion. All the use that shall be made of it is, to give in the Appendix some few passages out of it that refer to this subject, and confirm what has been above related."

In the Appendix the following extracts are given from the Duke's book:—

"October 13. L. came to me at eleven at night from 29, told me 29 could never be brought to believe I knew anything of that part of the plot that concern'd *Rye House*; but as things went he must behave himself as if he did believe it, for some reasons that might be for my advantage. L. desired me to write to 29, which I refus'd; but afterwards told me 29 expected it; and I promis'd to write to-morrow if he could call for the letter; at which S. L. shew'd a great concern for me, and I believe him sincere though 3 is of another mind.

"14. L. came as he promis'd and receiv'd the letter from 3 sealed, refusing to read it himself, tho' I had left it open with S. for that purpose.

"20. L. came to me at S. with a line or two from 29 very kind, assuring me he believed every word in my letter to be true; and advis'd me to keep hid till he had an opportunity to express his belief of it some other way. L. told me that he was to go out of town next day and that 29 would send 80 to me in a day or two, whom he assured me I might trust.

"25. L. came for me to —, where 29 was with 80. He receiv'd me pretty well, and said 30 and 50 were the causes of my misfortune and would ruin me. After some hot words against them and against S., went away in a good humour.

"26. I went to E—— and was in danger of being discover'd by some of Oglethorpe's men, that met me accidentally at the back door of the garden.

"Nov. 2. A letter from 29 to be to-morrow at seven at night at S. and nobody to know it but 80.

"3. He came not, there being an extraordinary council. But 80 brought me a copy of 50's intercepted letter, which made rather for me than against me. Bid me come to-morrow at the same hour, and to say nothing of the letter except 29 spake of it first.

"4. I came and found 29 and L. there; he was very kind and gave me directions how to manage my business and what words I should say to 39. He appointed 80 to come to me every night until my business was ripe and promised to send with him directions from time to time.

"9. L. came from 29 and told me my business should be done to my mind next week, and that Q. was my friend, and had spoke to 39 and D. in my behalf; which he said 29 took very kindly and had expressed so to her. At parting he told me there should be nothing requir'd of me but what was both safe and honourable. But said there must be something done to blind 39.

"15. L. came to me with a copy of a letter I was to sign to please 39. I desired to know in whose hands it was to be deposited; for I would have it in no hands

but 29. He told me it should be so; but if 39 ask'd a copy it could not well be refus'd. I referred myself entirely to 29's pleasure.

"24. L. came to me from 29 and order'd me to render myself to-morrow. Cautioned me to play my part, to avoid questions as much as possible, and to seem absolutely converted to 39's interest. Bad me bear with some words that might seem harsh.

"25. I render'd myself. At night 29 could not dissemble his satisfaction; press'd my hand, which I remember not he did before except when I return'd from the French service. 29 acted his part well, and I too. 39 and D. seemed not ill pleas'd.

"26. 29 took me aside and falling upon the business of L. R. said he inclined to have sav'd him but was forc'd to it, otherwise he must have broke with 39. Bid me think no more on't. Coming home L. told me he fear'd 39 began to smell out 29's carriage. That—— said to 39 that morning that all that was done was but sham.

"27. Several told me of the storm that was brewing. Rumsey was with 39 and was seen to come out crying that he must accuse a man he lov'd.

"Dec. 19. A letter from 29 bidding me stay till I heard farther from him.

"Jan. 5. I received a letter from L. marked by 29 in the margin to trust entirely in 10; and that in February I should certainly have leave to return. That matters were concerted towards it; and that 39 had no suspicion, notwithstanding of my reception here.

"Feb. 3. A letter from L. that my business was almost as well as done; but must be so sudden as not to leave room for 39's party to counterplot. That it is probable he would choose Scotland rather than Flanders or this country; which was all one to 29.

"16. The sad news of his death by L. *O cruel fate!*"

Dr. Welwood cautiously adds, in a note:—

"That by 29 and 39 King Charles and the Duke of York seem to be meant. But I know not what to make of the other numbers and letters, and must leave the reader to his own conjectures."

There can, I apprehend, be little doubt that the L.R., under the date of November 26, were meant to indicate the patriotic Lord Russell.

The whole of these extracts possess the highest interest, establishing as they do several points referred to by historians. It is curious to remark the complete subjection in which Charles, at this period, stood towards his brother; occasioned, perhaps, by the foreign supplies which he scrupled not to receive, being dependant on his adhesion to the policy of which the Duke of York was the avowed representative. Shortly before his death, Charles appears to have meditated emancipation from this state of thralldom; and Hume says,—

"He was determined, it is thought, to send the Duke to Scotland, to recall Monmouth, to summon a parliament, to dismiss all his unpopular ministers, and to throw himself entirely upon the good will and affections of his subjects."



This passage accords with the entries in Monmouth's pocket-book under the dates of Jan. 5. and Feb. 3. If the unfortunate Monmouth could have foreseen the miserable end, with all its accompanying humiliations and horrors, to which a few months were destined to bring him, his exclamation, "O cruel fate!" would have acquired additional bitterness. C. Ross.

[We insert the foregoing as serving to complete the series of interesting notices connected with the capture of Monmouth which have appeared in our columns, rather than from an agreement with the views of our valued correspondent. Dr. Anster states, that in the pocket-book in his possession, the Duke's movements up to the 14th March, 1684-5, are given. Would he kindly settle the question by stating whether the passages quoted by Weldon are to be found among them?]

#### QUERIES.

##### WOOLTON'S CHRISTIAN MANUAL.

One important use, I conceive of the "NOTES AND QUERIES" is, the opportunity it presents of ascertaining the existence of rare editions of early printed books. Can any of your readers state where a copy or copies of the following may be found?

"THE CHRISTIAN MANUELL, or the life and maners of true Christians. A Treatise, wherein is plentifully declared how needeful it is for the seruaunts of God to manifest and declare to the world: their faith by their deedes, their words by their work, and their profession by their conuersation. Written by Ihon Woolton, Minister of the Gospel, in the cathedral church of Excetor. Imprinted at London by I. C. for Tho. Sturruppe, in Paules Church yarde, at the George, 1576. Dedicated to Sir William Cordell knight, Maister of the Rolles. — At Whymple 20 Nouember 1676. N 7, in eights." — Copy formerly in the possession of Herbert. (Herbert, *Typographical Antiquities*, vol. ii. p. 1094.)

There is an imperfect copy, I understand, in the Bodleian. Access to another copy has been needed for an important public object, in order to transcribe the leaf or leaves wanting in the Bodleian copy; and the book, so far as I am aware, does not occur in any other public libraries.

Woolton was nephew to Nowell, author of the *Catechisms*. He wrote several other pieces, and was Bishop of Exeter 1579—1593. (Wood, *Athen. Oxon.* ed. Bliss, vol. i. pp. 600, 601.)

T.

Bath, April 9. 1850.

##### LUTHER'S TRANSLATION OF THE NEW TESTAMENT:— 1 JOHN, v. 7.

In an article of the *Quarterly Review* (vol. xxxiii. p. 78.) on this controverted passage of St. John's Epistles, generally attributed to the

present learned Bishop of Ely, the following statement is made respecting Luther:—

"Let it also be recollected, to the honour of Luther, Bugenhagius, and other leaders of the Reformation, that in this contest they magnanimously stood by the decision of Erasmus. Luther, in his translation of the New Testament, omitted the passage; and, in the preface to the last edition (in 1546) revised by himself, he solemnly requested that his translation should on no account be altered."

Since such was the injunction of Luther, how does it happen that this verse appears in the later editions of his Testament? I have looked into five or six editions, and have not found the verse in the two earliest. These bear the following titles:—

"Biblia dat ys. de gantze hillige Schrift verdüdeschet dorch Doct. Mart. Luth. Wittemberch. Hans Luft. 1579." (in folio.) "Dat Neu Testamente verdüdeschet dörch D. Mart. Luth. mit den korten Summaen L. Leonharti Hutteri. Gosslar. In Iahre 1619."

The verse appears in an edition of his Bible printed at Halle in 1719; in his New Testament, Tübingen, 1793; in one printed at Basel in 1821; and is also to be found in that printed by the Christian Knowledge Society. In the Basel edition the verse is thus given:—

"Denn Drey sind, die da zeugen im Himmel: der Vater, das Wort, und der heilige Geist; und diese Drey sind Eins."

Perhaps some of your learned readers can explain when, and by whose authority, the verse was inserted in Luther's Testament. E. M. B.

[We may add, that the verse also appears in the stereotype edition of Luther's Bible, published by Tauchnitz, at Leipzig, in 1819.—Ed.]

#### MINOR QUERIES.

*Medical Symbols.*—"A PATIENT" inquires respecting the origin and date of the marks used to designate weights in medical prescriptions.

*Charles II. and Lord R.'s Daughter.*—Can any of your readers inform me who was the lady that is referred to in the following passage, from Henry Sidney's *Diary*, edited by Mr. Blencowe (March 9. 1610, vol. i. p. 298.):—

"The King hath a new mistress, Lord R.—'s daughter: she brought the Duke of Monmouth to the King."

C.

*St. Alban's Day.*—A friend has asked me the following question, which some of your readers may perhaps be able to answer, viz.:—

"Till the reign of Ed. VI. St. Alban's Day was kept in England on June 22d (the supposed an-

niversary of his martyrdom). It was then erased from the kalendar, but restored to it in the reign of Chas. II.; when it was transferred to June 17th. Why was this change made?"

W. C. TREVELYAN.

*Black Broth* (No. 19. p. 300.).—If this were a sauce or condiment, may not the colour have been produced by the juice of the *Boletus*, much used in Greece to the present day?

S. S. S.

*Deputy-Lieutenants of the Tower of London.*—By whom were these officers appointed? What was the nature of their duties? Had they a salary, or was the office an honorary appointment? They used to meet periodically, was it for the transaction of business? if so, what business? Does the office still exist?

S. S. S.

*Buccaneers.*—*Charles II.*—There is a passage in Bryan Edwards's *History of the West Indies* (vol. i. p. 164. 4to edit. 1793), in which he gives an opinion that the buccaneers of Jamaica were not the pirates and robbers that they have been commonly represented; and mentions, on the authority of a MS. journal of Sir William Beeston, that Charles II. had a pecuniary interest in the buccaneering, and continued to receive a share of the booty after he had publicly ordered the suppression of buccaneering: and also, speaking of Sir Henry Morgan, and the honours he received from Charles II., gives an opinion that the stories told of Morgan's cruelty are untrue. Can any of your readers tell me who Sir William Beeston was, and what or where his journal is? or refer me to any accessible information about Charles II.'s connection with the buccaneers, or that may support Bryan Edwards's favourable opinion of the Jamaica buccaneers and of Sir Henry Morgan?

C.

*Travelling in 1590.*—*Richard Hooker.*—Could any of your readers give me some particulars of travelling at the above period between London and Salisbury? I should also feel greatly indebted for any unpublished particulars in the life of the "Judicious Richard Hooker" after his marriage. Answers might be sent, either through "NOTES AND QUERIES," or direct to me,

W. HASTINGS KELKE.

Drayton Beauchamp, Tring.

*Decker's Raven's Almanack*—*Nash's Terrors of the Night, &c.*—Having lately picked up a volume of old tracts, I am anxious to learn how far I may congratulate myself on having met with a prize. Among the contents are—

1. "The Rauen's Almanacke," for the year 1609, purporting to be by T. Deckers. Is this the same person with Thomas Dekker the dramatist?

2. Nashe's "Terrors of the Night" (wanting eight leaves at the beginning). Of this, Beloe (the only authority within my reach) says, that only one copy is known to exist; can his statement be correct?

3. A religious tract, which seems only remarkable for its bad printing, obscure wording, and almost invariably using the third person singular of the verb, whatever be the nominative. It begins—

"To all you who profess the name of our Lord Jesus in words, and makes mention of his words, &c." . . .

And the first division ends—

"This have I written in love to all your soules, who am one who did drinke of the cup of fornication, and have drunke of the cup of indignation, but now drinks the cup of salvation, where sorrow and tears is fled away; and yet am a man of sorrows and well acquainted with grieffe, and suffers with the seed, and travels that it may be brought forth of captivity; called by the world F. H."

Who is F. H.?

4. Sundry poems on husbandry, housewifery, and the like, by Thomas Tusser; but as the tract is mutilated up to cap. 3.,

"I have been prayde,  
To shew mine aide," &c.,

I am not book-learned enough to know whether it be the same as Tusser's *Five Hundred Poynts of Good Husbandry*. Information on any of the above points would oblige

J. E.

*Prebendaries.*—When were prebendaries first appointed, and what the nature of their duties generally? What is the rank of a prebendary of a cathedral or other church, whether as a layman or a clerk in orders? Would a vicar, being a prebendary, take precedence as such of a rector not being one? Where is the best account of prebends to be found?

S. S. S.

*Luther's Portrait at Warwick Castle.*—There is at Warwick Castle a fine half-length portrait of Luther by Holbein, very unlike the ordinary portraits of the great reformer. Is this portrait a genuine one? Has it been engraved? E. M. B.

*Rawdon Papers.*—The Rev. Mr. Berwick, in introducing to the public, in 1819, the interesting volume known by the name of *Rawdon Papers*, says,—

"They are a small part of a correspondence which was left in the Editor's hands after the greater portion had been sent several years before to the Marquis of Hastings, whose absence at this time prevents the Editor's making such additions to his stock as might render it more interesting to the public."

Do these papers still exist in the possession of

the Hastings family, and is there any chance of a further publication? The volume published by Mr. Berwick contains some very interesting incidental illustrations of the politics, literature, and society of the seventeenth century, and much might be expected from the remaining papers. I may add, that this volume has not been so much used by historians as it should be; but, as was to be expected, it has not escaped Mr. Macaulay. It is not well edited. C.

*Wellington, Wyrwast, Cokam.*—In a MS. letter which I have relating to the siege of Taunton in the Civil war, is the following sentence, describing the movements of the royal army:—

"The enemy on Friday last have quitted their garrisons in Wellington Wyrwast and Cokam houses; the two last they have burnt."

I am not certain about the second name, which seems to be Wyrwast; and should be obliged by any information relative to these three houses. C.

*Blockade of Corfe Castle in 1644.*—In Martyn's *Life of Shaftesbury* (vol. i. p. 148) it is stated that a parliamentary force, under Sir A. A. Cooper, blockaded Corfe Castle in 1644, after the taking of Wareham. I can find no mention any where else of an attack on Corfe Castle in 1644. The blockade of that castle, which Lady Bankes's defence has made memorable, was in the previous year, and Sir A. A. Cooper had not then joined the Parliament. I should be glad if any of your readers could either corroborate Martyn's account of a blockade of Corfe Castle in 1644, or prove it to be, as I am inclined to think it, a mis-statement.

I should be very thankful for any information as to Sir Anthony Asteley Cooper's proceedings in Dorsetshire, Wiltshire, and Somersetshire, during the Civil War and Commonwealth, being engaged upon a life of Lord Shaftesbury. C.

*MSS. of Locke.*—A translation, by Locke, of Nicole's *Essays* was published in 1828 by Harvey and Darton, London; and it is stated in the title-page of the book, that it is printed from an autograph MS. of Locke, in the possession of Thomas Hancock, M.D. I wish to know if Dr. Hancock, who also edited the volume, is still alive? and, if so, would let this querist have access to the other papers of Locke's which he speaks of in the preface? C.

*Locke's proposed Life of Lord Shaftesbury.*—I perceive that the interesting volume of letters of Locke, Algernon Sidney, and Lord Shaftesbury, published some years ago, by Mr. Foster, is advertised in your columns by your own publisher; and I therefore inquire, with some hope of eliciting information, whether the papers in Mr. Foster's possession, which he has abstained from publishing,

contain any notices of the first Earl of Shaftesbury; and I am particularly anxious to know whether they contain any references to the Life of Lord Shaftesbury which Locke meditated, or throw any light upon the mode in which Locke would have become possessed of some suppressed passages of Edmund Ludlow's memoirs. C.

*Theses.*—Many German works introduced into Catalogues, are *theses* defended at the universities. The name of the *President* is generally first, and in larger letters than that of the propounder, who is usually the author. Hence, it often happens, that the *Thesis* is entered as a work written by the *Præses*. But it not unfrequently happened, that this *Præses* was *really* the author; and that, as an easy way of publishing his thoughts, he entrusted an essay to a candidate for a degree, to be defended by him. The seventh rule of the Museum Catalogue runs thus:—

"The respondent or defender in a thesis to be considered its author, except when it unequivocally appears to be the work of the *Præses*."

Now, I would ask, what are the usual signs of the authorship? Are there any catalogues of *Theses*? Any bibliographical works which contain hints for guidance in this matter? Any correspondents who can advise generally on the whole matter? M.

*Apocrypha.*—What editions of the Bible containing the *Apocrypha* are now on sale at the ordinary way?

*J. B.'s Treatise on Art and Nature.*—By a scrap of a book, apparently of the sixteenth century, it seems to be a Treatise by J. B. upon Art and Nature: the first book is "of Water-workes." What book is this? M.

*Nursery Games and Rhymes.*—In the *Letters and Memoir of Bishop Shirley*, allusion is made (p. 415.) to a once popular game called "Thread the needle," the first four lines of which are given. Can any of your readers supply the remainder, or refer me to any work where they may be found? I also should feel obliged by any information respecting the age and origin of the popular nursery song, beginning,—

"A frog he would a-wooing go,  
Heigho, says Rowley."

Perhaps some of your readers will state where the correct text may be met with. B. G. J.

*Emancipation of the Jews.*—In Francis' *History of the Bank of England*, p. 24., mention is made of an offer on the part of the Jews to pay 500,000*l.* to the state on the following conditions:—1. That the laws against them should be repealed; 2. That the Bodleian Library should be assigned to them; 3. That they should have permission to use St.

Paul's Cathedral as a Synagogue. It is stated, on the authority of a letter in the Thurloe State Papers, that this proposition was actually discussed. The larger sum of 800,000*l.* was demanded; but, being refused, the negotiation was broken off. This proposition is said to have been made shortly before the elevation of Cromwell to the Protectorate. The subject is an interesting one in these days, when Jewish disabilities are under discussion.

I wish to offer two queries:—1. Is this story confirmed by any contemporary writer? 2. Is it conceivable that the Jews would have consented to worship in a *cruciform* church, such as was old St. Paul's, which was standing at the time this offer is supposed to have been made?

H. M. AUSTEN.

St. Peter's, Thapet.

*The Complutensian MSS.*—Has not there been an account of these MSS. published in London in 1821? My authority for this Query is to be found in a work of Dr. D. Antonio Puigblanch:—

"En el año 1821 por encargo que hice desde Madrid se imprimió mio con en Londres, de que se falso este rumor", pues en la biblioteca de la Universidad de Alcalá quedaban pocos meses antes en que estubo en ella siete manuscritos bíblicos en aquellas dos lenguas †, que son sin duda los mismos siete de que hace mención en la Vida del Cardenal Cisneros, Alfonso de Castro, doctor teólogo de la misma Universidad, i escritor contemporáneo o de poco tiempo después, parte de los cuales manuscritos, se a saber, los caldeos, son de letra de Alfonso de Zamora, que es uno de los tres judíos conversos editores de la Complutense."—*Opusculos Gramaticos-Satiricos del Dr. D. Antonio Puigblanch*, Londres [1832], p. 265.

If the Chaldee and Hebrew MSS. of the Complutensian Polyglot were at Alcalá in 1821, when were they removed to Madrid, and in what library at Madrid are they now? The Greek MSS. are supposed to have been returned to the Vatican Library. If the Chaldee MSS. are in the handwriting of one of the editors, as stated by Puigblanch, they cannot be of much value or authority. I shall add another Query:—Are they paper or parchment? E. M. B.

*Latin Names of Towns.*—A correspondent who answered the Query as to the "Latin Names of Towns" in titles, referred your readers to the Supplement of Lemprière. I am much obliged to him for the hint, and have obtained the work in consequence; but it is right your readers should know that the information therein given must only be taken as suggestive, and sometimes as dismissible upon reference to the commonest gazetteer. I opened at the letter N; and found, that of three

entries, the first my eye lighted upon, two were palpably wrong. The first informs us that "Næostadium is *Palæstina*" is in "France;" the third that "Nellore" is in "*Ceylon*." I am bound to say that I do not find errors so thickly scattered throughout, and that the list will be useful to me. But, Query, is there any thing extensive of which the accuracy can be depended upon? M.

Kilkenny.

#### REPLIES.

##### SCALA CELI.

I incline to think that the testator whose will is referred to in No. 23. p. 336., by "*Scala Celi*," meant King Henry the Seventh's Chapel at Westminster.

Margaret Countess of Richmond and Derby, mother to King Henry VII., in the indenture for founding Chantry Monks in the Abbey of Westminster, dated 2. March, 21 Henry VII. (1505-6), states that she had obtained papal bulls of indulgence, that all persons saying and hearing her chantry masses should have as full remission from sin as in the place called *Scala Celi* beside Rome, "to the great comfort and relief of the said Monasterie and all Cristen people resorting thereto." (*MS. Laned.* 444.)

Henry Lord Marney, by his will, dated 22d Dec., 15 Hen. VIII. (1523), directs a trental of masses to be said "first at *Scala Celi*, in Westminster." (*Testamenta Vetusta*, 609.)

Blomefield (*Hist. of Norfolk*, 8vo. edit., iv. 60.), speaking of the Church of the Augustine Friars at Norwich, observes,—

"That which brought most profit to the convent, was the chapel of Our Lady in this church, called *Scala Celi*, to which people were continually coming in pilgrimage, and offering at the altar there; most folks desiring to have masses sung for them here, or to be buried in the cloister of *Scala Celi*, that they might be partakers of the many pardons and indulgences granted by the Popes to this place; this being the only chapel (except that of the same name at Westminster, and that of Our Lady in St. Buttolph's church at Boston,) that I find to have the same privileges and indulgences as the chapel of *Scala Celi* at Rome; which were so great as made all the three places aforesaid so much frequented; it being easier to pay their devotions here, than go so long a journey; all which indulgences and pardons may be seen in Fox's *Acts and Monuments*, fo. 1075."

In Bishop Bale's singular play of *Kynge Johan*, published by the Camden Society, the King charges the clergy with extorting money

"For legacies, trentalls with soulless monays  
Wherby ye have made the people very awys."

(p. 17.)

And Simon of Swineshead, after drinking the poison, says,—

\* That the MSS. were destroyed.

† Hebrew and Chaldee.

"To send me to heaven goo ryngs the holys belle,  
[And synge for my sowle a masse of *Scala Celi*,  
That I may clyme up aloft with Enoch and Heli."  
(p. 82.)

There are bulls of indulgence in *Scala Celi* in Rymer's *Fœdera*, xii. 565. 591. 672., xiii. 102.; but I can now only give the reference, as I have not that work in hand. C. H. COOPER.

Cambridge, April 6. 1850.

#### WATCHING THE SEPULCHRE.

"T. W." (No. 20. p. 218.) will find no end of "Items" for watching the sepulchre, in the "Churchwardens' Accounts" before the Reformation, and during the reign of Queen Mary. At Easter it was the custom to erect a sepulchre on the north side of the chancel, to represent that of our Saviour. This was generally a temporary structure of wood; though in some churches there still remain elaborately ornamented ones of stone. Sometimes the founder's tomb was used for the purpose. In this sepulchre was placed on Good Friday the crucifix, and occasionally the host, with other emblems; and a person was employed to watch it till the morning of Easter day, when it was taken out with great ceremony, in imitation of our Lord's resurrection. It was the payment for this watching that occurs continually in the Churchwardens' Accounts, and of which it appears, Fuller could not understand the meaning. A paper on the subject of Easter sepulchres, by Mr. Venables, was read at the meeting of the Cambridge Camden Society in March, 1843, but I am not aware whether it has been printed. Some very curious "Items" on this subject are given in Britton's *Redcliffe Church*, which are quoted in the *Oxford Glossary of Architecture*. They are so illustrative, that I subjoin them, to give you an opportunity, if you please, of serving them up to your readers:—

"Item, That Maister Canynge hath deliver'd, this 4th day of July, in the year of Our Lord 1470, to Maister Nicholas Petters, Vicar of St. Mary Redcliffe, Moses Conterin, Philip Barthelmew, Procurators of St. Mary Redcliffe aforesaid, a new sepulchre, well gilt with gold, and a civer thereto.

"Item, An image of God Almighty rising out of the same sepulchre, with all the ordinance that 'longeth thereto; that is to say, a lathe made of timber and the iron work thereto.

"Item, Thereto 'longeth Heaven, made of timber and stained clothes.

"Item, Hell, made of timber, and the iron-work thereto, with Devils to the number of 13.

"Item, 4 knights, armed, keeping the sepulchre, with their weapons in their hands; that is to say, 2 axes and 2 spears, with 2 pavés.

"Item, 4 payr of angels' wings for 4 angels, made of timber and well painted.

"Item, The Fadre, the crown and visage, the ball with a cross upon it, well gilt with fine gould.

"Item, The Holy Ghost coming out of Heaven into the sepulchre.

"Item, 'Longeth to the 4 angels 4 chevelers."

Ducange (vol. vi. p. 195. new edit.) gives a detailed account of the service performed at the Easter sepulchres on the continent.

E. VEN.

Cambridge, March 27.

"*Watching the Sepulchre*" (No. 20. p. 318.).—At the present day, in most Roman Catholic countries, it is the custom to exhibit in the principal churches at this period, and at Christmas, a kind of *tableau* of the entombment and of the birth of the Saviour. The figures are sometimes small, and at other times the size of life: generally coloured, and formed of wax, wood, stone, or other materials; and when artistically arranged, and judiciously lighted, form sometimes beautiful objects. I have no doubt the entry in the Churchwardens' Accounts of Waltham Abbey refers to a custom of the same kind, prevailing in the country before the Reformation. If the date of their entry were sought for, I have little doubt but that it would be found to have been about Easter. The *sepulchre* itself was often, I believe, a permanent erection of stone, and some of them probably now remain in the churches of England on the north side of the chancel, where they may sometimes be taken for the tombs of individuals there interred.

W. C. TREVELYAN.

*Watching the Sepulchre.*—In reply to "T.W.'s" Query in No. 20., I have witnessed at Florence the custom of dressing the sepulchre on the Thursday before Good Friday with the most beautiful flowers which can be procured in that city of flowers, many of which are reared especially for the purpose. The devout attend at the sepulchre, and make their prayers there throughout the day, the most profound silence being observed. The convents rival each other in the beauty of their decorations.

Do you think that the Churchwardens' entries in Fuller can refer to a similar custom?

The loveliness of the flowers, and their delightful perfume, which pervades the church, present a most soothing and agreeable type of death and the grave, under their Christian phase. I was always at a loss to understand why this was done on Thursday, instead of on Saturday; the latter being the day on which Our Lord rested in the sepulchre.

A.M.

#### QUERIES ANSWERED, NO. 7.

A new blunder of Mr. Malone.—I love the memory of Edmond Malone, albeit he sometimes committed blunders. He committed a pitiable blunder when he broke his bow in shooting at the worthless Samuel Ireland; and he committed an



irreparable blunder when he whitewashed the monumental effigy of the matchless Shakspeare. Of the blunder ascribed to him by a reverend querist (No. 14. p. 213.) he was quite innocent.

Before we censure an author or editor, we should consult his own edition. He cannot be answerable for the errors of any other impression. Such, at least, is my notion of critical equity.

I shall now state the plain facts. Malone, in the first instance, printed the spurious declaration of John Shakspeare in an imperfect state. (*Plays and Poems of W. S.*, 1790, vol. i. part ii. p. 162.) He was soon afterwards enabled to complete it. (*Ibid.* vol. i. part ii. p. 330.) Steevens reprinted it entire and without comment. (*Plays of W. S.*, 1793, vol. ii. p. 300.) Now the editor of the Irish reimpression, who must have omitted to consult the edition of Steevens, merely committed a blunder in attempting to unite the two fragments as first published by Mr. Malone.

There was no audacious fabrication on the occasion — there is no mystery in the case! (No. 24. p. 386.) So, to stop the current of misconception, and economise space on future occasions, I venture to repeat a few words in suggesting as a canon of criticism:—*Before we censure an author or editor we should consult his own edition.*

BOLTON CORREY.

#### REPLIES TO MINOR QUERIES.

*Compendious Old Treatise*.—"F. M." (No. 18. p. 277.) will find this tract reprinted (with the exception of the preface and verses) in Foxe's *Acts and Monuments*; a portion once peculiar to the first edition of 1563, p. 452., but now appearing in the reprint of 1843, vol. iv. p. 671-76., which may be of some service in the absence of the original tract.

Novus.

*Hordys* (No. 5. p. 167.).—I have waited till now in hopes of seeing an answer from some more competent pen than my own to the Query as to the meaning of the word "*hordys*," by your correspondent "J. G.;" but having been disappointed, I venture a suggestion which occurred to me immediately on reading it, viz. that "*hordys*," might be some possible or impossible derivation from *horden*, and applied "irreverently" to the consecrated host, as though it were no better than a common barley-cake.

Whether in those early days and in Ireland, the host was really made of barley, and whether "*hordys*" was a name given to some kind of barley-cake then in vogue, or (supposing my suggestion to be well founded) a word coined for the occasion, may perhaps be worthy of investigation.

A.R.

Keallworth, April 5.

*Eachard's Tracts*.—The Rev. George Wyatt, who inquires (No. 20. p. 320.) about Eachard's

Tracts, will probably get all the information he wants from the Life of Eachard, prefixed to the collected edition of his *Works* in three volumes, which I am sorry I have not the means at present of referring to.

"I. O.," to whom the last of the tracts is addressed, is Dr. John Owen.

Philatus (what objection is there to Latinising, in the usual way, the Greek termination *ος*?) is, of course, intended for Hobbes; and, to convey Eachard's opinion of him, his opponent in the Dialogue is Timothy, a God-honourer.

Let me add, as you have headed Mr. Wyatt's communication "*Tracts attributed to Eachard*," thereby casting a doubt upon his authorship, that there is no doubt about Dr. John Eachard being the author of all the tracts which Mr. Wyatt enumerates; nor was there any concealment by Eachard. His authorship of the *Grounds and Occasions of the Contempt of the Clergy* is notorious. The "*Epistle Dedicatory*," signed "J.E.," mentioned by Mr. Wyatt as prefixed to the Dialogue on Hobbes' *State of Nature*, refers also to the five subsequent letters. These were published at the same time with the Dialogue on Hobbes, in one volume, and are answers to attacks on the *Grounds and Occasions*, &c. The Epistle Dedicatory is addressed to Gilbert Sheldon, Archbishop of Canterbury, "and," says Eachard, "I hope my dialogue will not find the less acceptance with your Grace for these Letters which follow after."

The second edition of the volume I have by me, published in 1673: the title, *Mr. Hobbes's State of Nature considered, &c.; to which are added, Five Letters from the Author of "The Grounds and Occasions of the Contempt of the Clergy."* C.

*Masters of St. Cross*.—In reply to "H. Edwards" (No. 22. p. 352.), A List of the Masters of St. Cross, I believe, is given in Browne Willis's *Mixed Abbies*, vol. i.; but the most correct and perfect list is in the *Sketches of Hampshire*, by the late John Duthy, Esq. Henry or Humphrey de Milers is the first master whose name is recorded, and nothing further is known of him: between Bishop Sherborne and Bishop Compton there were thirteen masters.

F. J. B.

Has "H. Edwards" seen the *History of St. Cross Hospital*, by Mr. Moody, published within the last six months? It may materially assist him.

JOHN R. FOX.

*A living Dog better than a dead Lion*.—Your correspondent "Ma. John Sanson" may, perhaps, accept the following as an answer to the first part of his Query (No. 22. p. 352.). In an ancient MS. preserved in the archives of the see of Ossory, at fol. 66., is entered, in a hand of the latter part of the fourteenth century, a list of ancient proverbs under the following heading:—

"Eux sount les proverbes en fraunceys conferme par auctorite del *Dibil* ?

"Chers amys receiuez de moy  
Un beau present q. vo' envoy,  
Non pas dor ne dargent  
Mais de bon-enseignement,  
Que en escriptur ai trove  
E de latin translatee, &c. &c."

Amongst them is the following:—

|                                                                                                                            |   |       |   |                                                |
|----------------------------------------------------------------------------------------------------------------------------|---|-------|---|------------------------------------------------|
| "Meux valt un chien sein e fort<br>Qe un leoun freid e mort;<br>E meux valt povert od bountex<br>Qe richeste od malueiste. | } | Sirak | { | Melior est<br>canis vivus<br>leone<br>mortuo." |
|----------------------------------------------------------------------------------------------------------------------------|---|-------|---|------------------------------------------------|

Jesus, the Son of Sirak, is not, however, the authority for this proverb; it occurs in the 9th chapter of Ecclesiastes and 4th verse.

And now, to ask a question in turn, what is meant by "auctorite del *Dibil* ?"

JAMES GRAVES.

Kilkenny.

*Monumental Brass* (No. 16. p. 247.).—On the floor of Thorncombe church, in the co. of Devon, is a splendid brass, representing Sir T. Brooke, and Joan, his wife, dated respectively 1419 and 1436. At the lower corner of the lady's robe is engraven a small dog, with a collar and bells. May not these figures be the private mark of the artist? S. S. S.

*The Wickliffite Version of the Scriptures.*—I have in my possession a very fair MS. of Wickliff's translation of the New Testament; and should the editors of the Wickliffite Versions like to see my MS., and let me know to whom I may send it, I shall be happy to lend it them. DANIEL ROCK.  
Buckland, Faringdon.

*Hever* (pp. 269. 342.).—In confirmation of the meaning assigned to this word, there is an estate near Westerham, in Kent, called "Hever's-wood." S. S. S.

*Steward Family* (No. 21. p. 335.).—Though not an answer to his question, "O.C." may like to be informed that the arms of the impalement in the drawing which he describes are (according to Izacke's *Exeter*) those which were borne by Ralph Taxall, Sheriff of Devon, in 1519. Pole calls him Texshall. Modern heralds give the coat to Pecksall of Westminster. If a conjecture may be hazarded, I would suggest that the coat was a modification of the ancient arms of Batishull: a crosslet in saltier, between four owls. S.S.S.

*Gloves* (No. 5. p. 72.).—In connection with the subject of the presentation of gloves, I would refer your correspondents to the curious scene in Vicar's *Parliamentary Chronicle*, where "Master Prynne," on his visit to Archbishop Laud in the Tower in May 1643, accepts "a fair pair of gloves, upon the Archbishop's extraordinary pressing importunity;"

a present which, under the disagreeable circumstances of the interview, seems to have been intended to convey an intimation beyond that of mere courtesy. S. S. S.

*Cromlech.*—As your learned correspondent "Dr. Todd" (No. 20. p. 319.) queries this word, I think it is very doubtful whether the word was in use, or not, before the period mentioned (16th century). Dr. Owain Pughe considered the word "cromlech" (*crom-lllech*, an inclined or flat stone,) to be merely a popular name, having no reference to the original purpose of the structure. The only Triadic name that will apply to the cromlechs, is *maen ketti* (stone chests, or arks), the raising of which is described as one of "The three mighty labours of the Isle of Britain." GOMER.

*Waterwich* (pp. 60. 121. 236.).—May not "Waterwich" be Waterbeach? S. S. S.

*"By Hook or by Crook."*—I imagine that the expression "By hook or by crook" is in very general use throughout England. It was familiar to my ear forty years ago in Surrey, and within these four years its origin was (to my satisfaction at the moment) brought home to my comprehension in the north of Devon, where the tenant of a certain farm informed me that, by an old custom, he was entitled to take wood from some adjoining land "by hook and crook;" which, on inquiry, I understood to include, first, so much underwood as he could cut with the *hook* or bill, and secondly, so much of the branches of trees as he could pull down with the aid of a *crook*.

Whether this crook originally meant the shepherd's crook (a very efficient instrument for the purpose), or simply such a *crook-ed stick* as boys use for gathering hazel-nuts, is not very material. It seems highly probable that, in the vast forests which once overspread this country, the right of taking "*firebote*" by "hook or crook" was recognised; and we can hardly wish for a more apt illustration of the idea of gaining a desired object by the ordinary means—"a hook," if it lay close to our hand; or, by a method requiring more effort, "a crook," if it were a little beyond our reach. J. A. S.

*By Hook or by Crook* (pp. 205. 237. 281. &c.).—In confirmation of this phrase having reference to forest customs, my hind told me that my plantations were plundered by hook or by crook, and he and I once caught a man in *flagrante delicto*, with a hook for cutting green wood, and a crook at the end of a long pole for breaking off dry branches, which could not be otherwise reached. For an early use of the term, see Bacon's *Fortress of the Faithful*, 1550.

"Whatsoever is pleasant or profitable must be thine by hook or by crook."

S. S. S.

*Tablet to Napoleon.*—Will it assist "EMDEN's" interpretation of the inscription to Napoleon (No. 17. p. 262.) if I suggest that it may mean — *Ægyptiaco bis, Italico semper invicto*?

C. I. R.

Feb. 25.

*Lines on Pharaoh.*—(No. 19. p. 298.)—I beg to inform "J. T.," that the well-known *couplet* about Pharaoh, and *rascal* rhyming to *pascal*, are from a certain *History of the Bible*, or *Bible History*, by the Rev. Dr. Zachary Boyd, of Todrig, who was either Principal or Professor of Divinity at Glasgow in the seventeenth century.

He left considerable property to the College there, on condition that his bust should be placed in the quadrangle, and his great work printed under the care of the Academical Senatus. The bust was placed accordingly, and is, or lately was, to be seen in a niche over the inner doorway. The *History* was also printed, it is said, but never published. However, curious visitors have always, I believe, been allowed a peep into it—whether the MS. or the solitary printed book, I am not sure—and a few choice morsels are current. I recollect one stave of the lamentation of Jonah—

"Lord! what a doleful place is this!  
There's neither coal nor candle;  
And nothing I but fishes' tripes  
And greasy guts do handle."

I think it a shame that the Maitland Club of Glasgow has not, ere now, volunteered an edition of Zachary's immortal performance. The *Senatus* would hardly object (if the expense were undertaken), as the circulation would be confined to true Scots. PHILOBODIUS.

[The following communication from a very competent authority, and the very passage quoted by "PHILOBODIUS" himself, quite justify the non-publication of Zachary's doggrel.]

*Zachary Boyd* (No. 19. p. 298.)—Your notice of Zachary Boyd, and his extraordinary paraphrase of the Bible in the College at Glasgow, has reminded me of my having examined that strange work, and found ample cause for its not being published, though a sufficient sum was bequeathed for that purpose. The whole doggrel is only calculated to bring ridicule and contempt upon the Scriptures; but there are, besides, passages such as refer to Job's "Curse God, and die:" to Jeshuram waxing fat: to Jonah in the whale's belly; and other parts, which utterly unfit the MS. for decent perusal. W. JERDAN.

*Welsh Ambassador.*—The origin of the word "Welsh," from the Saxon "Wealh," a stranger, and the use of it in this sense by our old writers (see Brady's *Introd.*, p. 5.: Sir T. Smith's *Commonwealth of England*, chap. xiii.), sufficiently explain this designation of the Cuckoo, the tempo-

rary resident of our old climate, and the ambassador *extraordinary* in the revolutions of the seasons, in the words of the Nursery Rhymes,—

"She comes as a stranger, and stays three months in the year."

"Quid tibi vis aliud dicam? me vox mea prodit."

Alciati, *Emblema* lx. Cuculi, *Comment.*

T. J.

*Prince Madoc.*—I was much gratified on reading "T. T.'s" note, commenting on my observations respecting the Mandan language, as he proves the existence of Celtic words amongst the American Indians. Regarding "T. T.'s" doubts as to the Mandans being descended from the followers of Madoc, I confess that my opinions on the point do not differ very widely from his own. The circumstances attending Madoc's emigration, in the paucity of its numbers and the entire separation from the mother country, with the character of the Indians, would almost ensure the ultimate destruction of the settlement, or the ultimate absorption of its remains by those who might have had friendly relations with the Welsh. In this most favourable view, the evidences of the presence of the Welsh seven centuries since would be few indeed at the present day. The most striking circumstance of this nature that I met with in Mr. Catlin's work, is a description of what he calls a "bull-boat," from its being covered with a bull's hide, which in construction and form, is perfectly identical with the Welsh "*cwrygl*." Yet, strong as this resemblance is, it will have but little weight if unsupported by other evidence. In conclusion, I would observe, that I never supposed Prince Madoc to be the discoverer of America, but that his voyage was induced by the knowledge that other lands existed in the great ocean (see Humboldt's *Examen critique*). The emblems found in America, and said to be crosses, are obviously the *tau* †, or symbol of life, and can have no connection with Christianity. GOMER.

*Poghell* (No. 12. p. 186.)—In Cornwall and Devon there are places called Poughill or Poghill—in *Domesday*, Pochelle; and in the *Taxatio Ecclesiastica*, Pockehulle and Poghehulle. The etymology of the word, I take to be merely the addition (as is often found) of the Anglo-Saxon *hill*, or *hull*, to the old Teutonic word Pock, or Pok, an eruption or protrusion. In low Latin, Pogetum is *colliculus*. (See Ducange.) S. S. S.

*Swingeing Tureen* (No. 19. p. 211., and No. 21. p. 340.)—How could "SELEUCUS" "conclude" that Goldsmith's "Poor Beau Tibbs and Kitty his Wife," should have had "a silver tureen" of expensive construction? It is evident that "Kitty's" husband, in the "Haunch of Vension," was the Beau Tibbs of the "Citizen of the World." There can be no doubt that, however the word be spelled,

the meaning is *swingeing* "huge, great," which I admit was generally, if not always, in those days spelled *swinging*, as in Johnson—"Swinging, from *swinge*, *huge*, *great*;" but which ought to be, as it is pronounced, *swingeing*.

*Tureen* (pp. 246. 307. 340.).—"And instead of soup in a China terrene." (Knox, Essay 57, *Works*. vol. ii. p. 572.) S. S. S.

"A" or "An."—*Quem Deus vult perdere*.—Allow me to refer your correspondents "PRISCIAN" and "E. S. JACKSON" (of No. 22.), to the *Selections from the Gentleman's Magazine*, London, 1814, vol. ii. pp. 333. and 162., for some interesting papers on the subjects of their respective inquiries.

The paper first referred to, at p. 333., is certainly well worth perusal, as the writer, "KUSTER," has examined the question with considerable care, and proves, by many curious instances, that most of those whom we have been taught to look up to as the greatest authorities in English writing—Dryden, Swift, Pope, Johnson, and others—seem to have had no fixed rule on the subject, but to have used "a" or "an" before the same words with the most reckless inconsistency.

The second paper, at p. 162., gives a more detailed account of the adage, "*Quem Deus (potius Jupiter) vult perdere*," &c., than "F. C. B." (whose object, of course, was rather to compare *results* than to trace *derivations*) has supplied in his interesting communication. C. FORBES.

#### MISCELLANEOUS.

##### NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Such of our readers as do not possess Halliwell's *Dictionary of Archaic and Provincial Words*, which Mr. Way, a very competent authority, lately designated in our columns as Mr. Halliwell's "useful glossarial collections," will be glad to learn that Mr. Russell Smith has announced a second and cheaper edition of it.

The new number of the *Archæological Journal* is a very interesting one. That portion of it, more particularly, which relates the Proceedings of the Meetings of the Archæological Institute, contains a great mass of curious and valuable information; made the more available and instructive by means of the admirable woodcuts by which it is illustrated.

We have received several curious communications on the subject of Parish Registers, with reference to the article on "Early Statistics," and the "Registers of Chart, Kent," to which we shall endeavour to give early insertion. We have also received a copy of *A Letter addressed to R. Monckton Milnes, Esq. M. P., on the Condition and unsafe State of Ancient Parochial Registers in England and the Colonies*, to which we beg to direct the at-

tention of such of our friends as take an interest in this important subject.

Messrs. Puttick and Simpson, of 191, Piccadilly, will sell on Monday, the 29th instant, and three following days, a selection from the valuable library of the Rev. Dr. Maitland. Although only a selection from the library of the learned historian of the Dark Ages, the Catalogue exhibits, in addition to numerous Polyglot and other important editions of the Scriptures, and the great collections of Baronius, Mabillon, Dupin, Martene, and Durand, &c., a vast number of works of the highest value in the departments of Theology and Ecclesiastical History.

We have received the following Catalogues:—Part III. for 1850 of J. Russell Smith's (4. Old Compton Street) Catalogue of Books and Autographs, chiefly Old and Curious. Part II. for 1850 of a Catalogue of Choice, Useful, and Interesting Books, in fine condition, on sale by Waller and Son (188. Fleet Street).

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

(In continuation of Lists in former Nos.)

SACRED SONGS, DUETS, AND TRIOS. Words by Thomas Moore; Music by Stephenson and Moore. Power, Strand.  
SIR PETER PETT'S DISCOURSE OF THE GROWTH OF ENGLAND, &c. (being the 2nd edition of the "Happy Future of England.")  
MONK'S LETTERS RELATING TO THE RESTORATION, published by Toland, 1714-15.  
LADY RUSSELL'S LETTERS, edited by Miss Berry.  
DU QUENNE'S ACCOUNT OF BOURBON, published in Holland about 1689.  
VOYAGE DE L'ARABIE HEUREUSE PAR L'OCEAN ORIENTAL ET LE DETROIT DE LA MER ROUGE, 12mo. Paris, 1716.  
SOUTH AFRICAN QUARTERLY JOURNAL, 8vo. Cape Town, 1839 (all that is published).

##### Odd Volumes.

HUMBOLDT'S COSMOS, Nos. forming Vol. I. of Longman's 1st edition, 1847-48.  
T. LIVII. A. U. C. LIBRI, recogn. J. Bekkerus, Reschig Pars II. Lond. Black et Young, 1829, 12mo.  
FERUSAC'S BULLETIN DES SCIENCES NATURELLES, Vols. XIX. to XXVII., Paris, 1829-31.  
SOUTHEY'S PORTICAL WORKS, Vols. IX. and X.  
LINGARD'S HISTORY OF ENGLAND, 12mo. edition of 1839, Vols. V. to IX. (both inclusive).  
PENNY CYCLOPÆDIA, Monthly Parts 82, 84 to 90 (both inclusive), 92, 93, 94, 96, 97. 99 to 113. (both inclusive).  
\*.\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

#### NOTICES TO CORRESPONDENTS.

Adolphus' History of England. "INDAGATOR" is informed that the continuation of this work is proceeding with, as fast as Mr. L. Adolphus' professional duties will admit; and we are sure that gentleman would at all times readily explain, to those entitled to ask him, what progress has been made in it.

Our numerous Correspondents will, we trust, excuse our specially acknowledging the receipt of their various communications, and agree with us in the propriety of economising our limited room, so as to insert rather than acknowledge the articles with which they have favoured us.

A Third Edition of Nos. 1, 2, 3, and 4., forming Part I., is reprinted, so that complete sets of our work may again be had.



## PRESENTS IN ELEGANT BINDINGS.

|                                                                                                                                                                                                | s. | d. |                                                                                                                                                                                                                     | s. | d. |
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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTLER.

No. 26.]

SATURDAY, APRIL 27. 1850.

{ Price Threepence.  
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## NICHOLAS BRETON.

Like Mr. COLLIER (No. 23. p. 364.), I have for many years felt "a peculiar interest about Nicholas Breton," and an anxious desire to learn something more of him, not only from being a sincere lover of many of his beautiful lyrical and pastoral poems, as exhibited in *England's Helicon*, *Davison's Poetical Rhapsodie*, and other numerous works of his own, and from possessing several pieces of his which are not generally known, but also from my intimate connection with the parish in which he is supposed to have lived and died. From this latter circumstance, especially, I had been most anxious to connect his name with Norton, and have frequently cast a reverential and thoughtful eye on the simple monument which has been supposed to record his name; hoping, yet not without

doubts, that some evidence would still be found which would prove it to be really that of the poet. It was therefore with the utmost pleasure that I read Mr. Collier's concluding paragraph, that he is "in possession of undoubted proof that he was the Nicholas Breton whose epitaph is on the chancel-wall of the church of Norton in Northamptonshire."

It seems strange that, notwithstanding the number and variety of his writings, the length of time he was before the public, and the estimation in which he was held by his contemporaries, so little should be known concerning Breton, and the circumstances of his life be still involved in such great obscurity. In looking over his various publications, it is remarkable how little is to be gleaned in the preliminary prefixes which relate to his own personal history, and how very rarely he touches on any thing referring to himself. There is a plaintive and melancholy strain running through many of his works, and I am inclined to the opinion entertained by Sir Egerton Bridges and others, that cares, and misfortunes, and continued disappointments had brought on melancholy and despair, and that the plaintive and touching nature of his writings were occasioned by real sorrows and sufferings. This seems at variance with his being the purchaser of the manor and lordship of Norton, and in the possession and enjoyment of this world's goods. Thus in his *Auspicante Jehova Mariæ Exercise* 8vo. 1597, one of the rarest of his works, in the dedication to Mary, Countess of Pembroke, speaking of his temporal condition, he remarks, "I haue soncke my fortune in the worlde, hauing only the light of vertue to leade my hope unto Heauen:" and signs himself "Your La. sometime vnworthy Poet, and now, and euer poore Beadman, Nich. Breton." And the "Address" after it is signed, "Your poore friend or seruant N. B." I am aware that these phrases are sometimes used in a figurative sense, but am disposed to think that here they are intended for something real. And I am at a loss how to reconcile these expressions of poverty with his being the purchaser and enjoyer of such an estate. I shall wait, therefore, with considerable anxiety till it may suit the pleasure or convenience

of Mr. Collier to communicate to the world the proofs he has obtained of the poet's identification with the Norton monument. I would, however, further add, that so late as 1606, the Dedication to *the Praise of Vertuous Ladies* is dated "From my Chamber in the Blacke-Fryers," and that not one of his later productions is dated from Norton, which probably would have been the case had he been resident there.

I regret that I am unable to afford Mr. Collier any information respecting the "Crossing of Proverbs," beyond the fact of the late Mr. Rodd being the purchaser of Mr. Heber's fragment, but whether on commission or not, I cannot say, nor where it now is. The same kind of proverbs are given in *Wil's Private Wealth*, 1603, and in some other of his works.

Nicholas Breton, besides being a pleasing and polished writer of lyric and pastoral poetry, appears to have been a close and attentive observer of nature and manners,—abounding in wit and humour,—and a pious and religious man. He was also a soldier, a good fisherman, and a warm admirer of Queen Elizabeth, of whom he gives a beautiful character in "*A Dialogue full of pithe and pleasure, upon the Dignitie or Indignitie of Man*," 4to., 1603, on the reverse of Sig. c. iii.

As it is sometimes desirable to know where copies of the rarer productions of a writer are to be met with, I may state, that among some five or six-and-twenty of this author's pieces, besides the *Auspicante Jehova Maries Exercise*, 8vo. 1597, already mentioned, of which I know of no other copy than my own, I possess also the only one of *A small handfull of Fragrant Flowers*, 8vo. 1575, and *A Floorish upon Fancie*, 4to. 1582, both reprinted in the *Heliconia*; *Marie Magdalen's Loue*, with *A Solemne Passion of the Soules Loue*, 8vo. 1595, the first part in prose, the latter in six-line stanzas, and very rare; *Fantastics: serving for a Perpetual Prognostication*, 4to. 1626; and *Wil's Trenchmour, In a conference had betwixt a Scholler and an Angler*. Written by Nich. Breton, Gentleman, 4to. bl. lett. 1597, the only copy known and not included in Lowndes's list, which, from the style of its composition and the similarity of some of the remarks, is supposed to have been the original work from which Izaak Walton first took the idea of his *Complete Angler*.

THOMAS CORSER.

Stand Rectory, April 16. 1850.

#### NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.

*Baldwin's Gardens*.—A passage upon the east side of Gray's Inn Lane, leading into Leather Lane. Tom Brown dates some introductory verses, prefixed to Playford's *Pleasant Musical Companion*, 1698, "from Mr. Steward's, at the Hole-in-the-Wall,

in *Baldwin's Gardens*." There is extant a single sheet with an engraved head, published by J. Applebee, 1707, and called,—

"The English and French Prophets mad, or bewicht, at their assemblies in *Baldwin's Gardens*."

A Letter of Anthony Wood's, in the writer's collection, is thus addressed:—

"For John Aubrey, Esq. To be left at Mr. Caley's house, in *Baldwin's Gardens*, neare Gray's Inne Lane, London."

*The White Hart, Bishopsgate Street*.—A tavern said to be of very ancient date. In front of the present building, the writer of the present notice observed (in 1838) the date cut in stone, 1480.

*The Nag's Head, Cheapside*.—A view of this tavern is preserved in a print of the entry of Mary de Medici, when she paid a visit to her son-in-law and daughter, the unfortunate Charles I. and his queen.

#### *St. Paul's Alley*.—

"Whereas, the yearly meeting of the name of Adam hath of late, through the deficiency of the last stewards, been neglected, these are to give notice to all gentlemen, and others that are of that name, that, at William Adams', commonly called 'The Northern Alehouse,' in *St. Paul's Alley*, in *St. Paul's Church Yard*, there will be a weekly meeting, every Monday night, of our namesakes, between the hours of 6 and 8 of the clock in the evening, in order to choose stewards to revive our antient and annual feast."—*Domestic Intelligence*, 1681.

#### *St. Paul's Churchyard*.—

"In *St. Paul's Church Yard* were formerly many shops where music and musical instruments were sold, for which, at this time, no better reason can be given than that the service at that Cathedral drew together, twice a day, all the lovers of music in London; not to mention that the chairmen were wont to assemble there, where they were met by their friends and acquaintance."—*Sir John Hawkins' History of Music*, vol. v. p. 108.

*The French Change, Soho*.—A place so called in the reign of Queen Anne. Gough, in a MS. note, now before us, thought it stood on the site of the present bazaar.

EDWARD F. RIMBAULT.

#### NOTES ON THE DODO.

I have to thank "Mr. S. W. SINGER" (No. 22. p. 353.) for giving some interesting replies to my "Dodo Queries" (No. 17. p. 261.). I trust that Mr. S. will be induced to pursue the inquiry further, and especially to seek for some *Portuguese* account of the Mascarene Islands, prior to the Dutch expedition of 1598. I am now able to state that the supposed proof of the discovery of Bourbon by the Portuguese in 1545, on the authority of a stone pillar, the figure of which Leguat has copied

from Du Qesne, who copied it from Flacourt, turns out to be inaccurate. On referring to Flacourt's *Histoire de la Grande Isle Madagascar*, 4to., Paris, 1658, p. 344., where the original figure of this monument is given, I find that the stone was not found in Bourbon at all, but in "l'Islet des Portugais," a small island at the mouth of the river Fanshere (see Flacourt, p. 32.), near the S.E. extremity of Madagascar. From this place Flacourt removed it to the neighbouring settlement of Fort Dauphin in 1653, and engraved the arms of France on the opposite side to those of Portugal. We are therefore still without any historical record of the first discovery of Bourbon and Mauritius, though, from the unanimous consent of later compilers, we may fairly presume that the Portuguese were the discoverers.

The references which Mr. Singer has given to two works which mention the *Oiseau bleu* of Bourbon, are very important, as the only other known authority for this extinct bird is the MS. Journal of Sieur D.B., which thus receives full confirmation. May I ask Mr. Singer whether either of these writers mentions the *Solitaire* as inhabiting Bourbon?

The "*Oiseaux appelez Flamands*" quoted by Mr. S., are merely *Flamingos*, and are devoid of interest as regards the present question.

The history of the Dodo's head at Copenhagen, referred to by Mr. Singer, is fully recorded in the *Dodo and its Kindred*, pp. 25. 33.

The name *Dodo* seems to have been first applied to the bird by Sir Thomas Herbert, in 1634, who adds in his edition of 1638, "a Portuguese name it is, and has reference to her simpleness." Before that time the Dutch were in the habit of calling it *Dodars*, *Dodaers*, *Toters*, and *Dronte*. I had already made the same guesses at the etymology of these words as those which Mr. Singer has suggested, but not feeling fully satisfied with them, I put forth my Query VII. for the chance of obtaining some further elucidation.

Mr. Singer's reasonings on the improbability of Tradescant's specimen of the Dodo having been a fabrication are superfluous, seeing that the head and foot of this individual are, as is well known, still in existence, and form the subjects of six plates in the *Dodo and its Kindred*.

In regard to my Query IX. as to the local habitation of the family of *Dronte*, who bore a Dodo on their shield, it has been suggested to me by the Rev. Richard Hooper (who first drew my attention to this armorial bearing), that the family was probably foreign to Britain. It appears that there was a family named *Dodo*, in Friesland, a member of which (Augustin Dodo, deceased in 1501) was the first editor of St. Augustine's works. Mr. Hooper suggests that possibly this family may have subsequently adopted the Dodo as their arms, and that Randle Holme may, by a natural mistake,

have changed the name of the family, in his *Academy of Armory*, from *Dodo* to the synonymous word *Dronte*. Can none of your genealogical readers clear up this point?

H. E. STRICKLAND.

#### DERIVATION OF "STERLING" AND "PENNY."

Your correspondent suggests (No. 24. p. 384.) an ingenious derivation for the word *Sterling*; but one which perhaps he has been too ready to adopt, inasmuch as it helped his other derivation of *peny*, from *pecunia* or *pecus*. I quote the following from *A short Treatise touching Sheriff's Accompts*, by Sir Matthew Hale: London, 1683:—

"Concerning the second, viz. the matter or species whereof the current coin of this kingdom hath been made, it is gold or silver, but not altogether pure, but with an allay of copper, at least from the time of King H. I. and H. II., though possibly in ancienter times the species whereof the coin was made might be pure gold or silver; and this allay was that which gave the denomination of Sterling to that coin, viz. Sterling Gold, or Sterling Silver. Wherein there will be inquirable,—

"1. Whence that denomination came?

"2. How ancient that denomination was?

"What was the allay that gave silver that denomination?

"For the former of these there are various conjectures, and nothing of certainty.

"*Spelman* supposeth it to take that denomination from the Esterlings, who, as he supposeth, came over and reformed our coin to that allay. Of this opinion was Camden. *A Germanis, quos Angli Esterlings, ab orientali situ, vocarunt, fucta est appellatio; quos Johannes Rex, ad argentum in suam puritatem redigendam, primus evocavit: et ejus modi nummi Esterlingi, in antiquis scripturis semper reperiuntur.* Some suppose that it might be taken up from the *Starre Judeorum*, who, being the great brokers for money, accepted and allowed money of that allay for current payment of their stars or obligations; others from the impression of a sterling, or of an asterisk upon the coin. *Pur ceo que le form d'un Stare, dont le diminutive est Sterling, fuit impressit on stamp sur ceo. Auters pur ceo que le primer de cest Standard fuit coyn en le Castle de Sterlin in Scotland pur le Roy Edw. I.* And possibly as the proper name of the fourth part of a Penny was called a Farthing, ordinarily a Ferling; so in truth the proper name of a Penny in those times was called a Sterling, without any other reason of it than the use of the times and arbitrary imposition, as other names usually grow. For the old Act of 51 H. III., called *Compositio Mensuraram*, tells us that *Denarius Anglice Sterlingus dicitur*; and because this was the root of the measure, especially of Silver Coin, therefore all our Coin of the same allay was also called Sterling, as five Shillings Sterling, five Pounds Sterling.

"When this name of Sterling came first in is uncertain, only we are certain it was a denomination in use in the time of H. III. or Ed. I. and after ages. But it was not in use at the time of the compiling of

Doomsday, for if it were we should have found it there where there is so great occasion of mention of Firmes, Rents, and Payments. Hovenden in *Rich. I.* fol. 377. B. Nummus a Numa, que fuit le primer Roy que sceoit mourir en Roine. Issint Sterlings, alias Esterlings, queus primes fesoient le money du cest Standard en Engleterre."—*Sheriff's Accompt*, p. 5—9.

So much for the derivation of *Sterling*, which evidently applied originally to the metal rather than to a coin. May I be allowed to hazard a suggestion as to the origin of *peny*, its synonym? They were each equivalent to the Denarius.

"*Denarius Anglie, qui nominatur Sterlings, rotundus sine lonsura, ponderabit 32 grana in medio spica. Sterlings et Denarius sunt tout un. Le Shilling consistoit de 12 sterlings. Le substance de cest denier ou sterling peny al primes fuit vicesima pars unius.*"—*Indentures of the Mint*, Ed. I. and VI.

May we not derive it from Denarius by means of either a typographical or clerical error in the initial letter. This would at once give a new name—the very thing they were in want of—and we may very easily understand its being shortened into Penny.

Mulford, April 15.

#### HANNO'S PERIPLUS.

"Mr. HAMPTON" has served the cause of truth in defending Hanno and the Carthaginians from the charge of cruelty, brought against them by Mr. Attorney-General Bannister. A very slender investigation of the bearings of the narration would have prevented it. I know not how Dr. Falconer deals with it, not having his little volume at hand; but in so common a book as the *History of Maritime Discovery*, which forms part of Lardner's *Cabinet Cyclopædia*, it is stated that these *Gorilla* were probably some species of *ourung-outang*. Purchas says they might be the *baboons* or *Pongos* of those parts.

The amusing, and always interesting, Italian, Hakluyt, in the middle of the sixteenth century, gives a very good version of the *ANNONON PERIPLAION*, with a preliminary discourse, which would also have undeceived Mr. Bannister, had he been acquainted with it, and prevented Mr. Hampton's pleasant exposure of his error.

Ramusio says, "Seeing that in the Voyage of Hanno there are many parts worthy of considerate attention, I have judged that it would be highly gratifying to the studios if I were here to write down a few extracts from certain memoranda which I formerly noted on hearing a respectable Portuguese pilot, in frequent conversations with the Count Raimondo della Torre, at Venice, illustrate this Voyage of Hanno, when read to him, from his own experience." There are, of course, some erroneous notions in the information of the pilot, and in the deductions made from it by Ramusio;

but the former had the sagacity to see the truth respecting this *Gorgon Island full of hairy men and women*. I will not spoil the *naïveté* of the narration by attempting a translation; merely premising that he judged the Island to be that of Fernando Po.

"E tutta la descrizione de questo Capitano era simile a quella per alcun Scrittore Greci, quale parlando dell' isola delle Gorgone, dicono quella esser un isola in mezzo d'una palude. E conchiama che havea intorno che li posti dicevan le Gorgone esser femine terribili, però scrisse che le erano pelose. . . . Ma a detto pilotto pareva più verisimile di pensare, che havendo Hanno inteso ne' libri de' poeti come Perseo era stato per sere a questa isola, e di quivi reportata la testa di Medusa, essendo egli ambizioso di far creder al mondo che lui vi fusse audato per mare; e dar reputation a questo suo viaggio, di esser penetrato fuio dove era stato Perseo; volse portar due pelli di Gorgone, e dedicarla nel tempio di Ginnone. Il che li fu facil cosa da fare, conchiama come che in tutta quella costa si trovino infiniti di quelle Serpie grande, che fanno praxone humane, delle Bamon, le pelle delle quali poteva far egli credere ad ognuno che fussero state di femine."

Gopelin, also, in his *Recherches sur la Géographie des Anciens*, speaking of this part of Hanno's voyage, says:—

"Hanno encountered a troop of *Ourung-outangs*, which he took for savages, because these animals walk erect, often having a staff in their hands to support themselves, as well as for attack or defense; and they throw stones when they are pursued. They are the Satyrs and the Argipani with which Pliny says Atlas was peopled. It would be useless to say more on this subject, as it is avowed by all the modern commentators of the *Periplus*."

The relation we have is evidently only an abridgment or summary made by some Greek, studious of Carthaginian affairs, long subsequent to the time of Hanno; and judging from a passage in Pliny (l. ii. c. 67), it appears that the ancients were acquainted with other extracts from the original, yet, though its authenticity has been doubted by Strabo and others, there seems to be little reason to question that it is a correct outline of the voyage. That the Carthaginians were oppressors of the people they subjugated may be probable; yet we must not, on such slender grounds as this narration affords, presume that they would wantonly kill and flay human beings to possess themselves of their skins! S. W. SMITH.

April 10, 1850.

#### FOUR LORE.

*Cook-cake*.—Forby derives this from *coquille*, in allusion to their being fashioned like an escallop, in which sense he is borne out by Cotgrave, who has "*Pain coquillé*, a fashion of an hard-crusted loaf, somewhat like our stillyard bunne." I have always taken the word to be "*coquerelle*," from



the vending of such buns at the barbarous sport of "throwing at the cock" on Shrove Tuesday. The cock is still commonly called a cockerell in E. Anglia. Perhaps Mr. Wodderspoon will say whether the buns of the present day are fashioned in any particular manner, or whether any "the oldest inhabitant" has any recollection of their being differently fashioned or at all impressed. What, too, are the "*stillyard buns*" of Cotgrave? Are they tea-cakes? The apartment in which tea was formerly made was called the *still-room*.

BURIENSIS.

*Divination by the Bible and Key.*—This superstition is very prevalent amongst the peasantry of this and adjoining parishes. When any article is suspected to have been stolen, a Bible is procured, and opened at the 1st chap. of Ruth: the stock of a street-door key is then laid on the 16th verse of the above chapter, the handle protruding from the edge of the Bible, and the key is secured in this position by a string, bound tightly round the book. The person who works the charm then places his two middle fingers under the handle of the key, and this keeps the Bible suspended. He then repeats in succession the names of the parties suspected of the theft; repeating at each name a portion of the verse on which the key is placed, commencing, "Whither thou goest, I will go," &c. When the name of the guilty party is pronounced, the key turns off the fingers, the Bible falls to the ground, and the guilt of the party is determined. The belief of some of the more ignorant of the lower orders in this charm is unbounded. I have seen it practised in other counties, the key being laid over the 5th verse of the 19th chap. of Proverbs, instead of the 1st chap. of Ruth.

DAVID STEVENS.

Godalming, April 11. 1850.

[In Brand's *Popular Antiquities* (ed. Ellis), vol. iii. 188-9, it is stated that the key is placed upon the 50th Psalm.]

*Weather Proverb.*—Weather proverbs are among the most curious portions of popular literature. That foul or fair weather is betokened according as the rainbow is seen in the morning or evening, is recorded in the following German "saw," which is nearly identical with our well-known English Proverb:—

Regenbogen am Morgen  
Macht dem Schäfer sorgen;  
Regenbogen am Abend  
Ist dem Schäfer labend.

In Mr. Akerman's recently published volume called *Spring Tide*, a pleasant intermixture of fly-fishing and philology, we have a Wiltshire version of this proverb, curious for its old Saxon language, and its comparatively modern allusion to a "great coat" in the third and sixth lines, which must be interpolations.

"The Rainbow in th' mornin'  
Gies the Shepherd warning'  
To car' his girt cwoat on his back;  
The Rainbow at night  
Is the Shepherd's delight,  
For then no girt cwoat will he lack."

No one, we believe, has yet remarked the philosophy of this saying; namely, that in the morning the rainbow is seen in the clouds in the west, the quarter from which we get most rain, and of course, in the evening, in the opposite quarter of the heavens.

WILLIAM J. THOMS.

## BIOGRAPHICAL NOTES.

1. A pleasant Dialogue between a Soldier of Barwicke and an English Chaplain; wherein are largely handled such reasons as are brought in for maintenance of Popish Traditions in our English Church. 8vo. circa 1581.

This work is frequently attributed to Barnaby Rich; but from Bancroft's *Dangerous Positions*, p. 42., the author is ascertained to have been ANTHONY GILBY.

2. The Trumpet of Fame; or, Sir Francis Drake's and Sir John Hawkins' Farewell: with an encouragement to all Sailors and Souldiers that are minded to go in this worthie enterprise, &c. 12mo. London, by T. Creede, 1595.

This poetical tract is of the greatest rarity, and was unknown to Ames, Herbert, Warton, and Ritson. A MS. note, in a contemporary hand, says the author was one HENRY ROBERTS, whose initials are appended to the work.

3. The Mastive, or Young Whelpe of the Olde Dogge. Epigrams and Satyrs, by H. P. 4to. London, by T. Creede, circa 1600.

As an Epigram in this collection also appears in HENRY PEACHAM'S *Minerva Britanna*, with a slight variation, it is fair to surmise that he was the author of this very rare volume, in preference to HENRY PARROTT.

4. Pasquill's Jests, mixed with Mother Bunch's Merriments. Whereunto is added a dozen of Gullies. Pretty and pleasant to drive away the tediousnesse of a winter's evening. 4to. 1608.

In the *British Bibliographer*, vol. i., may be seen an account of the edition of 1609, with extracts from it, and a statement that "an earlier edition is without the Gulls." The present copy (which passed through my hands some years ago), although earlier, has the Gulls.

5. Holie Historie of our Lord and Saviour Jesus Christ's Nativitie, Life, Actes, Miracles, Doctrine, Death, Passion, Resurrection, and Ascension. Gathered into English Meeter, and published to withdraw all vaine wits from all unsaverie and wicked rimes and fables, &c. 12mo. London, by R. Field, 1594.

Ames and Herbert say this book was written by Henry Holland; but the author's name



was ROBERT HOLLAND. It is not mentioned by Warton.

6. News from the Stars; or, Erra Pater's Ghost, by Meriton Latroon. 12mo. 1673.

"RICHARD HEAD, a broken bookseller, and the author of the *English Rogue*, writ this. He turned Papist, and in his voyage to Spain was drowned."—*M.S. note in a contemporary hand.*

EDWARD F. RIMBAULT.

#### POPE, PETRONIUS, AND HIS TRANSLATORS.

The vindication of Pope from the charge of borrowing his well-known sentiment—"Worth makes a man," &c.—from Petronius, is not so completely made out by "P. C. S. S." as it might be; for surely there is a sufficient similitude of ideas, if not of expression, between the couplet of Pope and the sentence of Petronius, as given in all four of the translations cited by him (No. 23. p. 362).—"The *heart* makes the man," &c.—to warrant a notion that the one was suggested by the other. But the surmise of plagiarism originates in a misconception of the terms employed by the Latin author—*virtus frugalitas*, and more especially *corcillum*,—which have been misunderstood by every one of these translators. *Virtus* is applied to mental as well as bodily superiority (*Cic. Fin. v. 13.*).—The sense in which *frugalitas* is employed by Petronius may be collected from a preceding passage in the same chapter, where Trimalchio calls his pet *puerum frugalissimum*—a very clever lad—as he explains the epithet by adding that "he can read at sight, repeat from memory, cast up accounts, and turn a penny to his own profit." *Corcillum* is a diminutive of *corculum* (like *ocillum*, from *oculum*), itself a diminutive of *cor*, which word, though commonly put for "the heart," is also used by the best authors, Lucretius, Horace, Terence, &c., in the same sense as our *wit*, *wisdom*, *intellect*. The entire passage, if correctly translated, might then be expressed as follows:—

"The time has been, my friends, when I myself was no better off than you are; but I gained my present position solely by my own talents (*virtute*). Wit (*corcillum*) makes the man—(or, literally, It is wisdom that makes men of us)—every thing else is worthless lumber. I buy in the cheapest and sell in the dearest market. But, as I said before, my own shrewdness (*frugalitas*) made my fortune. I came from Asia no taller than that lamp stand; and used to measure my height against it day by day, and grease my muzzle (*rostrum*) with oil from the lamp to make a beard come."

Then follow some additional examples of the youth's sagacity, not adapted for translation, but equally instances of wordly wisdom. Thus every one of the notions which Trimalchio enumerated as the causes of his prosperity are emanations

from the head, not the heart; the results of a crafty intellect, not of moral feeling; so that the sentiment he professes, instead of being similar to, is exactly the reverse of that expressed by Pope.

This explanation seems so satisfactory that we might well be contented to rest here. But some MSS. have the reading *corcillum* instead of *corcillum*. If that be received as the genuine one, and some editors prefer it, the interpretation above given will only be slightly modified, but not destroyed, by the introduction of another image, the essential point remaining the same. The insertion of a vowel, *i*, precludes all connection with *cor* and its diminutives, but suggests a derivation from *capere*, dim. *capere*, a leathern sack or bag, which, when well stuffed, the Greeks used to suspend in the gymnasium, like the pendulum of a clock (as may be seen on a fictile vase), to buffet to and fro with blows of the fist. The stuffed bag will represent the human head on the end of its trunk; and the word may have been a slang one of the day, or coined by the Asiatic Trimalchio, whose general language is filled with provincial patois. The translation would then be, in the familiar style of the original,—"The *nozzle* makes the man," &c. ANTHONY RICH, JUN.

#### QUERIES.

##### WHEN WERE UMBRELLAS INTRODUCED INTO ENGLAND?

THOMAS CORYAT, in his *Cruces*, vol. i. p. 134, gives us a curious notice of the early use of the umbrella in Italy. Speaking of fans, he says—

"These fans are of a mean price, for a man may buy one of the fairest of them for so much money as counterwaileth one English groat. Also many of them (the Italians) do carry other fine things of a greater price, that will cost at least a ducat, which they commonly call in the Italian tongue *umbrellae*, that is, things that minister shadow unto them for shelter against the scorching heat of the sun. These are made of leather, something answerable to the form of a little canopy, and booped in the inside with diverse little wooden hoops that extend the *umbrella* in a pretty large compass. They are used especially by horsemen, who carry them in their hands when they ride, fastening the end of the handle upon one of their thighs: and they impart so long a shadow unto them, that keepeth the heat of the sun from the upper parts of their bodies."

Lt.-Col. (afterwards Gen.) Wolfe, writing from Paris, in the year 1752, says:—

"The people here use umbrellas in hot weather to defend them from the sun, and something of the same kind to secure them from snow and rain. I wonder a practice so useful is not introduced in England, (where there are such frequent showers,) and especially in the country, where they can be expedited without any inconvenience."

Query, what is the date of the first introduction of the *umbrella* into England?

EDWARD F. RIMBAULT.

#### MINOR QUERIES.

*Duke of Marlborough.*—The Annual Register for the year 1758 (pp. 121—127.) contains an account of the circumstances connected with the trial of one Barnard, son of a surveyor in Abingdon Buildings, Westminster, on a charge of sending letters to the Duke of Marlborough, threatening his life by means "too fatal to be eluded by the power of physic," unless his grace "procured him a genteel support for his life." The incidents are truly remarkable, pointing most suspiciously towards Barnard; but he escaped. Can any of your readers refer me to where I can find any further account or elucidation of this affair? BURIENSIS.

"*M. or N.*"—Of what words are "*M. or N.*" the initials? Vide the answers to be given in the Church Catechism, and some of the occasional offices in the liturgy. J. C.

[It has been suggested that "*M. or N.*" originated in a misreading of "*nom*," a contradiction for "*nomen*." This is certainly an ingenious explanation, though not a satisfactory one.]

*Song of the Bees.*—Who was the author of the lines under this title beginning,—

"We watch for the light of the moon to break,  
And colour the great eastern sky  
With its blended hues of saffron and lake," &c.  
I have always understood them to be Dr. Aikin's, but latterly that has been contradicted.

BURIENSIS.

*William Godwin.*—Can any of your correspondents tell me where I can find an account of the leading events of the life of William Godwin, author of *Caleb Williams*, *St. Leon*, *Mandeville*, &c., or any reference to his last hours? His sentiments, political and religious, are said to have been *peculiar*. N.

Woodbridge, April 15.

*Regimental Badges.*—When were the regimental badges granted to the first nine infantry corps of the line, and under what circumstances were they so granted? J. C.

London, April 15. 1850.

*Mother of Thomas à Becket.*—The well-known romantic legend of the origin of this lady has been introduced into the *Pictorial History of England*, on the authority of "Brompton in X. Scriptores." And on the same page (552. vol. i.) is a pictorial representation of the "Baptism of the Mother of Becket, from the Royal MS. 2 B. vii."

Now, Lord Campbell, in his *Lives of the Chan-*

*cellors*, repudiates the story in toto; but without assigning any other reason for doing so, than an inference from the silence of Becket himself and his secretary, Fitzstephen, on the point.

Can any of the learned gentlemen whose distinguished names adorn your valuable pages, direct an humble student to the fountain of truth, for the settlement of this *veraxa questio*?

W. FRANKS MATHEWS.

Kidderminster, April 7. 1850.

*Swords worn in public.*—Can any of your correspondents say when swords ceased to be worn as an article of ordinary dress, and whether the practice was abolished by act of parliament, or that they gradually went out of fashion. J. D. A.

April 17. 1850.

*Emblem and National Motto of Ireland.*—How long has the *harp* been the emblem, and *Erin-go-bragh* the national motto of Ireland? To this I give another query,—What is the national motto of England? E. M. B.

*Latin Distich and Translation.*—Who were the authors of the following Latin Distich, and its English translation?—

"Mittitur in disco mihi piscis ab archiepisco—  
—Po non ponatur, quia potus non mihi datur."

"I had sent me a fish in a great dish by the archbish—  
—Hop is not here, for he gave me no beer."

E. M. B.

*Verbum Græcum.*—Who was the author of

"Like the *verbum Græcum*  
*Spermagoraiolekitholakanopolides*,  
Words that should only be said upon holidays,  
When one has nothing else to do."

The *verbum Græcum* itself is in Aristophanes' *Lysistrata*, 457. E. M. B.

*Pope Felix.*—Who is "Pope Felix," mentioned in Ælfric's *Homily on the Birthday of St. Gregory*? Ælfric, in speaking of the ancestors of St. Gregory, states that "*Felix se eawfaesta papa wæs his fifta faeder*,"—"Felix the pious pope was his fifth father," (i. e. great grandfather's grandfather). E. M. B.

April 15. 1850.

"*Where England's Monarch*," and "*I'd preach as though*."—Will any of your subscribers have the kindness to inform me who was the author of the lines—

"Where England's monarch all uncovered sat  
And Bradshaw bullied in a broad-brimm'd hat."

And also of these, quoted by Henry Martyn as "well-known":—

"I'd preach as though I ne'er should preach again,  
I'd preach as dying unto dying men."

H. G.

Milford, April 15. 1850.

*Latin Epigram.*—I should be much obliged to any of your readers who can inform me who was the author and what is the date of the following epigram. The peculiarity of it, your readers will observe, consists in the fact, that while read directly it contains a strong compliment; yet it is capable of being read backwards, still forming the same description of verse, but conveying a perfect reverse of the compliment:—

“Laus tua, non tua fraus; virtus non copia rerum,  
Scandere te fecit hoc decus eximium,  
Pauperibus tua das; nunquam stat janua clausa;  
Fundere res quæris, nec tua multiplicas.  
Conditio tua sit stabilis; non tempore parvo  
Vivere te faciat hic Deus omnipotens.”

When reversed, it reads thus:—

“Omnipotens Deus hic faciat te vivere parvo  
Tempore! Non stabilis sit tua conditio.  
Multiplicas tua, nec quæris res fundere; clausa  
Janua stat, nunquam das tua pauperibus.  
Eximium decus hoc fecit te scandere rerum  
Copia, non virtus; fraus tua, non tua laus.”

Any additional information would much oblige.

O.

April 15. 1850.

#### REPLIES.

##### GRAY'S ALCAIC ODE.

“Circumstances enable me to give a reply, which I believe will be found correct, to the inquiry of “C. B.” in p. 382. of your 24th Number, “Whether Gray’s celebrated Latin Ode is actually to be found entered at the Grande Chartreuse?” The fact is, that the French Revolution—that whirlwind which swept from the earth all that came within its reach and seemed elevated enough to offer opposition—spared not the poor monks of the Chartreuse. A rabble from Grenoble and other places, attacked the monastery; burnt, plundered, or destroyed their books, papers, and property, and dispersed the inmates; while the buildings were left standing, not from motives of respect, but because they would have been troublesome and laborious to pull down, and were not sufficiently combustible to burn.

In travelling on the Continent with a friend, during the summer of 1817, we made a pilgrimage to the Grande Chartreuse, reaching it from the side of the Echelles. It was an interesting moment; for at that very time the scattered remains of the society had collected together, and were just come again to take possession of and reinhabit their old abode. And being their *jour de spaciement*, the whole society was before us, as they returned from their little pilgrimage up the mountain, where they had been visiting St. Bruno’s chapel and spring; and it was impossible not to think with respect of the self-devotion of these

men, who, after having for many years partaken (in a greater or less degree) of the habits and comforts of a civilised life, had thus voluntarily withdrawn themselves once more to their stern yet beautiful solitude (truly, as Gray calls it, a *locus severus*), there to practise the severities of their order, without, it may be supposed, any possessions or means, except what they were themselves enabled to throw into a common stock; for nearly the whole of their property had been seized by the government during the Revolution, and was still held by it.

Our conversation was almost wholly with two of the fathers (they use the prefix *Dom*), whose names I forget, and have mislaid my memorandum of them. One of these had been in England, when driven out; and was there protected by the Weld family in Dorsetshire, of whom he spoke in terms of sincere gratitude and respect. The other told us that he was a native of Chambéry, and had done no more than cross the mountains to get home. On asking him for Gray’s Ode, he shook his head, saying, the Revolution had robbed them of that, and every thing else; but repeated the first line of it, so that there was no mistake as to the object of my inquiry. From what occurred afterwards, it appears, however, to be questionable whether he knew more than the first line; for I was informed that later English travellers had been attempting, from a laudable desire of diffusing information, to write out the whole in the present Album of the Chartreuse, by contributing a line or stanza, as their recollection served; but that, after all, this pic-nic composition was not exactly what Gray wrote. Of course, had our friend the Dom known how to supply the deficiencies, he would have done it.

There is a translation of the Ode by James Hay Beattie, son of the professor and poet, printed amongst his poems, which is much less known than its merits deserve. And I would beg to suggest to such of your readers as may in the course of their travels visit this monastery, that books (need I say *proper* ones?) would be a most acceptable present to the library; also, that there is a regular Album kept, in which those who, in this age of “talent” and “intelligence,” consider themselves able to write better lines than Gray’s, are at liberty to do so if they please.

A very happy conjecture appeared in the *European Magazine* some time between 1804 and 1808, as to the conclusion of the stanzas to Mr. Beattie. The corner of the paper on which they had been written was torn off; and Mr. Mason supplies what is deficient in the following manner, the words added by him being printed in Italics:—

“Enough for me, if to some feeling breast  
My lines a secret sympathy impart;  
And as their pleasing influence *flows* *confest*,  
A sigh of soft reflection *heave the heart.*”

This, it will be seen, is prosaic enough; but the correspondent of the *E. Mag.* supposes the lines to have ended differently; and that the poet, in some peculiar fit of modesty, tore off the name. His version is this:—

"Enough for me, if to some feeling breast,  
My lines a secret sympathy convey;  
And as their pleasing influence is imparted,  
A sigh of soft reflection leaves for Gray."

One word upon another poet, Byron v. Tacitus, in p. 390. of your 24th Number. There can be no doubt that the noble writer had this passage of Tacitus in his mind, when he committed the couplet in question to paper; but, in all probability, he considered it so well known as not to need acknowledgment. Others have alluded to it in the same way. The late Rev. W. Crowe, B.C.L., of New College, Oxford, and public orator of that University, in some lines recited by his son at the installation of Lord Grenville, has the following:—

"And when he bids the din of war to cease,  
He calls the silent desolation—peace."

I wonder where Lord Byron stole stanzas 1, 2, 3, 4, of the second canto of *The Bride of Abydos*; to say nothing of some more splendid passages in the first and second cantos of *Childe Harold*?

W. (1).

#### REPLIES TO MINOR QUERIES.

*Chapels.*—Perhaps the following remarks will be of service to "MR. GATTY" in the solution of his Queries touching the word *Chapel* (No. 21.).

Spelman (*Glossary, sub voce*) endeavours to convince us that *capella* is the same as *capella*, the diminutive of *capra*; thus making *chapel*, in the first instance, "a small repository" (sc. of relics). Richardson is also in favour of this etymon, notwithstanding its harshness and insipidity. I think the common derivation (from *capella*, diminutive of *capra*) very much preferable to any other, both on the score of philology and of history. Ducange has quoted several passages, all tending to evince that *capella* (explained by the Teutonic *voccus*) was specially applied to the famous vestment of St. Martin, comprising his cloak and hood (not merely his hat, as some writers mention). The name was then metonymically transferred to the repository in which that relic was preserved, and afterwards, by a natural expansion, became the ordinary designation of the smaller sanctuaries. This derivation is distinctly affirmed by Walafrid Strabo about 842, and by a monk of St. Gall, placed by Bannge about 884. The earliest instance where the word *capella* is used for the vestment of St. Martin appears to be in a "Placitum" of Theodoric, King of France, who ascended the throne A.D. 672—"in oratorio nostro super capella Domino Martini . . . huc dibret conjurare." In a second "Placitum," also quoted by Ducange, of Childbert, King of France (circa

695), the word *capella* seems to mean a sacred building—"in oratorio suo seu capella Sancti Marthina." And in a charter of Charles the Simple, circ. 900, the term unquestionably occurs in this latter signification, disconnected from St. Martin. Other illustrations may be seen in Ducange, who has bestowed especial industry on the words *capra* and *capella*.

With respect to the legal definition of the modern *chapel*, I may mention that in stat. 7 & 8 Geo. IV. c. 29. s. 10., it signifies, according to Mr. Stephens (*Ecc. Statutes*, p. 1357.), "a chapel where the rites and ceremonies of the Church of England are performed, and does not include the chapels of Dissenters." In stat. 7 & 8 Geo. IV. c. 30., we read, notwithstanding, of "any chapel for the religious worship of persons dissenting from the United Church of England and Ireland."

C. H.

St. Catharine's Hall, Cambridge.

*Chapels* (No. 20. p. 333., and No. 22. p. 371.).—The opinion of the "BARNSTON" that this term had come into use as a designation of dissenting places of worship from no "idea of either assistance or opposition to the Church of England," but only as a supposed means of security to the property, is probably correct. Yet it is likely different reasons may have had weight in different places.

However, he is mistaken in "believing that we must date the adoption of that term from about" forty years ago. I am seventy-six years old, and I can bear testimony, that from my infancy it was the term universally employed in Yorkshire, Derbyshire, Cheshire, Lancashire, and, I think probable, in the more northern counties. In common speech, it was used as the word of discrimination from the Methodist places of worship, which bore the name of *Meeting-houses*, or, more generally, *Meetings*. But within the period (forty years) assigned by your learned correspondent, I think that I have observed the habit to have extensively obtained of applying the term *Chapels* to the latter class of places.

I have abundant evidence of the general use of the term for dissenting buildings, back to the seventeenth century. From my early life, I remember the current opinion to have been that *Chapel* was the word in use north of the Trent, and *Meeting-house* in Nottingham and southwards.

An eminent antiquary, the Rev. Joseph Hunter, F.S.A., could cast a full light upon this subject.

J. P. S.

Homerton, April 15.

*Beaver* (No. 21. p. 335.).—The earliest form of this word is *fiber*, which is used to signify the animal, the *Castor*, by Varro and Pliny. The fabulous story of the self-emasculation by which the beaver eludes pursuit, is thus introduced by Silina, in illustrating the flight of *Bambrook*:—

"Flumini veluti deprensus gurgitis undæ,  
Avulsæ parte inguinibus causæque pericli,  
Estat intentus prædæ fiber avius hoste."

*Punica*, xv. 415-8., where see Ruperti.

The scholiast on Juvenal, xii. 34., has the low Latin *vebrus*. (See Forcellini, *Lex. in Fiber et Castor*, Ducange in *Bever*, and Adelung in *Biber*.) Derivations of the word *bebrus* occur in all the languages of Europe, both Romanic and Teutonic; and denote the Castor. *Beaver*, in the sense of a *hat* or *cap*, is a secondary application, derived from the material of which the hat or cap was made. W.

*Poins and Bardolph* (No. 24. p. 385.). — Mr. Collier (*Life* prefixed to the edit. of *Shakspeare*, p. 139.) was the first to notice that Bardolph, Fluellen, and Awdrey, were names of persons living at Stratford in the lifetime of the poet; and Mr. Halliwell (*Life of Shakspeare*, pp. 126-7) has carried the subject still further, and shown that the names of ten characters in the plays are also found in the early records of that town. Poins was, I believe, a common Welsh name. S.

*God tempers the Wind* (No. 22. p. 357.). — Le Roux de Lincy, *Libre des Proverbes Français* (Paris, 1842), tom. i. p. 11., cites the following proverb —

"Dieu mesure le froid à la brebis tondue,  
ou,

Dieu donne le froid selon la robbe,"

from Henri Estienne, *Præmices*, &c., p. 47., a collection of proverbs published in 1594. He also quotes from Gabriel Meurier, *Trésor des Sentences*, of the sixteenth century: —

"Dieu aide les mal vestus."

SIWEL.

April 5. 1850.

*Sterne's Koran* (No. 14. p. 216.). — An inquiry respecting this work appeared in the *Genl. Mag.*, vol. lxvii. pt. ii. p. 565; and at p. 755. we are told by a writer under the signature of "Normanus," that in his edition of Sterne, printed at Dublin, 1775, 5 vols. 12mo., the Koran was placed at the end, the editor honestly confessed that it was not the production of Sterne, but of Mr. Richard Griffith (son of Mrs. Griffith, the *Novellist*), then a gentleman of large fortune seated at Millecent, co. Kildare, and married to a daughter of the late Ld. C. B. Burgh.

I possess a copy of an indifferent edition of Sterne's works, in point of paper and type, "Printed for J. Mozley, Gainsborough, 1795. 8 vols. 12mo." The Koran is in the sixth vol., termed "The Posthumous Works of L. Sterne," dedicated to the Earl of Charlemont by the editor, who, in his address to the reader, professes to have received the MS. from the hands of the author some time before his untimely death.

This I hope will answer the Query of "E.L.N.:" and at the same time I wish to express my regret, that we do not possess a really good and complete edition of Sterne's Works, with a Life and literary history of them, incorporating the amusing illustrations by Dr. Ferriar. F. R. A.

April 12, 1850.

*Lollius*. — In answer to "J. M. B." (No. 19. p. 303.) as to who was the Lollius spoken of by Chaucer, I send you the following. *Lollius* was the real or fictitious name of the author or translator of many of our Gothic prose romances. D'Israeli, in his admirable *Amenities of Literature*, vol. i. p. 141., says: —

"In some colophons of the prose romances the names of real persons are assigned as the writers; but the same romance is equally ascribed to different persons, and works are given as translations which in fact are originals. Amid this prevailing confusion, and these contradictory statements, we must agree with the editor of Warton, that we cannot with any confidence name the author of any of these prose romances. Ritson has aptly treated these pseudonymous translators as 'men of straw.' We may say of them all, as the antiquary Douce, in the agony of his baffled researches after one of their favourite authorities, a Will o' the Wisp named Lollius, exclaimed, somewhat gravely, — 'Of Lollius it will become every one to speak with diffidence.'"

Perhaps this "scrap" of information may lead to something more extensive.

EDWARD F. RIMBAULT.

*Henry Ryder, Bishop of Killaloe* (No. 24. p. 383.). — Henry Ryder, D.D., a native of Paris, and Bishop of Killaloe, after whose paternity "W.D.B." inquiries, was advanced to that see by patent dated June 5. 1693 (not 1692), and consecrated on the Sunday following in the church of Dunboyne, in the co. Meath. See Archdeacon Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. i. p. 404., who gives an account of his family. W. (1)

*Brown Study* (No. 22. p. 352.). — Surely a corruption of brow-study, brow being derived from the old German, *brown*, in its compound form *aug-brown*, an eyebrow. (Vide Wachter, *Gloss. Germ.*) HERMES.

*Seven Champions of Christendom*. — Who was the author of *The Seven Champions of Christendom*? R. F. JOHNSON.

[*The Seven Champions of Christendom*, which Ritson describes as "containing all the lies of Christendom in one lie," was written by the well-known Richard Johnson. Our correspondent will find many curious particulars of his various works in the Introduction which Mr. Chappell has prefixed to one of them, viz. *The Crown Garland of Golden Roses*, edited by him from the edition of 1612 for the Percy Society.]



"*Tempora mutantur nos et mutamur in illis.*"—*E. V.* (p. 215.) is referred to Cicero *De Officiis*, lib. i. cap. 10., and Ovid, *Met.* lib. xv. 185. et seqq.

"*Vox præterea nihil.*"—*C. W. G.* (p. 247.) is also referred to Ovid, *Met.* lib. iii. 397., and Lactantius, lib. iii. Fab. v. These are the nearest approximations I know. A. W.

*Vox Populi Vox Dei.*—The words "*Populi vox, vox DEI*," stand as No. 97. among the "*Aphorismi Politici ex Ph. Cominæo*," in a small volume in my possession, entitled,—

"*Aphorismi Politici et Militares, etc. par Lambertum Danæum collecti. Lugduni Batavorum. MDCCCXXXIX.*"

There is no reference given to book or chapter; and, judging from the manner in which the aphorisms of Thucydides and Tacitus (which I have been able to examine) are quoted, I fear it may be found that the words in question are rather a condensation of some paragraph by Des Comines than the *ipsissima verba* that he employed.

C. FORBES.

Temple.

*The Cuckoo.*—In respect to the Query of "*G.*" (No. 15. p. 230.), on the cuckoo, as the Welsh Ambassador, I would suggest that it was in allusion to the annual arrival of Welshman in search of summer and other employment. As those wanderers may have entered England about the time of the cuckoo's appearance, the idea that the bird was the precursor of the Welsh might thus become prevalent. Also, on the quotation given by "*PÉRIE ANDRÉ*" (No. 18. p. 283.) of Welsh parsley, or hempen halters, it may have derived its origin from the severity practised on the Welsh, in the time of their independence, when captured on the English side of the border,—the death of the prisoner being inevitable.

GOMER.

*Ancient Titles* (No. 11. p. 173.).—It may be interesting to your querist "*B.*" to know that the seal of the borough of Chard, in the county of Somerset, has two birds in the position which he describes, with the date 1570.

S. S. S.

*Daysman* (No. 12. p. 188., No. 17. p. 267.).—For quoted instances of this, and other obsolete words, see Jameson's *Bible Glossary*, just published by Wertheim in Paternoster Row.

S. S. S.

*Safeguard* (No. 17. p. 267.).—The article of dress for the purpose described is still used by farmers' wives and daughters in the west of England, and is known by the same name.

S. S. S.

*Finkle* (No. 24. p. 384.)—means *fennel*. Mr. Halliwell (*Dict.* p. 357.) quotes from a MS. of the *Nomiale*, "*fynkylsede, feniculum.*"

I.

*Gourders of Rain* (No. 21. p. 335., No. 22.

p. 357.).—Has the word "*Gourders*" any connection with *Gourtes*, a stream, or pool? See Cotgrave's *Dict.*, and Kelham's *Dict. of the Norman Language*.

*Geotere* is the A.-S. word for "*melter*;" but may not the term be applied to the pourer out of anything? Gourd is used by Chaucer in the sense of a vessel. (See *Prolog. to the Manciple's Tale.*)

C. I. R.

*Urbanus Regius* (No. 23. p. 367.).—The "*delightful old lady*" is informed that "*Urbanus Regius*" (or Urban le Roi) was one of the reformers, a native of Langenargen, in Germany. His works were published under the title of *Vita et Opera Urbani Regii*, &c., Norib. 1562. His theological works have been translated into English, as the lady is aware.

W. FRANKS MATHEWS.

Kidderminster, April 7. 1850.

*Horns* (No. 24. p. 383.).—Rosenmüller ad Exodum xxxiv. 29.

"*Ignorabat quod plenderet cutis facies ejus. Vulgatus interpres reddidit. Ignorabat quod cornuta esset facies sua, quia verbum Karan denominativum nominis Keren, cornu; opinatus est denotare, cornu habere; hinc nata opinio, Mosis faciem fuisse cornutam. Sed nomen קרן ob similitudinem et ad radios transferri, ducet Habac. iii. 4. ubi de fulminibus dicitur. . . . Hic denotat emisit radius, i. e. splenduit.*" LXX. δεδόξαται. Our version, *shone*.

R. ad Psal. xxii. seems to say, that in Arabic there is the like metaphor, of the sun's rays to a deer's horns. R. adds that the Jews also attributed horns to Moses in another sense, figuratively for power, as elsewhere.

*Tauriformis.*—The old scholiasts on Horace say that rivers are always represented with horns, "*propter impetum et mugitum æquarum.*"

"*Corniger Hesperidum fluvius.*"

An old modern commentator observes, that in Virgil "*Rhenus bicornis*," rather applies to its two æstuaries.

When Milton says (xi. 831.) "*push'd by the horned flood*," he seems rather to mean, as Newton explains him, that "*rivers, when they meet with anything to obstruct their passage, divide themselves and become horned as it were, and hence the ancients have compared them to bulls.*"

C. B.

[ "*M.*" (Oxford) refers our correspondent to Faacolat, *Lexicon*, ed. Bailey, voc. *Cornu*. ]

*Horns* (No. 24. p. 383.).—1. Moses' face, Ex. ch. xxxiv. (*karan*, Heb.), shot out beams or horns of light (from *keren*, Heb.); so the first beams of the rising sun are by the Arabian poets compared to horns. Absurdly rendered by Aqu. and vulg. (*facies*) *cornuta erat*. Whence painters represent Moses as having horns.—Gesenius, Heb. Lex.

2. There appear many reasons for likening rivers to bulls. Euripides calls Cephissus *ταυρόμοπος*, and Horace gives Aufidus the same epithet, for the same reason, probably, as makes him call it also "longe sonans," "violentus," and "acer;" viz., the bull-like roaring of its waters, and the blind fury of its course, especially in flood time. Other interpretations may be given: thus, Milton, Dryden, and others, speak of the "horned flood," i. e., a body of water which, when it meets with any obstruction, divides itself and becomes *horned*, as it were. See Milt. *P. L.* xi. 831., and notes on the passage by Newton and Todd. Dryden speaks of "the seven-fold horns of the Nile," using the word as equivalent to winding stream. It would be tedious to multiply examples.

3. Of this phrase I have never seen a satisfactory explanation. "Cornua nasci" is said by Petronius, in a general sense, of one in great distress. As applied to a cuckold, it is common to most of the modern European languages. The Italian phrase is "becco cornuto" (horned goat), which the Accademici della Crusca explain by averring that that animal, unlike others, can without anger bear a rival in his female's love.

"Dr. Burn, in his *History of Westmerland*, would trace this *crest of cuckoldom* to horns worn as crests by those who went to the Crusades, as their armorial distinctions; to the infidelity of consorts during their absence, and to the finger of scorn pointed at them on their return; crested indeed, but abused."—*Todd's Johnson's Dictionary*.

R. T. H. G.

*Why Moses represented with Horns.*—You may inform your querist "L. C." (No. 24. p. 383.), that the strange practice of making Moses appear horned, which is not confined to statues, arose from the mistranslation of Exod. xxxiv. 30. & 35. in the Vulgate, which is to the Romanist his authenticated scripture. For there he reads "faciem Moysi cornutum," instead of "the skin of Moses' face shone." The Hebrew verb put into our type is *coran*, very possibly the root of the Latin *cornu*: and its primary signification is to put forth horns; its secondary, to shoot forth rays, to shine. The participle is used in its primary sense in Psalms, lxxix. 31.; but the Greek Septuagint, and all translators from the Hebrew into modern European languages, have assigned to the verb its secondary meaning in Exod. xxxiv. In that chapter the nominative to *coran* is, in both verses, undeniably *skin*, not *head* nor *face*. Now it would obviously be absurd to write "his skin was horned," so that common sense, and the authority of the Septuagint, supported by the language of St. Paul in his paraphrase and comment on this passage in 2 Cor. iii. 7—13., ought to have been sufficient to guide any Christian translator as to the sense to be attached to *coran* in the mention of Moses.

H. W.

Oxford, April 16. 1850.

[We have since received replies to a similar effect from "Sta Edmund Filmer," "J. E.," &c. "R. G." refers our Querist to Leigh's *Critica Sacra*, Part. I. p. 219. London, 1662; and "M." refers him to the note on this passage in Exodus in M. Polus' *Synopsis Criticorum*. To "T. E." we are indebted for Notes on other portions of "L. C.'s" *Queries*.]

*The Temple or A Temple.*—"Mr. Foss" says (No. 21. p. 335.) that in Tyrwhitt's edition of Chaucer, and in all other copies he has seen, the reading is—

"A gentil manciple was there of a temple."

In an imperfect black-letter folio copy of Chaucer in my possession (with curious wood-cuts, but without title-page, or any indications of its date, printer, &c.), the reading is—

"A gentyl manciple was there of the temple,"

That the above is the true reading ("the real passage"), and that it is to be applied to *the* temple, appears to me from what follows, in the description of the manciple.

"Of maysters had he moo than thryes ten  
That were of lawe experte and curyous,  
Of whyche there were a dosen in that hous  
Worthy to be," &c.

P. H. F.

March 23. 1850.

*Ecclesiastical Year* (No. 24. p. 381.).—The following note on the calendar is authority for the statement respecting the beginning of the ecclesiastical year:—

"Note that the Golden Number and Dominical letter dooth change every year the first day of January. Note also, that the yeere of our Lord beginneth the xxv. day of March, the same supposed to be the first day upon which the world was created, and the day when Christ was conceived in the womb of the Virgin Mary."

As in the Book of Common Prayer, Lond. 1614, p. 2.

Bishop Cosins remarks, "beginneth the 25th day of March."

"Romani annum suum auspiciantur ad calendis Januariæ. Idem faciunt hodierni Romani et qui in aliis regnis papæ auctoritatem agnoscunt. Ecclesia autem Anglicana sequitur supputationem antiquam a Dionysio Exiguo inchoatam, anno Christi 532."

Nicholl's commentary on the Book of Common Prayer, additional notes, p. 10. Fol. Lond. 1712, vid. loc.

In the Book of Common Prayer, Oxford, 1716, the note is,—

"Note.—The supputation of the year of our Lord in the Church of England beginneth the five-and-twentieth day of March."

This note does not now appear in our Prayer Books, being omitted, I suppose, in consequence

of the adoption of the new style in England in 1752. The daily course of lessons used to begin, as it does now, with the Book of Genesis and of St. Matthew, in January; the collects, epistles, and gospels with those for Advent. M.  
Oxford.

*Paying through the Nose* (No. 21. p. 335.).—I have always understood this to be merely a degenerated pronunciation of the last word. Paying through the nose gives the idea so exactly, that, as far as the etymology goes, it is explanatory enough. But whether *that* reading has an historical origin may be another question. It scarcely seems to need one. C. W. H.

*Quem Deus vult perdere, &c.* (No. 22. p. 351.).—The correct reading is "Quem Jupiter vult perdere, dementat prius." See Duport's *Gnomologia Homericæ*, p. 282. (Cantab. 1660.) Athenagoras quotes Greek lines, and renders them in Latin (p. 121. Oxon. 1682):

"At demon homini quum struit aliquid malum,  
Pervertit illi primitus mentem suam."

The word "dementat" is not to be met with, I believe, in the works of any real classical author. Butler has employed the idea in part 3. canto 2. line 565. of *Hudibras*:

"Like men condemned to thunderbolts,  
Who, ere the blow, become mere dolts."

C. L. R.

*Shrew* (No. 24. p. 381.).—The word, I apprehend, means sharp. The mouse, which is not the field-mouse, as Halliwell states, but an animal of a different order of quadrupeds, has a very sharp snout. Shrew means sharp generally. Its bad sense is only incidental. They seem connected with scratch; screw; shrag, the end of sticks or furze (Halliwell); to shred (A.-S., screolan, but which must be a secondary form of the verb). That the shrew-mouse is called in Latin *sorex*, seems to be an accidental coincidence. That is said to be derived from *špox*. The French have confounded the two, and give the name *souris* to the common mouse, but not to the shrew-mouse.

I protest, for one, against admitting that Broc is derived from *broc*, persecution, which of course is a participle from break. We say "to badger" for to annoy, to tease. I suppose two centuries hence will think the name of the animal is derived from that verb, and not the verb from it. It means also, in A.-S., *equus vilis*, a horse that is worn out or "broken down." C. B.

*Zenobia* (No. 24. p. 383.).—Zenobia is said to be "gente Judæa," in Hoffman's *Lexicon Universale*, and Facciolati, ed. Bailey, Appendix, voc. *Zenobia*. M.  
Oxford.

*Cromwell's Estates* (No. 24. p. 389.).—There is Woolaston, in Gloucestershire, four miles from Chepstow, chiefly belonging now to the Duke of Beaufort. C. B.

*Vox et præterea Nihil* (No. 16. p. 247., and No. 24. p. 387.).—This saying is to be found in Plutarch's *Laconic Apophthegms* (*Ἀποφθίγματα Λακωνικά*), Plutarchi *Opera Moralia*, ed. Dan. Wytttenbach, vol. i. p. 649.

Philemon Holland has "turned it into English" thus:—

"Another [Laconian] having plucked all the feathers off from a nightingale, and seeing what a little body it had: 'Surely,' quoth he, 'thou art all voice, and nothing else.'"—*Plutarch's Morals*, fol. 1603. p. 470.

W. B. R.

*Law of Horses*.—The following is from Oliphant's *Law of Horses, &c.*, p. 76. Will any of your readers kindly tell me whether the view is correct?

"It is said in *Southerne v. Howe* (2 Rol. Rep. 5.), *Si homo vendit chivall que est lame, null action gist puer eum, nec caveat emptor: lou jeo vend chivall que ad null oculus la null action gist; autrement lou il ad un counterfeit faux et bright eye.*" "If a man sell a horse which is lame, no action lyes for that, but caveat emptor; and when I sell a horse that has no eye, there no action lies; otherwise where he has a counterfeit, false, and bright eye."

Thus it appears that a distinction is here made between a horse having no eye at all, and having a counterfeit, false or bright one. And probably by *bright eye* is meant *glass eye*, or *gutta serena*; and the words "counterfeit" and "false" may be an attempt of the reporter to explain an expression which he did not understand. Because putting a false eye into a horse is far in advance of the sharpest practices of the present day, or of any former period.

Note.—*Gutta Serena*, commonly called glass-eye, is a species of blindness; the pupil is unusually dilated; it is immovable, bright, and glassy.

G. H. HEWITT OLIPHANT.

April 16. 1850.

*Christ's Hospital*.—In reply to "Nemo" (No. 20. p. 318.), a contemporary of the eminent Blues there enumerated, informs him, that although he has not a perfect recollection of the ballads then popular at Christ's Hospital, yet "Nemo" may be pleased to learn, that on making search at the Society of Antiquaries for Robin Hood Ballads, he found in a folio volume of Broadisides, &c., one of much interest and considerable length in relation to that school. The Ballad must also be rare, as it is not among those in the two large volumes which have been for many years in the British Museum, nor is it in the three volumes of Roxburgh Ballads recently purchased for that noble library.

The undersigned believes that the only survivor of the scholars at Christ's Hospital mentioned by "Nemo," is the Rev. Charles Valentine Le Grice, now residing at Treriffe, near Penzance.

J. M. G.

Worcester, March 22. 1850.

[We are happy to say that one other, at least, of the Christ Hospital worthies enumerated by "Nemo" still survives—Mr. Leigh Hunt, whose kindly criticism and real poetic feeling have enriched our literature with so many volumes of pleasant reading, and won for him the esteem of a large circle of admirers.]

*Tickhill, God help me!* (No. 16. p. 247.).—"H. C. St. Croix" informs us that a similar expression is in use in Lincolnshire. Near to the town of "merry Lincoln" is a large heath celebrated for its cherries. If a person meets one of the cherry-growers on his way to market, and asks him where he comes from, the answer will be, if the season is favourable, "From Lincoln Heath, where should 'un?" but if, on the contrary, there is a scarcity of cherries, the reply will be, "From Lincoln Heath, God help 'un."

"Diss" informs us, too, that this saying is not confined to Tickhill, Melferly, or Pershore, but is also current at Letton, on the banks of the Wye, between Hereford and Hay. And "H. C. P." says the same story is told of the inhabitants of Tadley, in the north of Hampshire, on the borders of Berkshire.

*Robert Long* (No. 24. p. 382.).—Rear-Admiral Robert Long died 4th July, 1771, having been superannuated on the half-pay of rear-admiral some time before his death. His seniority in the navy was dated from 21st March, 1726, and he was posted in the Shoreham. He never was Sir Robert. An account of the charity he founded may be seen in the *Commissioners' Reports on Charities*, vol. iii. iv. vi.

*Transposition of Letters* (No. 19. p. 298.).—Instances of shortened names of places. Bensington, Oxfordshire, now called Benson; Stadhampton, Oxfordshire, now called Stadham; and in Suffolk the following changes have taken place; Thelnetham is called Feltam; Hoxney, Oxen.

C. I. R.

*The Complaynt of Scotland*.—I believe there has not been discovered recently any fact relative to the authorship of above-mentioned poem, and that the author is,

"Sir David Lyndsay of the Mount,  
Lord Lyon King-at-Arms."

W. B.

*Note Books* (No. 3. p. 43., and No. 7. p. 104.).—I beg to state my own mode, than which I know of none better. I have several books, viz., for *History, Topography, Personal and Family His-*

*tory, Ecclesiastical Affairs, Heraldry, Adversaria*. At the end of each volume is an alphabet, with six columns, one for each vowel; in one or other of which the word is entered according to the vowel which first appears in it, with a reference to the page. Thus, *bray* would come under B. a; *church* under C. u.; and so forth.

S. S. S.

#### MISCELLANIES.

*MSS. of Casaubon*.—There is a short statement respecting certain MSS., now existing, of the great critic Casaubon, in a recent volume of the Parker Society, — Whitaker's *Disputation on Holy Scripture*, edited and translated by Professor Fitzgerald, Professor of Moral Philosophy, Dublin, which I conceive is one of those facts which might be of service at some future time to scholars, from having been recorded in your columns:—

Whitaker having observed—

"One Herman, a most impudent papist, affirms that the scriptures are of no more avail than *Æsop's fables*, apart from the testimony of the church."—(Parker Soc. transl., p. 276.)

Professor Fitzgerald appends the following "note:—

"Casaubon, *Exercit. Baron. I. xxxiii. bad*, but doubtfully, attributed this to Pighius: but in a MS. note preserved in Primate Marsh's library, at St. Sepulchre's, Dublin, he corrects himself thus: 'Non est hic, sed quidam Hermannus, ait Wittakerus in *Præfat. Controvers. 1. Quæst. 3. p. 314.*' If a new edition of those *Exercitationes* be ever printed, let not these MSS. of that great man, which, with many other valuable records, we owe to the diligence of Stillingfleet and the munificence of Marsh, be forgotten."

Bath.

T.

#### ON A VERY TALL BARRISTER NAMED "LONG."

Longi longorum longissime, Longe, virorum,  
Dic mihi, te quæso, num Breve quicquid habes?  
W. (1.)

#### "NEC PLURIBUS IMPAR."

*On a very bad book: from the Latin of Melancthon.*

A thousand blots would never cure this stuff;  
One might, I own, if it were large enough.

RUFUS.

*Close Translation*.—The following is a remarkable instance; for it is impossible to say which is the original and which the translation, they are so nearly equivalent:—

"Boys and girls, come out to play;  
The moon doth shine as bright as day:  
Come with a whoop, come with a call,  
Come with a good will, or come not at all."

"Garçons et filles, venez toujours;  
La lune fait clarté comme le jour;  
Venez au bruit d'un joyeux éolat;  
Venez de bon cœur, ou ne venez pas."

W. (1.)

*St. Antholin's Parish Books.*—In common with many of your antiquarian readers, I look forward with great pleasure to the selection from the entries in the *St. Antholin's Parish Books*, which are kindly promised by their present guardian, and, I may add, intelligent expositor, "W. C."

*St. Antholin's* is, on several accounts, one of the most interesting of our London churches; it was here, *Strype* tells us (*Annals*, I. i. p. 199.), "the new morning prayer," i. e., according to the new reformed service-book, first began in September, 1559, the bell beginning to ring at five, when a psalm was sung after the Geneva fashion, all the congregation, men, women, and boys, singing together. It is much to be regretted that these registers do not extend so far back as this year, as we might have found in them entries of interest to the Church historian; but as "W. C." tells us the volumes are kept regularly up to the year 1708, I cannot but hope he may be able to produce some notices of what Mr. P. Cunningham calls, "the Puritanical fervour" of this little parish. "St. Antling's bell," and "St. Antling's preachers," were proverbial for shrillness and proximity, and the name is a familiar one to the students of our old dramatists. Let "W. C." bear in mind, that the chaplains of the Commissioners of the Church of Scotland, with Alexander Henderson at their head, preached here in 1640, commanding crowded audiences, and that a passage was furnished from the house where they lodged into a gallery of this church: and that the pulpit of *St. Antholin's* seems, for many years, to have been the focus of schism, faction, and sedition, and he may be able to bring forward from these happily preserved registers much interesting and valuable information.

D. S.

## MISCELLANEOUS.

## NOTES ON BOOKS, CATALOGUES, SALES, &amp;c.

No one can have visited Edinburgh, and gazed upon

"The height  
Where the huge Castle holds its state,"  
without having felt a strong desire to learn the history of that venerable pile, and the stirring tales which its grey walls could tell. What so many must have wished done, has at length been accomplished by Mr. James Grant, the biographer of *Kirkcaldy of Grange*, the gallant governor of that castle, who was so treacherously executed by the Regent Morton. His work, just published under the title of *Memorials of the Castle of Edinburgh*, contains its varied history, ably and

pleasantly narrated, and intermixed with so much illustrative anecdote as to render it an indispensable companion to all who may hereafter visit one of the most interesting, as well as most remarkable monuments of the metropolis of Scotland.

The lovers of fine engravings and exquisite drawings will have a rare opportunity of enriching their portfolios in the course of the next and following week, as Messrs. Leigh Sotheby and Co., of Wellington Street, commence on Monday a nine days' sale of a magnificent collection of engravings, of the highest quality, of the ancient and modern Italian, German, Dutch, Flemish, French, and English schools, which comprises some superb drawings of the most celebrated masters of the different schools of Europe.

We have received the following Catalogues:—*Bernard Quaritch's* (16. Castle Street, Leicester Square) Catalogue of Oriental and Foreign Books, comprising most Languages and Dialects of the Globe; and *John Miller's* (43. Chandos Street) Catalogue, Number Four for 1850, of Books, Old and New.

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\*.\* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 185. Fleet Street.

## NOTICES TO CORRESPONDENTS.

As we have been again compelled to omit many articles which we are anxious to insert, we shall next week give an enlarged Number of 24 pages, instead of 16, so as to clear off our arrears.

*Annot's Physics.* A copy of this work has been reported to Mr. Bell: will our correspondent who wishes for it forward his name and address?

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## THE MOSQUITO COUNTRY.—ORIGIN OF THE NAME. —EARLY CONNEXION OF THE MOSQUITO INDIANS WITH THE ENGLISH.

The subject of the Mosquito country has lately acquired a general interest. I am anxious to insert the following "Notes and Queries" in your useful periodical, hoping thus to elicit additional information, or to assist other inquirers.

1. As to the origin of the name. I believe it to be probably derived from a native name of a tribe of Indians in that part of America. The Spanish Central Americans speak of *Moscós*. Juarros, a Spanish Central American author, in his *History of Guatemala*, names the Moscos among other Indians inhabiting the north-eastern corner of the tract of country now called *Mosquito*: and in the "Mosquito Correspondence" laid before Parliament in 1848, the inhabitants of Mosquito are called *Moscós* in the Spanish state-papers.

How and when would *Mosco* have become *Mosquito*? Was it a Spanish elongation of the name, or an English corruption? In the former case, it would probably have been another name of the people: in the latter, probably a name given to the part of the coast near which the Moscos lived.

The form *Mosquito*, or *Moshito*, or *Mushito*, (as the word is variously spelt in our old books), is doubtless as old as the earliest English intercourse with the Indians of the Mosquito coast; and that may be as far back as about 1630: it is certainly as far back as 1650.

If the name came from the synonymous insect, would it have been given by the Spaniards or the English? *Mosquito* is the Spanish diminutive name of a fly: but what we call a mosquito, the Spaniards in Central America call by another name, *sanchujo*. The Spaniards had very little connexion at any time with the Mosquito Indians; and as mosquitoes are not more abundant on their parts of the coast than on other parts, or in the interior, where the Spaniards settled, there would have been no reason for their giving the name on account of insects. Nor, indeed, would the English, who went to the coast from Jamaica, or other West India Islands, where mosquitoes are quite as abundant, have had any such reason either. At Bluefields, where the writer has resided, which was one of the first places on the Mosquito coast frequented by English, and which derives its name from an old English buccaneer, there are no mosquitoes at all. At Grey Town, at the mouth of the river San Juan, there are plenty; but not more than in Jamaica, or in the towns of the interior state of Nicaragua. However, names are not always given so as to be argument-proof.

How did the word *mosquito* come into our language? From the Spanish, Portuguese, or Italian? How old is it with us? Todd adds the word *Muskitto*, or *Musquitto*, to Johnson's *Dictionary*; and gives an example from Purchas's *Pilgrimage* (1617), where the word is spelt more like the Italian form: — "They paint themselves to keep off the muskitas."

There is a passage in Southey's *Omniana* (vol. i. p. 21.) giving an account of a curious custom among the Mozcas, a tribe of New Granada: his authority is *Hist. del Nuevo Reyno de Granada*, l. i. c. 4. These are some way south of the other Moscos, but it is probably the same word.

One of the Virgin Islands in the West Indies has the name of Mosquito.

Some "Mosquito Kays" are laid down on the chart off Cape Gracias à Dios, on the Mosquito coast; but these probably would have been named from the Mosquito Indians of the continent. And these Mosquito Indians appear to have spread themselves from Cape Gracias à Dios.

It is stated, however, in Strangeways' *Account of the Mosquito Shore*, (not a work of authority), that these Mosquito Kays give the name to the country: —

"This country, as is generally supposed, derives its name from a clustre of small islands or banks situated near its coasts, and called the *Mosquitos*."

I should be glad if these Notes and Queries would bring assistance to settle the origin of the name of the Mosquito country from some of your correspondents who are learned in the history of Spanish conquest and English enterprise in that part of America, or who may have attended to the languages of the American Indians.

2. I propose to jot down a few Notes as to the early connexion between the English and the Mosquito Indians, and shall be thankful for references to additional sources of information.

I have read somewhere, that a Mosquito king, or prince, was brought to England in Charles I.'s reign by Richard Earl of Warwick, who had commanded a ship in the West Indies; but I forget where I read it. I remember, however, that no authority was given for the statement. Can any of your readers give information about this?

Dampier mentions a party of English who, about the year 1654, ascended the Cape River (the mouth of which is at Cape Gracias à Dios,) to Segovia, a Spanish town in the interior; and another party of English and French who, after the year 1684, when he was in these parts, crossed from the Pacific to the Atlantic, descending the Cape River. (Harris's *Collection of Voyages*, vol. i. p. 92.) Are there any accounts of these expeditions?

Dampier also speaks of a confederacy having been formed between a party of English under a Captain Wright and the San Blas Indians of Da-

rien, which was brought about by Captain Wright's taking two San Blas boys to be educated "in the country of the Moskitoes," and afterwards faithfully restoring them, and which opened to the English the way by land to the Pacific Sea. (Harris, vol. i. p. 97.) Are there any accounts of English travellers by this way, which would be in the very part of the isthmus of which Humboldt has lately recommended a careful survey? (See *Aspects of Nature*, Sabine's translation.)

Esquemeling, in his *History of the Buccaneers*, of whom he was one, says that in 1671 many of the Indians at Cape Gracias spoke English and French from their intercourse with the pirates. He gives a curious and not very intelligible account of Cape Gracias, as an island of about thirty leagues round [formed, I suppose, by rivers and the sea], containing about 1600 or 1700 persons, who have no king; [this is quite at variance with all other accounts of the Mosquito Indians of Cape Gracias;] and having, he proceeds to say, no correspondence with the neighbouring islands. [I cannot explain this; there is certainly no island ninety miles in circumference at sea near Cape Gracias.]

A quarto volume published by Cadell in 1789, entitled *The Case of His Majesty's Subjects having Property in and lately established upon the Mosquito Shore*, gives the fullest account of the early connexion between the Mosquito Indians and the English. The writer says that Jeremy, king of the Mosquitos, in Charles II.'s reign, after formally ceding his country to officers sent to him by the Governor of Jamaica to receive the cession, went to Jamaica, and thence to England, where he was generously received by Charles II., "who had him often with him in his private parties of pleasure, admired his activity, strength, and manly accomplishments; and not only defrayed every expense, but loaded him with presents." Is there any notice of this visit in any of our numerous memoirs and diaries of Charles II.'s reign?

A curious tract, printed in the sixth volume of Churchill's *Voyages*, "The Mosquito Indian and his Golden River, being a familiar Description of the Mosquito Kingdom, &c., written in or about the Year 1699 by M. W." from which Southey drew some touches of Indian manners for his "Madoc," speaks of another King Jeremy, son of the previous one; who, it is said, esteemed himself a subject of the King of England, and had visited the Duke of Albemarle in Jamaica. His father had been carried to England, and received from the King of England a crown and commission. The writer of this account says that the Mosquito Indians generally esteem themselves English: —

"And, indeed, they are extremely courteous to all Englishmen, esteeming themselves to be such, although some Jamaica men have very much abused them."

I will conclude this communication, whose length will I hope be excused for the newness of the sub-

ject, by an amusing passage of a speech of Governor Johnstone in a debate in the House of Commons on the Mosquito country in 1777:—

"I see the noble lord [Lord North] now collects his knowledge by piecemeal from those about him. While my hon. friend [some one was whispering Lord North] now whispers the noble lord, will he also tell him, and the more aged gentlemen of the House, before we yield up our right to the Mosquito shore, that it is from thence we receive the greatest part of our delicious turtle? May I tell the younger part, before they give their consent, that it is from thence comes the sarsaparilla to purify our blood?—*Parl. Hist.* vol. xix. p. 54. C.

#### NOTES ON BACON AND JEREMY TAYLOR.

In his essay "On Delays," Bacon quotes a "common verse" to this effect:—"Occasion turneth a bald noddle after she hath presented her locks in front, and no hold taken." As no reference is given, some readers may be glad to see the original, which occurs in an epigram on *Καῖρος* (Brunck's *Analecta*, ii. 49.; Posidippi Epigr. 13. in Jacob's *Anthol.* ii. 49.).

Ἡ δὲ κόμη, τί κατ' ὕψιν; ὑπαντίδσαντι λαβίσθαι,  
νῆ Δία. Τάξοπιθεν δ' εἰς τί φαλακρὰ πέλει;  
Τὸν γὰρ ἀπαξ πτηνοῖσι παραθρέξαντά με ποσσὶν  
οὐτις ἔθ' ἱμείρων δρᾶζεται ἐξόπιθεν.

In Jeremy Taylor's *Life of Christ* (Pref. § 29. p. 23. Eden's edition), it is said that Mela and Solinus report of the Thracians that they believed in the resurrection of the dead. The passage of Mela referred to is, l. ii. c. ii. § 3., where see Tzschucke.

In the same work (Pref. § 20. p. 17.), "Ælian tells us of a nation who had a law binding them to beat their parents to death with clubs when they lived to a decrepit age." See Ælian, *Var. Hist.* iv. 1. p. 330. Gronov., who, however, says nothing of clubs.

In the next sentence, the statement, "the Persian *magi* mingled with their mothers and all their nearest relatives," is from Xanthus (Fragm. 28., Didot), apud Clem. Alexandr. (Strom. iii. p. 431A.). See Jacob's *Lect. Stob.* p. 144.; Bähr, *On Herodotus*, iii. 31.

In the same work (Part. I. sec. viii. § 5. note n, p. 174.) is a quotation from Seneca, "O quam contempta res est homo, nisi super humana se erexit!" which is plainly the original of the lines of Daniel, so often quoted by Coleridge ("Epistle to the Countess of Cumberland"):

"Unless above himself he can  
Erect himself, how mean a thing is man!"

Perhaps some of your readers can supply the reference to the passage in Seneca, which is wanting in Mr. Eden's edition.

In Part III. sect. xv. § 19. p. 694. note a, of the *Life of Christ*, is a quotation from Strabo, lib. xv. *Add.* p. 713., Casaub.

As the two great writers on whom I have made these notes are now in course of publication, any notes which your correspondents can furnish upon them cannot fail to be welcome. Milton also, and Pope, are in the hands of competent editors, who, doubtless, would be glad to have their work rendered more complete through the medium of "NOTES AND QUERIES." J. E. B. MAYOR.

Marlborough Coll., April 8.

#### DUKE OF MONMOUTH'S CORRESPONDENCE.

Thomas Vernon, author of *Vernon's Reports*, was in early life private secretary to the Duke of Monmouth, and is supposed to have had a pretty large collection of Monmouth's correspondence. Vernon settled himself at Hanbury Hall, in Worcestershire, where he built a fine house, and left a large estate. In course of time this passed to an heiress, who married Mr. Cecil (the Earl of Exeter of Alfred Tennyson), and was divorced from him. Lord Exeter sold or carried away the fine library, family plate, and nearly everything curious or valuable that was not an heirloom in the Vernon family. He laid waste the extensive gardens, and sold the elaborate iron gates, which now adorn the avenue to Mere Hall in the immediate neighbourhood. The divorcee married a Mr. Phillips, and dying without surviving issue, the estates passed to a distant branch of her family. About ten years ago I made a careful search (by permission) at Hanbury Hall for the supposed Monmouth MSS., but found none; and I ascertained by inquiry that there were none at Enstone Hall, the seat of Mr. Phillips's second wife and widow. The MSS. might have been carried to Burleigh, and a friend obtained for me a promise from the Marquis of Exeter that search should be made for them there, but I have reason to believe that the matter was forgotten. Perhaps some of your correspondents may have the means of ascertaining whether there are such MSS. in Lord Exeter's library. I confess my doubt whether so cautious a man as Thomas Vernon would have retained in his possession a mass of correspondence that might have been fraught with danger to himself personally; and, had it been in the Burleigh library, whether it could have escaped notice. This, however, is to be noted. After Vernon's death there was a dispute whether his MSS. were to pass to his heir-at-law or to his personal representatives, and the court ordered the MSS. (Reports) to be printed. This was done very incorrectly, and Lord Kenyon seems to have hinted that private reasons had been assigned for that, but these could hardly have related to the Monmouth MSS. SCORUS.

#### PARNELL.

The following verses by Parnell are not included in any edition of his poems that I have seen.



They are printed in Steele's *Miscellany* (12mo. 1714), p. 63., and in the second edition of the same *Miscellany* (12mo. 1727), p. 51., with Parnell's name, and, what is more, on both occasions among other poems by the same author.

TO A YOUNG LADY

*On her Translation of the Story of Phæbus and Daphne, from Ovid.*

In Phæbus, Wit (as Ovid said)  
Enchanting Beauty woo'd;  
In Daphne Beauty coily fled,  
While vainly Wit pursu'd.  
But when you trace what Ovid writ,  
A diff'rent turn we view;  
Beauty no longer flies from Wit,  
Since both are join'd in you.  
Your lines the wond'rous change impart,  
From whence our laurels spring;  
In numbers fram'd to please the heart,  
And merit what they sing.  
Methinks thy poet's gentle shade  
Its wreath presents to thee;  
What Daphne owes you as a Maid,  
She pays you as a Tree.

The charming poem by the same author, beginning—

"My days have been so wond'rous free,"  
has the additional fourth stanza,—

"An eager hope within my breast,  
Does ev'ry doubt controul,  
And charming Nancy stands confest  
The fav'rite of my soul."

Can any of your readers supply the name of the "young lady" who translated the story of Phæbus and Daphne?  
C. P.

EARLY ENGLISH AND EARLY GERMAN LITERATURE.  
—"NEWS" AND "NOISE."

I am anxious to put a question as to the communication that may have taken place between the English and German tongues previous to the sixteenth century. Possibly the materials for answering it may not exist; but it appears to me that it is of great importance, in an etymological point of view, that the extent of such communication, and the influence it has had upon our language, should be ascertained. In turning over the leaves of the *Shakspeare Society's Papers*, vol. i., some time ago, my attention was attracted by a "Song in praise of his Mistress," by John Heywood, the dramatist. I was immediately struck by the great resemblance it presented to another poem on the same subject by a German writer, whose real or assumed name, I do not know which, was "Muscanblüt," and which poem is to be found in *Der Clara Hätzlerin Liederbuch*, a collection made by a nun of Augsburg in 1471. The following are passages for comparison:—

"Fyrst was her skyn,  
Whith, smoth, and thyn,  
And every vayne  
So blewe sene playne;  
Her golden heare  
To see her weare,  
Her weryng gere,  
Alas! I fere  
To tell all to you  
I shall undo you.

"Her eye so rollyng,  
Ech harte conterollyng;  
Her nose not long,  
Nor stode not wrong;  
Her finger typs  
So clene she clyps;  
Her rosy lyps,  
Her chekes gossypa,"  
&c. &c.

*S. S. Papers*, vol. i. p. 72.

"Ir mündlin rott  
Uss senender nott  
Mir helffen kan,  
Das mir kain man  
Mit nichten kan püssen.

O liechte kel,  
Wie vein, wie gel  
Ist dir dein har,  
Dein äuglin clar,  
Zartt fraw, lass mich an sehen,  
Und tu mir kund  
Uss rottem mund, &c.

Deim ärmlin weisz  
Mit gantzem fleisz  
Geschnitzet sein,  
Die hennde dein  
Gar hofelich gezieret,  
Dem leib ist ran,  
Gar wolgetan  
Sind dir dein prust,"  
&c. &c.

*Clara Hätzlerin Liederbuch*, p. 111.

In all this there is certainly nothing to warrant the conclusion that the German poem was the original of Heywood's song; but, considering that the latter was produced so near to the same age as the former, that is, at the beginning of the sixteenth century, and considering that the older German poetical literature had already passed its culminating point, while ours was upon the ascending scale, there is likeness enough, both in manner and measure, to excite the suspicion of direct or indirect communication.

The etymology of the word "news," on which you have recently had some notes, is a case in illustration of the importance of this point. I have never had the least doubt that this word is derived immediately from the German. It is, in fact, "das Neue" in the genitive case; the German phrase "Was giebt's Neues?" giving the exact sense of our "What is the news?" This will ap-



pear even stronger if we go back to the date of the first use of the word in England. Possibly about the same time, or not much earlier, we find in this same collection of Clara Hätzlerin, the word spelt "new" and rhyming to "triu."

"Empfach mich uff das New  
In deines hertzen triu."

The genitive of this would be "newes," thus spelt and probably pronounced the same as in England. That the word is not derived from the English adjective "new" — that it is not of English manufacture at all — I feel well assured: in that case the "s" would be the sign of the plural; and we should have, as the Germans have, either extant or obsolete, also "the new." The English language, however, has never dealt in these abstractions, except in its higher poetry; though some recent translators from the German have disregarded the difference in this respect between the powers of the two languages. "News" is a noun singular, and as such must have been adopted bodily into the language; the form of the genitive case, commonly used in conversation, not being understood, but being taken for an integral part of the word, as formerly the Koran was called "*The Alcoran*."

"Noise," again, is evidently of the same derivation, though from a dialect from which the modern German pronunciation of the diphthong is derived. Richardson, in his *English Dictionary*, assumes it to be of the same derivation as "noxious" and noisome; but there is no process known to the English language by which it could be manufactured without making a plural noun of it. In short, the two words are identical; "news" retaining its primitive, and "noise" adopting a consequential meaning.

SAMUEL HICKSON.

#### FOLK LORE.

*Charm for the Toothache.*—A reverend friend, very conversant in the popular customs and superstitions of Ireland, and who has seen the charm mentioned in pp. 293, 349, and 397, given by a Roman Catholic priest in the north-west of Ireland, has kindly furnished me with the genuine version, and the form in which it was written, which are as follows:—

"As Peter sat on a marble stone,  
The Lord came to him all alone:  
'Peter,' what makes thee sit there?'  
'My Lord, I am troubled with the toothache.'  
'Peter arise, and go home;  
And you, and whosoever for my sake  
Shall keep these words in memory,  
Shall never be troubled with the toothache.'"

T. J.

*Charms.*—*The Evil Eye.*—Going one day into a cottage in the village of Catterick, in Yorkshire, I observed hung up behind the door a ponderous

necklace of "lucky stones," i. e. stones with a hole through them. On hinting an inquiry as to their use, I found the good lady of the house disposed to shuffle off any explanation; but by a little importunity I discovered that they had the credit of being able to preserve the house and its inhabitants from the baneful influence of the "evil eye." "Why, Nanny," said I, "you surely don't believe in witches now-a-days?" "No! I don't say 'at I do; but certainly i' former times there *was* wizzards an' buzzards, and them sort o' things." "Well," said I, laughing, "but you surely don't think there are any now?" "No! I don't say 'at ther' are; but I *do* believe in a *yevil* eye." After a little time I extracted from poor Nanny more particulars on the subject, as viz.:—how that there was a woman in the village whom she strongly suspected of being able to look with an evil eye; how, further, a neighbour's daughter, against whom the old lady in question had a grudge, owing to some love affair, had suddenly fallen into a sort of pining sickness, of which the doctors could make nothing at all; and how the poor thing fell away without any accountable cause, and finally died, nobody knew why; but how it was her (Nanny's) strong belief that she had pined away in consequence of a glance from the evil eye. Finally, I got from her an account of how any one who chose could themselves obtain the power of the evil eye, and the receipt was, as nearly as I can recollect, as follows:—

"Ye gang out ov' a night—ivery night, while ye find nine toads—an' when ye've gotten t' nine toads, ye hang 'em up ov' a string, an' ye make a hole and buries t' toads i' t' hole—and as t' toads pines away, so t' person pines away 'at you've looked upon wiv a yevil eye, an' they pine and pine away while they die, without ony disease at all!"

I do not know if this is the orthodox creed respecting the mode of gaining the power of the evil eye, but it is at all events a genuine piece of Folk Lore.

The above will corroborate an old story rife in Yorkshire, of an ignorant person, who being asked if he ever said his prayers, repeated as follows:—

"From witches and wizards and long-tail'd buzzards,  
And creeping things that run in hedge-bottoms,  
Good Lord, deliver us."

MARGARET GATTY.

Ecclesfield, April 24. 1850.

*Charms.*—I beg to represent to the correspondents of the "NOTES AND QUERIES," especially to the clergy and medical men resident in the country, that notices of the superstitious practices still prevalent, or recently prevalent, in different parts of the kingdom, for the cure of diseases, are highly instructive and even valuable, on many accounts. Independently of their archaeological

interest as illustrations of the mode of thinking and acting of past times, they become really valuable to the philosophical physician, as throwing light on the natural history of diseases. The prescribers and practitioners of such "charms," as well as the lookers-on, have all unquestionable evidence of the efficacy of the prescriptions, in a great many cases: that is to say, the diseases for which the charms are prescribed are cured; and, according to the mode of reasoning prevalent with prescribers, orthodox and heterodox, they must be cured by them.—*post hoc ergo propter hoc*. Unhappily for the scientific study of diseases, the universal interference of AAT in an active form renders it difficult to meet with *pure specimens* of corporeal maladies; and, consequently, it is often difficult to say whether it is nature or art that must be credited for the event. This is a positive misfortune, in a scientific point of view. Now, as there can be no question as to the non-efficiency of charms in a material or physical point of view (their action through the imagination is a distinct and important subject of inquiry), it follows that every disease getting well in the practice of the charmer, is curable and cured by Nature. A faithful list of such cases could not fail to be most useful to the scientific inquirer, and to the progress of truth; and it is therefore that I am desirous of calling the attention of your correspondents to the subject. As a general rule, it will be found that the diseases in which charms have obtained most fame as curative are those of long duration, not dangerous, yet not at all, or very slightly, benefited, by ordinary medicines. In such cases, of course, there is not room for the display of an imaginary agency:—"For," as Crabbe says,—"and I hope your medical readers will pardon the irreverence—"

"For Nature then has time to work her way;  
And doing nothing often has prevailed,  
When ten physicians have prescribed and failed."

The notice in your last Number respecting the cure of hooping-cough, is a capital example of what has just been stated; and I doubt not but many of your correspondents could supply numerous prescriptions equally scientific and equally effective. On a future occasion, I will myself furnish you with some; but as I have already trespassed so far on your space, I will conclude by naming a few diseases in which the charmers may be expected to charm most wisely and well. They will all be found to come within the category of the diseases characterised above:—Epilepsy, St. Vitus's Dance (*Chorea*), Hysteria, Toothache, Warts, Ague, Mild Skin-diseases, Tic Douloureux, Jaundice, Asthma, Bleeding from the Nose, St. Anthony's Fire or The Rose (*Erysipelas*), King's Evil (*Scrofula*), Mumps, Rheumatic Pains, &c., &c.

EMER.

April 25, 1850.

*Roasted Mouse*.—I have often heard my father say, that when he had the measles, his nurse gave him a roasted mouse to cure him. SCOTUS.

#### THE ANGLO-SAXON WORD "UNLEAD."

A long etymological disquisition may seem a trifling matter; but what a clear insight into historic truth, into the manners, the customs, and the possessions of people of former ages, is sometimes obtained by the accurate definition of even a single word. A pertinent instance will be found in the true etymon of *Brytenocwilde*, given by Mr. Kemble in his chapter "On the Growth of the kingly Power." (*Saxons in Engl. B. n. c. 1.*) Upon this consideration I must rest for this somewhat lengthy investigation.

The word UNLEAD, as far as we at present know, occurs only five times in Anglo-Saxon; three of which are in the legend of Andreas in the Vercelli MS., which legend was first printed, under the auspices of the Record Commission, by Mr. Thorpe; but the Report to which the poetry of the Vercelli MS. was attached has, for reasons with which I am unacquainted, never been made public. In 1840, James Grimm, "feeling (as Mr. Kemble says) that this was a wrong done to the world of letters at large," published it at Cassel, together with the Legend of Elene, or the Finding of the Cross, with an Introduction and very copious notes. In 1844, it was printed for the Aelfric Society by Mr. Kemble, accompanied by a translation, in which the passages are thus given:—

"Eþlic þær þær reioer  
færoðolrað tæcra,  
unleaba eaprað."

Such was the people's  
peaceless token,  
the suffering of the wretched."  
L. 27-8.

"þonne he unleaba  
eapraðan geþrota"

When they of savage spirits  
believed in the might."  
L. 283-4.

"Ge þinð unleaba  
eapra geþrota"

Ye are rude,  
of poor thoughts."

In the splendid fragment of "Judith," first published by Thwaites, and since collated with the MS., and printed by Mr. Thorpe in his *Analecta Anglo-Saxonica*, the following passage occurs at p. 134, in the edition of 1834:—

"genám þa þonne hæðenan mannan  
færce be þeaxe finum,  
teah hine folmum,  
þis hyne þeapð býrnerlice,  
unb þonne bealofullan  
lyrtum alebe,  
laðne mannan,  
þra heo ðær unleaban  
eapfoht mihte  
pel gepenban."

The fifth instance of the occurrence of the word is in a passage cited by Waverley, *Catal. p. 134*,

from a homily occurring in a MS. in Corpus Christi College, s. 14. :—

"Men ða leofestan hep reþp re halga rc̃ Ioh̃s p̃ap̃ re Hæl. eobe oþep pone bynnan the Lebpon hatte, on mēn ænne p̃yptun. Tha p̃irte re unlæbe iubar re þe hine to deape beleaped hæfþe."

In Grimm's *Elucidations to Andreas* he thus notices it :—

"Unlæb, miser, improbus, infelix. 'A. 142. 744. *Judith*, 134, 43.) A rare adjective never occurring in *Beowulf*, *Cædmon*, or the *Cod. Exon.*, and belonging to those which only appear in conjunction with *wa*. Thus, also, the Goth. unlæda, pauper, miser; and the O. H. G. unlât (Graff, 2. 166.); we nowhere find a lêds, læd, lât, as an antithesis. It must have signified *dives*, *felix*; and its root is wholly obscure."

In all the Anglo-Saxon examples of unlæb, the sense appears to be *wretched*, *miserable*; in the Gothic it is uniformly *poor*\*: but *poverty* and *wretchedness* are nearly allied. Læd, or læd, would evidently therefore signify *rich*, and by inference *happy*. Now we have abundant examples of the use of the word ledes in old English; not only for *people*, but for *riches*, *goods*, *movable property*. Lond and lede, or ledes, or lith, frequently occur unequivocally in this latter sense, thus :—

"He was the first of Ingland that gaf God his tithe  
Of isshue of bestes, of londes, or of lithe."

P. Plouhm.

"I bed hem bothe lond and lede  
To have his douhter in worthlie wede,  
And spouse here with my ring."  
K. of Tur, 124.

"For to have lond or lede,  
Or other riches, so God me spede!  
Yt ys to muche for me."  
Sir Cleges, 409.

"Who schall us now geve londes or lythe,  
Hawkys, or houndes, or stedys stithe,  
As he was wont to do."  
Le B. Florence of Rome, 841.

"No asked he lond or lithe,  
Bot that maiden bright."  
Sir Tristrem, xlviii.

In "William and the Werwolf" the cowherd and his wife resolve to leave William

\* It occurs many times in the Mæso-Gothic version of the Gospels for πτωχός. From the Glossaries, it appears that iungalauths is used three times for νεανίσκος, a young man; therefore lauths or lauds would signify simply *man*; and the plural, laudeis, would be *people*. See this established by the analogy of vairthis, or O. H. G. virahi, also signifying people. Grimm's *Deutsche Gram.* iii. 472., note. "Es konnte zwar unlæds (pauper) aber auch unléth̃s heissen."—D. Gr. 225.

"Al here godis

Londes and ludes as ether after her lif dawea." p. 4.

In this poem, *ludes* and *ledes* are used indiscriminately, but most frequently in the sense of men, people. Sir Frederick Madden has shown, from the equivalent words in the French original of Robert of Brunne, "that he always uses the word in the meaning of *possessions*, whether consisting of tenements, rents, fees, &c.;" in short, *wealth*.

If, therefore, the word has this sense in old English, we might expect to find it in Anglo-Saxon, and I think it is quite clear that we have it at least in one instance. In the *Ancient Laws and Institutes of England*, vol. i. p. 184., an oath is given, in which the following passage occurs :—

|                                                                                                                                                                         |                                                                                                                                                                                                             |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| "Do rpa ic lape<br>beo þe be þinum<br>ȝ læt me be mīnum<br>ne gýpne ic þine<br>ne læder ne lander<br>ne fac ne focne<br>ne þu mīnes ne þearf<br>ne mint ic þe nan þing. | Do as I teach :<br>be thou with thine,<br>and let me be with mine :<br>I covet not thine,<br>nor "læth" nor land,<br>nor "sac" nor "soen,"<br>nor needest thou mine;<br>nor design I to thee any<br>thing." |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Mr. Thorpe has not translated the word, nor is it noticed in his Glossary; but I think there can be no doubt that it should be rendered by *goods*, *chattels*, or *wealth*, i. e. movable property.

This will be even more obvious from an extract given by Bishop Nicholson, in the preface to Wilkin's *Leges Saxonicae*, p. vii. It is part of the oath of a Scottish baron, of much later date, and the sense here is unequivocal :—

"I becom your man my liege king in land, *lith*\*, life and lim, worldly honour, homage, fealty, and leawty, against all that live and die."

Numerous examples are to be found in the M. H. German, of which I will cite a few :—

"Ir habt doch zu iuwere hant  
Beidin *linte* unde lant."  
Tristr. 13934.  
"Und bevelhet ir *linte* unde lant."  
Iwein. 2889.

\* Sir F. Palgrave has given this extract in the Appendix to his *Rise and Progress of the English Commonwealth*, p. ccccvii., where, by an error of the press, or of transcription, the word stands *lich*. It may be as well to remark, that the corresponding word in Latin formulas of the same kind is "catallis," i. e. *chattels*. A passage in *Havelok*, v. 2515., will clearly demonstrate that *lith* was at least one kind of *chattel*, and equivalent to *fe* (fee.)

"Thanne he was ded that Sathanas  
Sket was seysed al that his was,  
In the King's hand il del,  
Lond and lith, and other catel,  
And the King ful sone it yaf  
Ubbe in the bond with a fayr staf,  
And seyde, 'Her ich saye the  
In al the lond in al the fe.'"

"Ich teile ir *liute* unde lant."

*Id.* 7714.

And in the old translation of the *Liber Dialogorum* of St. Gregory, printed in the cloister of S. Ulrich at Augspurg in 1473:—

"In der Statt waren hoch Türen und schöne Heüser von Silber und Gold, und aller Hand *leüt*, und die Frawen und Maü näygen im alle."

Lastly, Jo. Morsheim in his *Untreuer Frawen*:—

"Das was mein Herr gar gerne hört,  
Und ob es *Leut* und Land bethort."

Now, when we recollect the state of the people in those times, the serf-like vassalage, the *Hörigkeit* or *Leibeigenthum*, which prevailed, we cannot be surprised that a word which signified *possessions* should designate also the *people*. It must still, however, be quite uncertain which is the secondary sense.

The root of the word, as Grimm justly remarks, is very obscure; and yet it seems to me that he himself has indirectly pointed it out:—

"Goth. *liudan*\* (*crescere*); O. H. G. *liotan* (sometimes unorganic, *hliotan*); O. H. G. *liut* (*populus*); A.-S. *lēōð*; O. N. *lób*: Goth. *lauths* -is (*homo*), *juggalauths* -dis (*adolescens*); O. H. G. *sumar-lota* (*virgulta palmitis, i. e. qui una æstate creverunt, Gl. Rkb. 926<sup>b</sup>. Jun. 242.*); M. H. G. corrupted into *sumer-late* (M. S. i. 124<sup>b</sup>. 2. 161<sup>a</sup>. *virga herba*). It is doubtful whether *ludja* (*facies*), O. H. G. *andlutti*, is to be reckoned among them."—*Deutsche Gram.* ii. 21. For this last see Diefenbach, *Vergl. Gram. der Goth. Spr.* i. 242.

In his *Erläuterungen zu Elene*, p. 166., Grimm further remarks:—

"The verb is *leoban*, *leab*, *lubon* (*crescere*), O. S. *loban*, *lób*, *lubun*. *Lelubon* (*Cædm.* 93. 28.) is *creverunt*, pullulant; and *geloben* (ap. Hicke, p. 135, note) *onustus*, but rather *cretus*. *Elene*, 1227. *geloben unbep leáfum* (*cretus sub foliis*)."

It has been surmised that *LEDE* was connected with the O. N. *hlýt*†—which not only signified

\* The author of *Tripartita seu de Analogia Linguarum*, under the words "*Leute*" and "*Barn*," says:—"Respice Ebr. *ld.* Ebr. *ledah*, *partus*, *proles* est. Ebr. *lad*, *led*, *gigno*." A remarkable coincidence at least with Grimm's derivation of *lēōð* from the Goth. *liudan*, *crescere*.

† Thus, Anthon, *Teutschen Landwirthschaft*, Th. i. p. 61.:—"Das Land eines jeden Dorfes, einer jeden Gemarkung war wirklich getheilt und, wie es sehr wahrscheinlich, alsdan verlost worden. Daher nannte man dasjenige, was zu einem Grunstücke an Äkern, Wiesen gehörte, ein *Los* (*Sors*). Das Burgundische

*sors*, *portio*, but *res consistentia*—and the A.-S. *hleȝ*, *hlȝt*, *lot*, *portion*, *inheritance*: thus, in the A.-S. Psal. xxx. 18., on *handum*, *ðinum hlȝt mín*, *my heritage is in thy hands*. Notker's version is: *Mín lōz ist in dinen handen*. I have since found that Kindlinger (*Geschichte der Deutschen Hörigkeit*) has made an attempt to derive it from *Lied*, *Lit*, which in Dutch, Flemish, and Low German, still signify a *limb*; I think, unsuccessfully.

Ray, in his *Gloss. Northanyabr.*, has "*unlead*, *nomen opprobrii*;" but he gives a false derivation: Grose, in his *Provincial Glossary*, "*unleed* or *unlead*, a general name for any crawling venomous creature, as a toad, &c. It is sometimes ascribed to a man, and then it denotes a sly wicked fellow, that in a manner creeps to do mischief. See Mr. Nicholson's Catalogue."

In the 2d edition of Mr. Brockett's *Glossary*, we have: "*Unletes*, *displacers* or *destroyers* of the farmer's produce."

This provincial preservation of a word of such rare occurrence in Anglo-Saxon, and of which no example has yet been found in old English, is a remarkable circumstance. The word has evidently signified, like the Gothic, in the first place *poor*; then *wretched*, *miserable*; and hence, perhaps, its opprobrious sense of *mischievous* or *wicked*.

"In those rude times when wealth or movable property consisted almost entirely of living money, in which debts were contracted and paid, and for which land was given in mortgage or sold; it is quite certain that the serfs were transferred with the land, the lord considering them as so much live-stock, or part of his *chattels*."

A vestige of this feeling with regard to dependants remains in the use of the word *Man* (which formerly had the same sense as *lede*). We still speak of "a general and his men," and use the expression "our men." But, happily for the masses of mankind, few vestiges of serfdom and slavery, and those in a mitigated form, now virtually exist.

S. W. SINGER.

April 16. 1850.

*Gesetz* redet ausdrücklich vom Lande das man in *Los* erhalten hat (*Terra sortis titulo acquisita, Tit. i. § 1.*)" Schmeller, in his *Bayrisches Wort. B. v. Lud-aigen*, also points to the connection of *Lud* with *hluz-hlut*, *sors*, *portio*; but he rather inclines to derive it from the Low-Latin, *ALLODIUM*. It appears to me that the converse of this is most likely to have been the case, and that this very word *LEDS* or *LÆDS* is likely to furnish a more satisfactory etymology of *ALLODIUM* than has hitherto been offered.



## BP. COSIN'S MSS. — INDEX TO BAKER'S MSS.

Your correspondent "J. SANSON" (No. 19. p. 303.) may perhaps find some unpublished remains of Bp. Cosin in Baker's MSS.; from the excellent index to which (Cambridge, 1848, p. 57.) I transcribe the following notices, premising that of the volumes of the MSS. the first twenty-three are in the British Museum, and the remainder in the University Library, (not, as Mr. Carlyle says in a note in, I think, the 3d vol. of his *Letters, &c. of Cromwell* in the library of Trin. Coll.).

"Cosin, Bp. —

Notes of, in his Common Prayer, edit. 1636, xx. 175.

Benefactions to See of Durham, xxx. 377—380.

Conference with Abp. of Trebison, xx. 178.

Diary in Paris, 1651, xxxvi. 329.

Intended donation for a Senate-House, xxx. 454.

Letters to Peter Gunning, principally concerning the authority of the Apocrypha, vi. 174—180. 230—238.

Manual of Devotion, xxxvi. 338."

As the editors of the Index to Baker's MSS. invite corrections from those who use the MSS., you will perhaps be willing to print the following additions and corrections, which may be of use in case a new edition of the Index should be required: —

Preface, p. vii. *add.* in *Thoresby Correspondence*, one or two of Baker's *Letters* have been printed, others have appeared in Nichols's *Literary Anecdotes*.

Index, p. 2. Altars, suppression of, in Ely Diocese, 1550, xxx. 213. Printed in the *British Magazine*, Oct. 1849, p. 401.

P. 5. Babraham, Hullier, Vicar of, burnt for heresy. *Brit. Mag.* Nov. 1849, p. 543.

P. 13. Bucer incepts as Dr. of Divinity, 1549, xxiv. 114. See Dr. Lamb's *Documents from MSS. C. C. C. C.* p. 153.

Appointed to lecture by Edw. VI., 1549, xxx. 370. See Dr. Lamb, p. 152.

Letter of University to Edw., recommending his family to care, x. 396. Dr. Lamb, p. 154.

P. 14. Buckingham, Dr. Eglisham's account of his poisoning James I., xxxii. 149—153. See *Harl. Misc.*

Buckmaster's Letter concerning the King's Divorce, x. 243. This is printed in *Burnet*, vol. iii. lib. 1. collect. No. 16., from a copy sent by Baker, but more fully in Dr. Lamb, p. 23., and in Cooper's *Annals*.

P. 25. Renunciation of the Pope, 1535. See Ant. Harmer, *Specimen*, p. 163.

P. 51. Cowel, Dr., charge against, and defence of his *Antisanderus*. *Brit. Mag.* Aug. 1849, p. 184.

Cranmer, extract from C. C. C. MSS. concerning, *Brit. Mag.* Aug. 1848, p. 169, *seq.*

Cranmer, life of, xxxi. 1—3. *Brit. Mag.* Aug. 1849, p. 165.

P. 57. Convocation, subscribers to the judgment of, xxxi. 9. *British Magazine*, Sept. 1849, p. 317.

P. 68. Ely, Altars, suppression of, 1550. xxx. 213. *Brit. Mag.* Oct. 1849, p. 401.

P. 77. Several of the papers relating to Bishop Fisher will be found in Dr. Hymers' edition of *The Funeral Sermon on Lady Margaret*.

P. 80. Gloucester, Abbey of, &c., a Poem by Malvern, v. 285—7. *Brit. Mag.* xxi. 377.; Caius Coll. MSS. No. 391. art. 13.

Goodman, Declaration concerning the articles in his book. *Strype's Annals*, I. i. 184.

P. 89. Henry VII., Letter to Lady Margaret, xix. 262. See Dr. Hymers, as above, p. 160.

P. 91. Henry VIII., Letter to, giving an account of the death of Wyngfield, &c. See Sir H. Ellis, *Ser. III.* No. 134.

P. 94. Humphrey, Bishop, Account, &c., xxxv. 1—19. Read xxvi. 1—19.

Humphrey, Bishop, Images and Relics, &c., xxx. 133—4. *Brit. Mag.* Sept. 1849, p. 300.

P. 121—2. Lady Margaret. Several of the articles relating to Lady Margaret have been printed by Dr. Hymers (*ut sup.*).

P. 137. Pole Card. Oratio Johannis Stoyks, &c. v. 310—312. Dr. Lamb, p. 177.

P. 143. Redman, Dr., Particulars of, xxxii. 495. — *Brit. Mag.* Oct. 1849, p. 402.

P. 151. Spelman's Proposition concerning the Saxon Lecture, &c. Sir H. Ellis *Letters of Eminent Literary Men*, Camd. Soc. No. 59.

P. 169. Noy's Will, xxxvi. 375., read 379.

Many of the articles relating to Cambridge in the MSS. have been printed by Mr. Cooper in his *Annals of Cambridge*: some relating to Cromwell are to be found in Mr. Carlyle's work; and several, besides those which I have named, are contained in Dr. Lamb's *Documents*. J. E. B. MAYOR.

Marlborough Coll., March 30.

## ARABIC NUMERALS AND CIPHER.

Will you suffer me to add some further remarks on the subject of the Arabic numerals and cipher; as neither the querists nor respondents seem to have duly appreciated the immense importance of the step taken by introducing the use of a cipher. I would commence with observing, that we know of no people tolerably advanced in civilisation, whose system of notation had made such little progress, beyond that of the mere savage, as the Romans. The rudest savagess could make upright scratches on the face of a rock, and set them in a row, to signify units; and as the circumstance of having ten fingers has led the people of every nation to give a distinct name to the number ten and its multiples, the savage would have taken but a little step when he invented such a mode of expressing tens as crossing his scratches, thus X. His ideas, however, enlarge, and he makes three scratches, thus C, to express 100. Generations of such vagabonds as founded Rome pass away, and at length some one discovers that, by using but half the figure for X, the number 5 may be conjectured to be meant. Another calculator follows



up this discovery, and by employing C, half the figure used for 100, he expresses 50. At length the rude man procured a better knife, with which he was enabled to give a more graceful form to his C, by rounding it into C; then two such, turned different ways with a distinguishing cut between them, made CD, to express a thousand; and as, by that time the alphabet was introduced, they recognised the similarity of the form at which they had thus arrived to the first letter of *Mille*, and called it M, or 1000. The half of this CD was adopted by a ready analogy for 500. With that discovery the invention of the Romans stopped, though they had recourse to various awkward expedients for making these forms express somewhat higher numbers. On the other hand, the Hebrews seem to have been provided with an alphabet as soon as they were to constitute a nation; and they were taught to use the successive letters of that alphabet to express the first ten numerals. In this way b and c might denote 2 and 3 just as well as those figures; and numbers might thus be expressed by single letters to the end of the alphabet, but no further. They were taught, however, and the Greeks learnt from them, to use the letters which follow the ninth as indications of so many tens; and those which follow the eighteenth as indicative of hundreds. This process was exceedingly superior to the Roman; but at the end of the alphabet it required supplementary signs. In this way bdecba might have expressed 245321 as concisely as our figures; but if 320 were to be taken from this sum, the removal of the equivalent letters cb, would leave bdea, or apparently no more than 2451. The invention of a cipher at once beautifully simplified the notation, and facilitated its indefinite extension. It was then no longer necessary to have one character for units and another for as many tens. The substitution of 00 for cb, so as to write bde00a, kept the d in its place, and therefore still indicating 40,000. It was thus that 27, 207, and 270 were made distinguishable at once, without needing separate letters for tens and hundreds; and new signs to express millions and their multiples became unnecessary.

I have been induced to trespass on your columns with this extended notice of the difficulty which was never solved by either the Hebrews or Greeks, from understanding your correspondent "T.S.D." p. 367, to say that "the mode of obviating it would suggest itself at once." As to the original query,—whence came the invention of the cipher, which was felt to be so valuable as to be entitled to give its name to all the process of arithmetic?—"T.S.D." has given the querist his best clue in sending him to Mr. Strachey's *Bija Ganita*, and to Sir E. Colebrooke's *Algebra of the Hindus*, from the Sanscrit of Brahme Gupta. Perhaps a few sentences may sufficiently point out where the difficulty lies. In the beginning of the sixth century the celebrated

Boethius described the present system as an invention of the Pythagoreans, meaning, probably, to express some indistinct notion of its coming from the east. The figures in MS. copies of Boethius are the same as our own for 1, 8, and 9; the same, but inverted, for 2 and 5; and are not without vestiges of resemblance in the remaining figures. In the ninth century we come to the Arabian Al Sephadi, and derive some information from him; but his figures have attracted most notice, because though nearly all of them are different from those found in Boethius, they are the same as occur in Planudes, a Greek monk of the fourteenth century, who says of his own units, "These nine characters are Indian," and adds, "they have a tenth character called *τζίφρα*, which they express by an 0, and which denotes the absence of any number." The date of Boethius is obviously too early for the supposition of an Arabic origin; but it is doubted whether the figures are of his time, as the copyists of a work in MS. were wont to use the characters of their own age in letters, and might do so in the case of figures also. H. W.

#### ROMAN NUMERALS.

There are several points connected with the subject of numerals that are important in the history of practical arithmetic, to which neither scientific men nor antiquaries have paid much attention. Yet, if the principal questions were brought in a definite form before the contributors to the "NOTES AND QUERIES," I feel quite sure that a not inconsiderable number of them will be able to contribute each his portion to the solution of what may till now be considered as almost a mystery. With your permission, I will propose a few queries relating to the subject,

1. When did the abacus, or the "tabel" referred to in my former letters, cease to be used as calculating instruments?

The latest printed work in which the *abacal* practice was given for the purposes of tuition that I have been able to discover, is a 12mo. edition by Andrew Mellis, of Dee's *Robert Recorde*, 1682.

2. When did the method of *recording results* in Roman numerals cease to be used in mercantile account-books? Do any ledgers or other account-books, of ancient dates, exist in the archives of the City Companies, or in the office of the City Chamberlain? If there do, these would go far towards settling the question.

3. When in the public offices of the Government? It is probable that criteria will be found in many of them, which are inaccessible to the public generally.

4. When in the household-books of royalty and nobility? This is a class of MSS. to which I have paid next to no attention; and, possibly, had the query been in my mind through life, many frag-

ments tending towards the solution that have passed me unnoticed would have saved me from the necessity of troubling your correspondents. The latest that I remember to have particularly noticed is that of Charles I. in the Fitzwilliam Museum at Cambridge; but I shall not be surprised to find that the system was continued down to George I., or later still. Conservatism is displayed in its perfection in the tenacious adherence of official underlings to established forms and venerable routine. T. S. D.

Shooter's Hall, April 8.

[Our correspondent will find some curious notices of early dates of Arabic numerals, from the Rev. Edmund Venables, Rev. W. Gunner, and Mr. Ouvry, in the March number of the *Archæological Journal*, p. 75-76.; and the same number also contains, at p. 85., some very interesting remarks by the Rev. Joseph Hunter, illustrative of the subject, and instancing a warrant from Hugh le Despenser to Bonifex de Peruche and his partners, merchants of a company, to pay forty pounds, dated Feb. 4, 19 Edward II., i. e. 1325, in which the date of the year is expressed in Roman numerals; and on the dorse, written by one of the Italian merchants to whom the warrant was addressed, the date of the payment, Feb. 1325, in Arabic numerals, of which Mr. Hunter exhibited a fac-simile at a meeting of the Institute.]

*Arabic Numerals.*—In the lists of works which treat of Arabic Numerals, the following have not been noticed, although they contain a review of what has been written on their introduction into this part of Europe:—*Archæologia*, vols. x. xiii.; *Bibliotheca Literaria*, Nos. 8. and 10., including Huetiana on this subject; and Morant's *Colchester*, b. iii. p. 28. T. J.

#### ERROR IN HALLAM'S HISTORY OF LITERATURE.

If Mr. Hallam's accuracy in *parvis* could be fairly judged by the following instance, and that given by your correspondent "CANTAB." (No. 4. p. 51.), I fear much could not be said for it. The following passage is from Mr. Hallam's account of Campanella and his disciple Adami. My reference is to the first edition of Mr. Hallam's work; but the passage stands unaltered in the second. I believe these to be rare instances of inaccuracy.

"Tobias Adami, . . . who dedicated to the philosophers of Germany his own *Prodromus Philosophiæ Instauratio*, prefixed to his edition of Campanella's *Compendium de Rerum Naturæ*, published at Frankfort in 1617. Most of the other writings of the master seem to have preceded this edition, for Adami enumerates them in his *Prodromus*."—*Hist. of Literature*, iii. 149.

The title is not *Prodromus Philosophiæ Instauratio*, which is not sense; but *Prodromus Philosophiæ Instauranda* (Forerunner of a philosophy to be constructed). This *Prodromus* is a treatise

of Campanella's, not, as Mr. Hallam says, of Adami. Adami published the *Prodromus* for Campanella, who was in prison; and he wrote a preface, in which he gives a list of other writings of Campanella, which he proposes to publish afterwards. What Mr. Hallam calls an "edition," was the first publication.

Mere accident enabled me to detect these errors. I am not a bibliographer, and do not know a ten-thousandth part of what Mr. Hallam knows. I extract this note from my common-place book, and send it you, hoping to elicit the opinions of some of your learned correspondents on the general accuracy in biography and bibliography of Mr. Hallam's *History of Literature*. Has Mr. Bolton Corney, if I may venture to name him, examined the work? His notes and opinion would be particularly valuable.

As a few inaccuracies such as this may occur in any work of large scope proceeding from the most learned of men, and be accidentally detected by an ignoramus, so a more extensive impeachment of Mr. Hallam's accuracy would make a very trifling deduction from his great claims to respect and well-established fame. I believe I rightly understand the spirit in which you desire your periodical to be the medium for emending valuable works, when I thus guard myself against the appearance of disrespect to a great ornament of literature. C.

#### NOTES FROM CUNNINGHAM'S HANDBOOK FOR LONDON.

We have already shown pretty clearly, how high is the opinion we entertain of the value of our able contributor Mr. Peter Cunningham's amusing *Handbook for London*, by the insertion of numerous Notes upon his first edition. We will now give our readers an opportunity of judging how much the second edition, which is just published, has been improved through the further researches of that gentleman, by giving them a few Notes from it, consisting entirely of new matter, and very curious withal. When we add that the work is now enriched by a very copious Index of Names, it will readily be seen how much the value and utility of the book has been increased.

*Hanover Square.*—"The statue of William Pitt, by Sir Francis Chantrey, set up in the year 1831, is of bronze, and cost 7000*l*. I was present at its erection with Sir Francis Chantrey, and my father who was Chantrey's assistant. The statue was placed on its pedestal between seven and eight in the morning, and while the workmen were away at their breakfasts, a rope was thrown round the neck of the figure, and a vigorous attempt made by several sturdy Reformers to pull it down. When word of what they were about was brought to my father, he exclaimed, with a smile

upon his face, 'The cramps are leaded, and they may pull to doomsday.' The cramps are the iron bolts fastening the statue to the pedestal. The attempt was soon abandoned."

**Hyde Park Corner.**—"There were cottages here in 1655; and from the middle of the reign of George II. till the erection of Apsley House, the small entrance gateway was flanked on its east side by a poor tenement known as 'Allen's stall.' Allen, whose wife kept a moveable apple-stall at the park entrance, was recognised by George II. as an old soldier at the battle of Dettingen, and asked (so pleased was the King at meeting the veteran) 'what he could do for him.' Allen, after some hesitation, asked for a piece of ground for a permanent apple-stall at Hyde Park Corner, and a grant was made to him of a piece of ground which his children afterwards sold to Apsley, Lord Bathurst. Mr. Craze has a careful drawing of the Hyde Park Corner, showing Allen's stall and the Hercules Pillars."

**Pall Mall.**—"Mr. Fox told Mr. Rogers, that Sydenham was sitting at his window looking on the Mall, with his pipe in his mouth and a silver tankard before him, when a fellow made a snatch at the tankard, and ran off with it. Not was he overtaken, said Fox, before he got among the bushes in Bond Street, and there they lost him."

**Lansdowne House.**—"The iron bars at the two ends of Lansdowne Passage (a near cut from Curzon Street to Hay Hill) were put up late in the last century, in consequence of a mounted highwayman, who had committed a robbery in Piccadilly, having escaped from his pursuers through this narrow passage by riding his horse up the steps. This anecdote was told by the late Thomas Grenville to Sir Thomas Frankland Lewis. It occurred while George Grenville was Minister, the robber passing his residence in Bolton Street full gallop."

**Newcastle House.**—"The old and expensive custom of 'rails-giving,' received its death-blow at Newcastle House. Sir Timothy Waldo, on his way from the Duke's dinner table to his carriage, put a crown into the hand of the cook, who returned it, saying: 'Sir, I do not take silver.' 'Don't you, indeed?' said Sir Timothy, putting it in his pocket; 'then I do not give gold.' Hanway's 'Eight Letters to the Duke of —' had their origin in Sir Timothy's complaint."

**Red Lion Square.**—"The benevolent Jonas Hanway, the traveller, lived and died (1786) in a house in Red Lion Square, the principal rooms of which he decorated with paintings and emblematical devices, 'in a style,' says his biographer, 'peculiar to himself.' 'I found,' he used to say, when speaking of these ornaments, 'that my countrymen and women were not *au fait* in the art of conversation, and that instead of recurring to their cards, when the discourse began to flag, the minutes between the time of assembling and the placing the card-tables are spent in an irksome suspense. To relieve this vacuum in social intercourse and prevent cards from engrossing the whole of my visitors' minds, I have presented them with objects the most attractive I could imagine—and when that fails there are the cards.' Hanway was the first man who ventured to

walk the streets of London with an umbrella over his head. After carrying one near thirty years, he saw them come into general use."

**Durning Street.**—"Baron Rothmar's house was part of the forfeited property of Lee, Lord Lichfield, who retired with James II., to whom he was Master of the Horse. At the beginning of the present century there was no other official residence in the street than the house which belonged, by right of office, to the First Lord of the Treasury, but by degrees one house was bought after another; first the Foreign Office, increased afterwards by three other houses; then the Colonial Office; then the house in the north corner, which was the Judge Advocate's, since added to the Colonial Office; then a house for the Chancellor of the Exchequer; and lastly, a whole row of lodging-houses, chiefly for Scotch and Irish members."

**Whitehall.**—"King Charles I. was executed on a scaffold erected in front of the Banqueting House, towards the park. The warrant directs that he should be executed 'in the open street before Whitehall.' Lord Leicester tells us in his Journal, that he was 'beheaded at Whitehall Gate.' Dugdale, in his *Diary*, that he was 'beheaded at the gate of Whitehall;' and a single sheet of the time preserved in the British Museum, that 'the King was beheaded at Whitehall Gate.' There cannot, therefore, be a doubt that the scaffold was erected in front of the building facing the present Horse Guards. We now come to the next point which has excited some discussion. It appears from Herbert's minute account of the King's last moments, that 'the King was led all along the galleries and Banqueting House, and there was a passage broken through the wall, by which the King passed unto the scaffold.' This seems particular enough, and leads, it is said, to a conclusion that the scaffold was erected on the north side. Wherever the passage was broken through, one thing is certain, the scaffold was erected on the west side, or, in other words, 'in the open street,' now called Whitehall; and that the King, as Ludlow relates in his Memoirs, 'was conducted to the scaffold out of the window of the Banqueting House.' Ludlow, who tells us this, was one of the regicides, and what he states, simply and straightforwardly, is confirmed by an engraving of the execution, published at Amsterdam in the same year, and by the following memorandum of Vertue's on the copy of Tasson's large engraving of the Banqueting House, preserved in the library of the Society of Antiquaries:—"It is, according to the truest reports, said that out of this window King Charles went upon the scaffold to be beheaded, the window frame being taken out purposely to make the passage on to the scaffold, which is equal to the landing-place of the hall within side." The window marked by Vertue belonged to a small building abutting from the north side of the present Banqueting House. From this window, then, the King stepped upon the scaffold."

We shall probably next week indulge in a few *Quæries* which have suggested themselves to us, and to which Mr. Cunningham will perhaps be good enough to reply.

## ANECDOTE OF CHARLES I.

I have great pleasure in forwarding to you an anecdote of the captivity of Charles I., which I think will be considered interesting to your readers. Of its authenticity there can be no doubt. I extract it from a small paper book, purchased some fifty years since, at Newport, in the Isle of Wight, which contains the history of a family named Douglas, for some years resident in that town, written by the last representative, Eliza Douglas, at the sale of whose effects it came into my grandfather's hands. There are many curious particulars in it besides the anecdote I have sent you; especially an account of the writer's great-great-grandfather (the husband of the heroine of this tale), who "traded abroad, and was took into Turkey as a slave," and there gained the affections of his master's daughter, after the most approved old-ballad fashion; though, alas! it was not to her love that he owed his liberty, but (dreadful bathos!) to his skill in "cooking fowls, &c. &c. in the English taste;" which, on a certain occasion, when some English merchants came to dine with his master, "so pleased the company, that they offered to redeem him, which was accepted; and when freed he came home to England, and lived in London to an advanced age; so old that they fed him with a tea-spoon."

After his death his wife married again; and it was during this second marriage that the interview with King Charles took place.

"My mother's great-grandmother, when a-breeding with her daughter, Mary Craige, which was at y<sup>e</sup> time of King Charles being a prisoner in Carisbrooke Castle, she longed to kiss the King's head; and when he was brought to Newport to be carried off, she being acquainted with the gentleman's housekeeper, where the King was coming to stay, till orders for him to leave the island, she went to the housekeeper, told her what she wanted, and they contrived for her to come the morning he was to go away. So up she got, and dressed herself, and set off to call her midwife, and going along the first and second guard stopped her and asked her where she was going; she told them 'to call her midwife,' which she did. They went to this lady, and she went and acquainted his Majesty with the affair; he desired she may come up to him, and she said, when she came into the room, his Majesty seemed to appear as if he had been at prayers. He rose up and came to her, who fell on her knees before him; he took her up by the arm himself, and put his cheek to her, and she said she gave him a good hearty smack on his cheek. His Majesty then said, 'Pray God bless you, and that you go withal.' She then went down stairs to wait and see the King take coach; she got so close that she saw a gentleman in it; and when the King stepped into the coach, he said, 'Pray, Sir, what is your name?' he replied, 'I am Col. Pride.' 'Not mis-called,' says the King. Then Pride says, 'Drive on, coachmen.'"

E. V.

## QUERIES.

## THE MAUDELEYNE GRACE.

The rector of Slimbridge, in the diocese of Gloucester, is bound to pay ten pounds a year to Magdalen College, for "choir music on the top of the College tower on May-day." (See Rudder's *Gloucestershire*.) Some years ago a prospectus was issued, announcing as in preparation, "The Maudeleyne Grace, including the Hymnus Eucharisticus, with the music by Dr. Rogers, as sung every year on May Morning, on the Tower of Magdalen College, Oxford, in Latin and English. With an Historical Introduction by William Henry Black." Can any of your readers inform me whether this interesting work ever made its appearance? I am inclined to think it did not, and have an indistinct recollection that the original MS. of the "Grace" was lost through the carelessness of the lithographer who was entrusted with it for the purpose of making a fac-simile.

Whilst making some researches in the library of Christ Church, Oxford, I accidentally met with what appears to me to be the *first draft* of the "Grace" in question. It commences "*Te Deum Patrem colimus*," and has the following note:—"This Hymn is sung every day in Magdalen College Hall, Oxon, dinner and supper throughout the year for the after grace, by the chaplains, clarks, and choristers there. Composed by Benjamin Rogers, Doctor of Musique of the University of Oxon, 1685." It is entered in a folio volume, with this note on the fly-leaf,—"*Ben Rogers, his book, Aug. 18. 1673, and presented me by Mr. John Playford, Stationer in the Temple, London.*" The Latin Grace, *Te Deum Patrem colimus*, is popularly supposed to be the *Hymnus Eucharisticus* written by Dr. Nathaniel Ingelo, and sung at the civic feast at Guildhall on the 8th July, 1660, while the king and the other royal personages were at dinner; but this is a mistake, for the words of Ingelo's hymn, very different from the Magdalen hymn, still exist, and are to be found in Wood's collection in the Ashmolean Museum. The music, too, of the *Te Deum* is in a grand religious style, and not of a festal character.

EDWARD F. RENNALL.

## "ESQUIRE" AND "GENTLEMAN."

The custom of addressing almost every man above the rank of an artisan or a buckster as "Esquire," seems now to be settled as a matter of ordinary politeness and courtesy; whilst the degradation of the gentleman into the "Gent," has caused this term, as the title of a social class, to have fallen into total disuse. Originally, they were terms that had their respective meanings as such as Duke, Knight, Yeoman, or Esquire; but now they simply mean courtesy or civility.

the person to whom they are applied,—with the exception, indeed, of certain combinations of circumstances under which the word "Gentleman" is applied *as a character*.

It would be an interesting occupation to trace the mutations of meaning which these words have undergone, and the circumstances which gave rise to the successive applications of them. The subject has been often touched upon more or less slightly; but I know of no work in which it is discussed fully, though, indeed, there may be such. Of course, many of your readers are men whose pursuits have lain in other directions than social customs, social language, and social tastes; and, as one of them, I may be permitted to ask either where a full discussion can be found, or that some of your correspondents will furnish through your medium a clear and tolerably full exposition of the question. I believe it would be of general and public interest.

We naturally expect, that in *official correspondence*, the public boards, through their proper officers, would be very precise in assigning to every person his proper title, in the address of a letter. Yet nothing can be more negligent and capricious than the way in which this is done. I have held an appointment in the public service, which is generally considered to carry with it the title of "Esquire," (but really whether it do or not, I am unable to tell), and have at different times had a good deal of official correspondence, sometimes mere routine, and sometimes involving topics of a critical character. From my own experience I am led to think that no definite rule exists, and that the temper of the moment will dictate the style of address. For instance, in matter-of-course business, or in any correspondence that was agreeable to official persons, I was addressed as "Esq.;" but if the correspondence took a turn that was unpleasant, it was "Mr. —;" and on one occasion I received a note addressed with my name denuded of all title whatever, even of the office I filled. The note, I hardly need say, was "full of fire and fury;" and yet, in less than half an hour, I received a second (the writer having discovered his mistake), opening with "My dear Sir," and superscribed with the "Esquire" at full length. This, I think, proves the capriciousness of men in public stations in their assignment of titles of this kind.

I certainly expected to find, however, in the "List of the Fellows of the Society of Antiquaries," due attention paid to this circumstance. The one just circulated was therefore referred to, and it would seem to be as full of anomalies as a "Court Guide" or a "Royal Blue Book." We have, indeed, the Knights and Baronets duly titled, and the Peers, lay and spiritual, sufficiently distinguished both by capitals and mode of insertion. *All those who have no other title (as D.D. or*

F.R.S.) recognised by the Society, are courteously designated by the affix "Esq." In this, it will be strange indeed if *all* be entitled to the appellation in its legitimate sense; or, in other words, if the principle of courtesy does not supersede, amongst the otherwise untitled mass of Fellows, the principle of social rank. To this in itself, as the distinction of "Gent" after a man's name has become derogatory, there cannot be the least objection; for antiquarianism does not palliate rudeness or offensive language.

At the same time, the adoption of this principle should surely be uniform, and invidious distinctions should not be made. The title "Esq.," should not be given to one man, and left out in designating another whose social position is precisely the same. For instance, we find in this list "—, M.D.," and "—, Esq., M.D.," employed to designate two different Doctors in Medicine. We find "—, F.R.S." and "—, Esq., F.R.S." to designate two Fellows of the Society of Antiquaries, who are also Fellows of the Royal. We see one or two D.D.'s deprived of their titles of "Rev.," and, as if to make amends (in point of quantity at least), we have one Fellow with titles at each end of his name that seem incompatible with each other, viz., "Rev. —, Esq."

Anomalies like these can only be the result of sheer carelessness, or of the ignorance of some clerk employed to make out the list without adequate instructions given to him. It has, in my hearing, been held up as a specimen of invidious distinction to gratify some petty dislike; but this notion is simply absurd, and deserves no notice. At the same time, it betokens a carelessness that it is desirable to avoid.

As a mere question of *dignity*, it appears to me to savour too much of Clapham-Common or Hampstead-Heath grandeur, to add much to our respectability or worldly importance. It would, indeed, be more "dignified" to drop, in the lists, all use of "Esq." under any circumstances; or, if this be objected to, to at least treat "M.A.," "D.D.," "F.R.S." as higher titles, in which the "Esq." may properly be merged, and thus leave the appellation to designate the absence of any higher literary or scientific title.

A good deal of this is irrelevant to the primary object of my letter; but certainly not altogether irrelevant to the dignity of the highest English representative body of archæology, the Society of Antiquaries. I hope, at least, that this irrelevancy will give neither pain nor offence to any one, for nothing could be further from my wish or intention than such an effect. I have only wished to illustrate the necessity for an accurate description of what are really the original, subsequent, and present significations of the words "Esquire" and "Gentleman," and to urge that either some definite rule should be adopted as to their use in official



and semi-official cases, or else that they should be discontinued altogether. BROWN RAPPEE.

— April 18.

#### FIVE QUERIES.

1. *Lines by Sir John Suckling.* — Is Sir John Suckling, or Owen Feltham, the real author of the poem whose first verse runs thus:—

“When dearest I but think on thee,  
Methinks all things that lovely be  
Are present, and my soul delighted:  
For beauties that from worth arise,  
Are like the grace of deities,  
Still present with us though unsighted.”

I find it in the twelfth edition of Feltham's Works, 1709, p. 593., with the following title:

“This ensuing copy the late Printer hath been pleased to honour by mistaking it among those of the most ingenious and too early lost, Sir John Suckling.”

I find it also in the edition of Suckling's Works published at Dublin, 1766. As I feel interested in all that relates to Suckling, I shall be glad to have the authorship of this short poem rightly assigned.

2. What is the origin and exact meaning of the phrase “sleeveless errand?” It is mentioned as late even as the last century, by Swift in his poem entitled *Reasons for not building at Drapier's Hill*:—

“Who send my mind as I believe, less  
Than others do on errands sleeveless.”

3. What is the origin and derivation of the word “Trianon,” the name of the two palaces, Le Grand and Le Petit, at Versailles? and why was it applied to them?

4. What is the correct blazon of the arms of *Godin*; with crest and motto? I have seen an imperfect drawing of the arms, Party per fess, a goblet transpierced with a dagger.

5. Whose is the line,

“With upward finger pointing to the sky.”

I have heard it generally referred to Goldsmith, but cannot find it. HENRY KERSLEY.

Corpus Christi Hall, Maidstone, April 15. 1850.

#### QUERIES PROPOSED, NO. I.

The non-appearance of my name as a querist has been rather fortuitous, and it shall now be made evident that I am neither so rich in materials, nor so proud in spirit, as to decline such assistance as may be derived from the information and courtesy of other contributors to the “NOTES AND QUERIES.”

1. Did the following critical remarks on Shakspeare, by Edward Phillips, appear *verbatim* in the *Thesaurus* of J. Buchlerus, 1669?

The Bodleian library has the London edition of

1636; and the British Museum that of 1652. Wood cites an edition of 1669. I transcribe from that of 1679.

“Hoc seculo [sc. temporibus Elizabethæ reginæ et Jacobi regis] floruerunt — Gulielmus Shacsperus, qui præter opera dramatica, duo poemata *Lucretiæ stuprum à Tarquinio*, et *Amores Veneris in Adonidem*, lyrica carmina nonnulla composuit: videtur fuisse, siquis alius, re verà poeta natus. Samuel Daniel non obscurus hujus ætatis poeta, etc.

• • • Ex eis qui dramaticè scripserunt, primas sibi vendicant Shacsperus, Jonsonus et Fletcherus, quorum hic facundâ et polita quadam familiaritate sermonis, ille erudito judicio et usu veterum authorum, alter nativa quadam et poetica sublimitate ingenii excelluisse videntur. Ante hos in hoc genere poeseos apud nos eminuit nemo. Pauci quidem antea scripserunt, at parum fœliciter; hos autem tanquam duces itineris plurimi saltem æmulati sunt, inter quos præter Sherleium, proximum à supra memorato triumviratu, Sucklingium, Randolphium, Davenantium et Carturitium — enumerandi veniunt Ric. Bromeus, Tho. Heivodus,” etc.

2. What are the contents of a work entitled, *Schaubüne Englischer und Frankösischer Comædianten*, printed before 1671?

This work is recorded, but without a date, in the *Historia literaria* of Simon Paulli, which was printed at Strasbourg in 1671. A statement of its contents would be very acceptable to myself, and to other admirers of our early dramatic literature.

3. Who is the fortunate possessor of the *Lives and characters of the English dramattick poets* with the marginal marks of Garrick?

The copy in question was sold with the unre-served books of Garrick in 1823, No. 1269. It contained this note:—

“All the plays marked thus \* in this catalogue, I bought of Dodsley. Those marked thus O, I have added to the collection since. D. G.”

Each of the above queries would have admitted further remarks, but I wish to set an example of obedience to the recent editorial injunction on brevity. BOLTON CORNEY.

#### MINOR QUERIES.

*Elizabeth and Isabel.*—“A. C.” inquires whether these names are not varied forms of the same name, and if so, what is the common origin of the two? Camden, in his *Remains*, has—

“ELIZABETH, Heb. Peace of the Lord, or quiet rest of the Lord, the which England has found verified in the most honoured name of our late sovereign. Mantuan, playing with it, maketh it Eliza-bella; and of ISABEL he says ‘The same with Elizabeth, if the Spaniards do not mistake, which always translate Elizabeth into Isabel, and the French into Isabelle.’”

*Howard, Earl of Surrey.*—Dr. Percy is said, in Watt's *Bibliotheca Britannica*, to have prepared an edition of the poems of the Earl of Surrey, the whole impression of which was consumed in the fire which took place in Mr. Nicholls's premises in 1808. Can any of your readers say whether Dr. Percy had a copy of the sheets, and whether he had prefixed thereto any life of the Earl of Surrey? or did Sir Egerton Brydges ever print any account of Surrey amongst his numerous issues from the Lee or other presses? G.

*Bulls called William.*—In looking into the notes in my Provincial Glossary, I find that bulls are in Somersetshire invariably called *William*. Is this peculiar to that county? C. W. B.

*Bawn.—Mutual.*—In vol. iii. p. 506. of Hallam's *Constitutional History of England*, there occurs the following passage in reference to the colonisation of Ulster in 1612, after Tyrone's rebellion:

"Those who received 2000 acres were bound within four years to build a castle and bawn, or strong courtyard; the second class within two years to build a stone or brick house, with a bawn; the third class a bawn only."

What was this bawn, which was equally indispensable to the grantee of 2000, 1500, or 1000 acres? Richardson variously describes the term as almost any kind of dwelling, or "an enclosure of walls to keep cattle from being stolen at night;" in fact, a court-yard. This, however, conveys a very unsatisfactory idea, unless I am justified in supposing that a court-yard was insisted upon, even when a house could not be built, as insuring a future residential settlement, and thereby warding off the evils of absenteeism.

At page 514. of the same volume, I read,—

"Wentworth had so balanced the protestant and recusant parties, employed so skilfully the resources of fair promises and intimidation, that he procured six subsidies to be granted before a prorogation, without any mutual concession from the crown."

Will Dr. Kennedy, or any other strict verbal critic, sanction this use of the word "mutual?"

ALFRED GATTY.

April 6. 1850.

[It is obvious from the following lines from Swift's poem, *The Grand Question debated whether Hamilton's Bawn should be turned into a Barrack or Malt-house*, 1729, that a Bawn was there used to signify a building, and not an enclosure:—

"This *Hamilton's bawn*, while it sticks in my hand,  
I lose by the house what I get by the land;  
But how to dispose of it to the best bidder,  
For a barrack or malt-house we must now consider."  
And in a foot note on *Hamilton's bawn*, in the original edition, it is described as "a large old house, two miles from Sir Arthur Acheson's seat."

*Versicle and Response.*—What is the meaning

of the following versicle and its response, which occur in both Morning and Evening Prayer?

"Give peace in our time, O Lord,

"Because there is none other that fighteth for us, but only thou, O God!"

Surely the "because" &c. is a *non sequitur*!

ALFRED GATTY.

April 6. 1850.

[In Palmer's *Origines Liturgicæ*, vol. i. p. 241. (2d edit.), we find the following note on the response, "*Quia non est alius*," &c.:—"Brev. Eboracens. fol. 264.; Brev. Sarisb. fol. 85." Bishop Lloyd remarks on this verse and response as follows:—"I do not know what Burnet means by stating that this response was made in the year 1549, on the occasion of political occurrences, for this answer is found in all the foreign breviaries, in the Salisbury primer, and in the primer of Hen. VIII. See Burnet's *Hist. Ref.* p. ii. b. 1. anno 1549."]

*Yeoman.*—This word, the origin of which Dr. Johnson says is much doubted, in the general acceptance of its meaning signifies a small farmer; though several authorities quoted by Johnson tend to show it also signifies a certain description of servants, and that it is applied also to soldiers, as Yeoman of the Guard. It is not, however, confined to soldiers, for we hear of Yeoman of the Chamber; Yeoman of the Robes; Yeoman of the Pantry; Yeoman Usher of the Black Rod.

I should be glad if any of your readers can give an explanation of the word as used in the latter instances.

P. R. A.

*Pusan.—Iklynton Collar.*—Among the royal orders issued on the occasion of the marriage of Henry VI., contained in the fifth volume of Rymer's *Fœdera*, p. 142., occurs the following:—

"We wol and charge you, that ye deliver unto oure trusty and well-beloved Squier, John Merston, keeper of our Jewell, a *Pusan* of golde, called *Iklynton colar*, garnished with iv Rubies, &c., &c."

What is the meaning and derivation of this word *Pusan*, and why called *Iklynton collar*? E. V.

*Who was Lord Karinthon, murdered, 1665?*—Can any of your readers inform me who was the English lord, murdered in France by his Flemish valet, in March, 1665, as stated in the following passage of Gui Patin's *Letters*, tom. iii. p. 519., ed. 1846:—

"Hier, ce 18 Mars, je vis sur le pont Notre Dame, mené à la Grève, un certain méchant malheureux coquin, natif de Flandre, qui avoit poignardé son maître dans Pontoise; c'étoit un seigneur anglois, dont il vouloit avoir la bourse. . . . Ce seigneur anglois qui fut poignardé dans son lit avoit nom de Milord Karinthon. . . . Dans le testament de ce bon mais malheureux maître il se trouve qu'il donnoit à ce pendar de valet 20,000 livres."

C.

**Christian Captives.**—Where can any information be obtained respecting the Christian captives taken by the Barbary pirates—the subscriptions raised for their relief, by briefs, &c., and what became of the funds? R. W. B.

**Ancient Churchyard Customs.**—In an article in *The Ecclesiologist* on churchyards and churchyard crosses,—but not having the volume by me, I am unable to give an exact reference,—it is stated,

"In them (churchyards) prayers are not now commonly poured forth to God, nor are doles distributed to His poor; the epitaphium is no longer delivered from the steps of the churchyard cross, nor does the solemn lamp-phoria symbolize the life of the deceased."

I shall be much obliged for a fuller account of these ancient customs, more particularly of the last two, and for notes of any allusions to them in old books. I may say the same with reference to the following extract from the *Handbook of English Ecclesiology*, p. 190:—

"Under this head may also be mentioned the *Fanal* or *Danlight*, which was lighted in some churchyards at night."

STOKER.

**"Rotten Row" and "Stockwell" Street.**—"R. R.," of Glasgow, inquires the etymology of these names, which, occurring both in Scotland and in England, and at a time when the countries were almost always at war, would scarcely have been copied by the one from the other. He rejects, as of course, the etymology of the former from its passing by buildings which were old and "rotten;" neither does he favour the belief that the original word was "Routine" Row, so called from the processions of the church passing in that direction.

#### REPLIES.

##### EARLY STATISTICS.—CHART, KENT.

(No. 21. p. 329.)

The Registrar-General, in his Eighth Report, enters at length into the causes which have brought about the variations in the number of marriages, and consequently, as I need scarcely say, of births. In comparing the marriage returns since 1754, which are given in the report, with the history of events since that period, he certainly makes it clear, to use his own words, that

"The marriage returns in England point out periods of prosperity little less distinctly than the funds measure the hopes and fears of the money-market." (p. 26. 8vo. edit.)

And that—

"The great fluctuations in the marriages of England are the results of peace after war, abundance after

dearth, high wages after want of employment, speculation after languid enterprise, confidence after distrust, national triumphs after national disasters." (p. 37.)

During the civil war, the diminishing influences indicated in the reverse of this statement were at work with an intensity unequalled in any other period of our modern history, so that there can be no doubt that our then "unhappy divisions" did most materially retard the numerical increase of the population, as well as the progress of science and the useful arts. Such is the inevitable consequence of war: of civil war in a tenfold degree. And our parish register books, all of which I doubt not show similar facts, place this in the most unfavourable light; for, through the spread of nonconformity, the unsettled state of the times, and the substitution during the protectorate of the registration of births which might or might not be communicated to the elected parish register, for that of baptisms which the parish priest would both celebrate and register, the names of very many of those born into the world would be altogether omitted from these records. It may be interesting to show the effects of some of these causes by the subjoined extracts from the registers themselves, which I transcribe from the *Chronicon Mirabile* of the late Sir Cuthbert Sharpe.—(Vide pp. 17, 18, 22, 23, 70, 121. and 156.)

**Staindrop, Durham.**—"1644. From this time to 1646, through want of a Minister, and carelessness of y<sup>e</sup> Clerk, during y<sup>e</sup> war, much of y<sup>e</sup> Register is lost, only here and there a name registered."

"1652. June 14. Mem. From this time till August there was noe Minister, soe that y<sup>e</sup> children were carried to other parishes to be baptized."

**St. Helen's Auckland, Durham, A. D. 1695:—**"Mr. John Vaux, our minister, was suspended . . . . . Mr. Robert Cowper, of Durham, served in his place, and left out divers christenings unrecorded, and registered others disorderly."

**Gninford, Durham.**—"Courteous Reader, this is to let thee understand that many children were left unrecorded or redregistered, but the reason and cause was this; some would and some would not, being of a feeble condition, as the time was then; this being their end and aim, to save a groate from the poor Clarke, so they would rather have them unredregistered—but now . . . . . it is their design to have them redregistered."

**Lowestoft, Suffolk, 1644. . . . .** "For some time following there was in this Town neither Minister nor Clarke, but the inhabitants were enforced to procure now one and then another to baptize their children, by which means there was no Register kept, only those few hereafter mentioned were by myself baptized in those intervalls when I enjoyed my freedom."

**Hesham, Northumberland, c. 1655.**—"Note y<sup>e</sup> Mr. Will. Lister, Minister of St. John Lees in those distracted times, did both marry and baptize all that made ther application to him, for w<sup>th</sup> he was sometimes verily threatened by y<sup>e</sup> soldiers, and had even a musket pistol held to his breast, &c., so y<sup>e</sup> it is no wonder y<sup>e</sup>

Registers for these times are so imperfect, and besides, they are extremely confused."

In the preface to the *Enumeration Abstract of the Census of 1841*, pp. 34—37., your correspondent will find information and statistics relative to the estimated population of England and Wales, 1670—1750, compiled from the parish registers, and—"calculated on the supposition, that the registered baptisms, burials, and marriages, on an average of three years, in 1670, 1600, 1630, 1670, 1700, and 1750, bore the same proportion to the actual population as in the year 1801."

From the table, pp. 36, 37, it appears, that whilst the population (estimated) in the thirty years 1600—1630 increased upwards of 16 per cent., in the forty years 1630—1670 it increased a mere trifle over 3 per cent. only. In no fewer than twenty English counties, the population estimated as before, was absolutely less in 1670 than in 1630; and in Kent, the county in which Chart is situate, the decrease is striking: population of Kent in 1630, 189,212; in 1670, 167,398; in 1700, 157,833; in 1750, 181,267; and in 1801, the enumerated population was 307,624.

Your correspondent might also find it useful to consult Sir William Petty's *Political Arithmetic*, the various documents compiled at the different censuses, and the Reports of the Registrar-General.

ARUN.

#### PARISH REGISTER STATISTICS.—CHART, KENT.

Your correspondent "E. R. J. H." (No 21. p. 330.) inquires whether any general statistical returns, compiled from our early parish registers, have been published. It must be a matter of regret to all who are acquainted with the value of these national records—which for extent and antiquity are unequalled in any other country—that this question cannot be answered affirmatively. By the exertions of the late Mr. Rickman, their importance, in a statistical point of view, has been shown, but only to a very limited extent. In 1801, being entrusted with the duty of collecting and arranging the returns of the first actual enumeration of the population, he obtained from the clergyman of each parish a statement of the number of baptisms and burials recorded in the register book in every tenth year from 1700, and of marriages in every consecutive year from 1754, when the Marriage Act of George II. took effect. The results were published with the census returns of 1801; but, instead of each parish being separately shown, only the totals of the hundreds and similar county divisions, and of a few principal towns, were given. In subsequent "Parish Register Abstracts" down to that of 1841, the same meagre information has been afforded by an adherence to this generalising system.

In 1836, with a view of forming an estimate of

the probable population of England and Wales at certain periods anterior to 1801, Mr. Rickman, acting upon the result of inquiries previously made respecting the condition and earliest date of the register books in every parish, applied to the clergy for returns of the number of baptisms, burials, and marriages registered in three years at six irregular periods, viz. A.D. 1570, 1600, 1630, 1670, 1700, and 1750. The clergy, with their accustomed readiness to aid in any useful investigation, responded very generally to the application, and Mr. Rickman obtained nearly 3000 returns of the earliest date required (1570), and nearly 4000 (from not much less than half the parishes of England) as far back as 1600; those for the more recent periods being tolerably complete from all the counties. The interesting details thus collected have not been published; nor am I able to say where the original returns, if still extant, are deposited. In pursuance of this design, however, Mr. Rickman proceeded with these materials to calculate the probable population of the several counties on the supposition that the registered baptisms, &c., in 1670, 1600, and at the other assigned periods, bore the same proportion to the actual population as in 1801. The numerical results are embodied in a table which appears in the *Census Enumeration Abstract for 1841* (Preface, pp. 36, 37.), and it is stated that there is reason for supposing the estimate arrived at to be an approximation to the truth.

During the Civil Wars and the Protectorate, few parochial registers were kept with any degree of accuracy; indeed, in many parishes they are altogether defective at that period, owing to the temporary expulsion of the clergy from their benefices. It is not improbable, therefore, that the remarkable decrease of baptismal entries in the register book of Chart next Sutton Valence may have arisen partly from imperfect registration, as well as from the other causes suggested. But the trifling increase observable after the Restoration undoubtedly points to the conclusion arrived at by your correspondent—that a great diminution had taken place in the population of the parish; and Mr. Rickman's estimate above referred to gives a result for the entire county, which, if it does not fully establish the supposed decrease, shows at least that the registers of other Kentish parishes were affected in a similar manner. The following is the estimated population of Kent, deduced from the baptisms, burials, and marriages, by Mr. Rickman:—

| A.D. | Population. | A.D. | Population. |
|------|-------------|------|-------------|
| 1570 | 156,710     | 1670 | 167,398     |
| 1600 | 161,236     | 1700 | 157,833     |
| 1630 | 189,212     | 1750 | 181,267     |

The population enumerated in 1801 was 307,624, which had increased to 548,337 in 1841.

Applying the average of England to the parish

of Chart, the 120 baptisms in the years 1640—1659, if representing the actual births, would indicate a population of about 200 during that period; while the 248 entries in the previous twenty years would give upwards of 400 inhabitants. According to the several censuses, Chart contained 381 persons in 1801, and 424, 500, 610, 604, respectively, at the subsequent decades.

While on the subject of parish registers, I may add, that a scheme has been propounded by the Rev. E. Wyatt Edgell, in a paper read before the Statistical Society, for transcribing and printing in a convenient form the whole of the extant parish register books of England and Wales, thus concentrating those valuable records, and preserving, before it is too late, their contents from the effects of time and accidental injuries. The want of funds to defray the cost of copying and printing is the one great difficulty of the plan.

JAMES T. HAMMACK.

April 2.

#### EARLY STATISTICS.—PARISH REGISTERS.

In reference to the observations of your correspondent "E. B. J. H.," he will find, upon closer examination, that no comparison approaching to accuracy can be made between the population of any place at different periods of the seventeenth century, founded upon the entries in parish registers of baptisms, births, or marriages. In 1653 the ecclesiastical registers ceased to contain much of the information they had before given. In that year was passed, "An Act how Marriages shall be solemnised and registered, and also for a Register of Births and Burials;" which first introduced registers of births and not of baptisms. The Act treated marriage as a civil contract, to be solemnised before a justice of the peace; and it directed that, for the entry of all marriages, and "of all births of children, and burial of all sorts of people, within every parish," the rated inhabitants should choose "an honest and able person to be called 'The Parish Register,'" sworn before and approved by a neighbouring magistrate. Until after the Restoration, this Act was found practicable; and in many parishes these books (distinct from the clergyman's register of baptisms, &c., celebrated in the church) continue to be fairly preserved. In such parishes, and in no others, a correct comparative estimate of the population may be formed.

The value of the parochial registers for statistical and historical purposes cannot be overrated; and yet their great loss in very recent times is beyond all doubt. It was given in evidence before the committee on registration, that out of seventy or eighty parishes for which Bridges made collections a century since, thirteen of the old registers have been lost, and three accidentally

burnt. On a comparison of the dates of the Sussex registers, seen by Sir W. Burrell between 1770 and 1780, and of those returned as the earliest in the population returns of 1831, the old registers, in no less than twenty-nine parishes, had in the interval disappeared; whilst, during the same half-century, nineteen old registers had found their way back to the proper repository. On searching the MSS. in Skelton Castle, in Cleveland, a few years since, the first register of that parish was discovered, and has been restored.

These changes show how great the danger is to which the old registers are exposed; and in many instances it saves time and trouble to search the Bishop's transcripts before searching the original registers.

WM. DURANT COOPER.

81. Guildford Street, March 25, 1850.

#### BYRON'S LARA.

I cannot agree with your able correspondent "C. B." (No. 20. p. 324., and No. 17. p. 282.), that Ezzelein in "Lara" is Seyd of the "Corsair." My interpretation of both tales is as follows:—Lara and Ezzelein both lived in youth where they afterwards met, viz. in a midland county of England—time about the fourteenth century. Ezzelein was a kinsman, or, more probably, a lover of Medora, whom Lara induced to fly with him, and who shared his corsair life. When Lara had returned home, the midnight scene in the gallery arose from some Frankenstein creation of his own bad conscience; a "horrible shadow," an "unreal mockery." Kaled was Gulnare disguised as a page; and when Lara met Ezzelein at Otho's house, Ezzelein's indignation arose from his recollection of Medora's abduction. Otho favours Ezzelein in this quarrel; and, when Kaled looks down upon the "sudden strife," and becomes deeply moved, her agitation was from seeing in Ezzelein the champion of Medora, her own rival in the affections of Lara. Ezzelein is murdered, probably by the contrivance of Kaled, who had before shown that she could lend a hand in such an affair. After this, Lara collects a band, like what David gathered to himself in the cave of Adullam, and what follows suits the mediæval period of English history.

I will briefly quote in support of this view. Otho shows that Lara and Ezzelein had both sprung from one spot, when he says,

"I pledge myself for thee, as not unknown,  
Though like Count Lara now return'd alone  
From other lands, almost a stranger grown."

The 9th section of canto 1. is a description of Byron himself at Newstead (the two poems are merely vehicles of their authors' own feelings), with the celebrated skull, since made into a drinking cup, beside him. The succeeding section is a pic-



ture of "our own dear lake." That Medora was a gentlewoman, and not from the slave-market, is shown by Conrad's appreciation of her in the 12th section of the first canto of the "Corsair;" and why not formerly beloved by Ezzein, and thus alluded to by him in the quarrel scene?

"And deem'st thou me unknown too? Gaze again!  
At least thy memory was not given in vain.  
Oh! never canst thou cancel half her debt,  
Eternity forbids thee to forget."

The accents, muttered in a foreign tongue by Lara, on recovering from his swoon in the gallery,—

"And meant to meet an ear  
That hears him not—alas! that cannot hear"—

were addressed, I think, to Medora; and I am only the more disposed to this opinion by their effect on Kaled. (See canto 1. sec. 14.)

I quite agree with "EMER" in esteeming "Lara" a magnificent poem.

A. G.

Ecclesfield, March 18. 1850.

#### REPLIES TO MINOR QUERIES.

*Dr. Whichcot and Lord Shaftesbury.*—Your correspondent "C." (No. 24. p. 382.) will find in the *Alumni Etoneenses*, by Harwood, printed at Birmingham by Pearson, and by Caddell, jun., and Davies, Strand, 1797, at p. 46. in the account of Whichcot, under the head of "Provosts of King's College," the following passage:—"A volume of his sermons was published in 1628, from copies taken in short-hand as they were delivered from the pulpit, with a preface by Lord Shaftesbury." In a MS. account of the provosts it is stated, "the first volume of his discourses, published by Lord Shaftesbury, 1698;" and that one of his brothers was alive in 1749, at Finchley, aged 96.

A letter from Lord Lauderdale to Dr. Whichcot is in MS. Harl. 7045. p. 473. I take the figures from a printed, but not published, account of some of the proceedings relating to Dr. Whichcot's deprivation of his provostship at the Restoration, in which Lord Lauderdale says, "For I took an opportunity, in the presence of my Lord Chamberlain, your Chancellor, to acquaint his Majesty with those excellent endowments with which God hath blessed you, and which render you so worthy of the place you enjoy, (which the King heard very graciously); afterwards he spoke with my Lord Chamberlain about your concerns, and he and I are both of opinion there is no fear as to your concerns." Was Shaftesbury ever Chancellor of Cambridge? or who was the Lord Chamberlain who at that time was Chancellor of the university? I have no means of referring to any University History as to these points.

COLL. REGAL. SOCIUS.

*Black Doll at Old Store Shops.*—I asked you some time since the origin of the Black Doll at

Old Store Shops; but you did not insert any Query, which curiously enough has since been alluded to by *Peack*, as a mystery only known to, or capable of being interpreted by, the editor of "NOTES AND QUERIES." A. C.

[We are obliged to our correspondent and also to our witty contemporary for this testimony to our omniscience, and show our sense of their kindness by giving them two explanations. The first is, the story which has been told of its originating with a person who kept a house for the sale of toys and rags in Norton Folgate some century since, to whom an old woman brought a large bundle of rags for sale, with a desire that it might remain unopened until she could call again to see it weighed. Several weeks having elapsed without her re-appearance, the ragman opened the bundle, and finding in it a *black doll* neatly dressed, with a pair of gold ear-rings, hung it over his door, for the purpose of its being owned by the woman who had left it. The plan succeeded, and the woman, who had by means of the black doll recovered her bundle of rags, presented it to the dealer; and the story becoming known, the black doll was adopted as the favourite sign of this class of shopkeepers. Such is the romance of the black doll; the reality, we believe, will be found in the fact, that cast off clothes having been formerly purchased by dealers in large quantities, for the purpose of being resold to merchants, to be exchanged by them in traffic with the uncivilized tribes, who, it is known, will barter any thing for articles of finery,—a black doll, gaily dressed out, was adopted as the sign of such dealers in old apparel.]

*Journal of Sir William Beeston.*—In reply to the inquiry of "C." (No. 26. p. 400.), I can state that a journal of Sir William Beeston is now preserved in the British Museum (MS. Add. 12,424.), and was presented to the national collection in 1842, by Charles Edward Long, Esq. It is a folio volume, entirely autograph, and extends from Dec. 10, 1671, when Beeston was in command of the Assistance frigate in the West Indies, to July 21, 1673; then from July 6 to September 6, 1680, in a voyage from Port Royal to London; and from December 19, 1692, to March 9, 1692-3, in returning from Portsmouth to Jamaica; and, lastly, from April 25 to June 28, 1702, in coming home from Jamaica to England. By a note written by Mr. Long on the fly-leaf of the volume, it appears that Sir William Beeston was baptized Dec. 2, 1636, at Titchfield, co. Hants, and was the second son of William Beeston, of Posbrooke, in the same parish, by Elizabeth, daughter of Arthur Bromfield. (See *Visit. C. 19. Coll. Arm.*) His elder brother, Henry, was Master of Winchester, and Warden of New College; and his daughter and heir Jane married, first, Sir Thomas Modyford, Bart., and, secondly, Charles Long, to whom she was second wife. To this may be added, that Sir William received the honour of knighthood at Kensington, October 30, 1692, and was Governor of Jamaica from 1693 till 1700. In the Add. MS.

12,430. is contained a narrative, by Sir William Beeston, of the descent by the French on Jamaica, in June, 1694; as also the copy of a Journal kept by Col. William Beeston from his first coming to Jamaica, 1655-1680. G

*Shrew* (No. 24. p. 381.).—I know not whether it will at all help the inquiry of "W. R. F." to remind him that the local Dorsetshire name of the shrew-mouse is "*shoorop*" or "*shrocrop*." The latter is the word given in Mr. Barnes's excellent *Glossary*, but I have just applied for its name to two labourers, and their pronunciation of it is clearly the former.

I should be glad to hear any conjecture as to the final syllable. The only *folk-lore* connected with it in this part of the country seems to be that long ago reported by Pennant and others, viz. "Cats will kill, but not eat it." C. W. B.

*Trunch Breaches*.—"X.Y.Z." (No. 24. p. 384.) will also find the following in Dryden's *Translation of Persius*:—

"There on the walls by Polynote's hand,  
The conquered Medians in trunch-breaches stand."

Certainly a very free translation. See the original, Sat. 3. *Trunch* is from the Latin *truncus*, cut short, maimed, imperfect. In the preface to *Johnson's Dictionary* we have the following:—

"The examples are too often injudiciously truncated."

Vide also, *Shaw, Museum Liverianum*, or rather examples given in *Richardson's Dictionary*. Shaw, in speaking of the feathers of certain birds, says,

"They appear as if cut off transversely towards their ends with scissors. This is a mode of termination which in the language of natural history is called *truncated*."

The word *trunch-hose* is often met with.

WREND KOOZE.

*Queen's Messengers*.—"J. U. G. G." who inquires about Queen's messengers (No. 12. p. 166.), will, I think, find some such information as he wants in a parliamentary paper about King's messengers, printed by the House of Commons in 1845 or 1846, on the motion of Mr. Warburton. Something, I think, also occurs on the subject in the Report of the Commons' Committee of 1844 on the Opening of Letters in the Post-office. I am unable to refer to either of these documents at present. C.

*Dissenting Ministers* (No. 24. p. 383.).—The verses representing the distinctive characteristics of many ministers, by allegorical resemblance to *flowers*, were written by the lady whose paternal name is given by your correspondent. She married the Rev. Joseph Brooksbank. I think it quite improbable that those verses were ever published. It seems that two of the three names mentioned in your description of this "nosegay"

are erroneous. The first is indisputable, *RODMAN WINTAN*, a man of distinguished excellence, who died in 1799. "Hugh Washington" is certainly a mistake for *HUGH WORTHINGTON*; but for "James Jouyce" I can offer no conjecture. J. P. S.

*Ballad of "The Wars in France"* (No. 20. p. 318.).—Your correspondent "Nemo" will find two versions of the ballad commencing,

"As our king lay musing on his bed,"

in appendices 20 and 21 to Sir Harris Nicolas's *History of the Battle of Agincourt*, 2nd. edit. They are not, I believe, in the first edition. I have a copy of the ballad myself, which I took down a few years ago, together with the quaint air to which it is sung, from the lips of an old miner in Derbyshire. My copy does not differ very much from the first of those given by Sir H. Nicolas. C. W. G.

["J. W." (Norwich), and "A. R." (Kenilworth), have each kindly sent us a copy of the ballad. "F. M." informs us that it exists as a broadside, printed and sold in Aldermay Church-yard, Bow Lane, London, under the title of "King Henry V., his Conquest of France, in Revenge for the Affront offered him by the French King, in sending him (instead of the tribute due) a ton of tennis balls." And, lastly, the "Rev. J. R. Wazroan" has called our attention to the fact that it is printed in the collection of *Ancient Poems, Ballads, and Songs of the Peasantry of England*, edited by Mr. Dixon for the Percy Society in 1846.

Mr. Dixon's version was taken down from the singing of an eccentric character, known as the "Skipton Minstrel," and who used to sing it to the tune of "*The Bold Peeler and Robin Hood*."]

*Monody on the Death of Sir John Moore* (No. 20. p. 320.).—This Query has brought us a number of communications from "A. G.," "J. R. W.," "G. W. B.," "R. S.," and "The Rev. L. Coomes," who writes as follows:—

"The undoubted author is the late Rev. Charles Wolfe, a young Irishman, curate of Donoughmore, diocese of Armagh, who died 1823, in the 32d year of his age. His *Life and Remains* were edited by the Archdeacon of Clogher; and a fifth edition of the vol., which is an 8vo., was published in 1832 by Hamilton, Adams, and Co., Paternoster Row. At the 25th page of the Memoir there is the narration of an interesting discussion between Lord Byron, Shelley, and others, as to the most perfect ode that had ever been produced. Shelley contended for Coleridge's on Switzerland; others named Campbell's *Hohenlinden* and Lord Byron's *Invocation in Manfred*. But Lord Byron left the dinner-table before the cloth was removed, and returned with a magazine, from which he read this monody, which just then appeared anonymously. After he had read it, he repeated the third stanza, and pronounced it perfect, and especially the lines:—

"But he lay like a warrior taking his rest,  
With his martial cloak around him."

"I should have taken the whole," said Shelley,  
'for a rough sketch of Campbell's.'

"No," replied Lord Byron, 'Campbell would  
have claimed it, had it been his.'

"The Memoir contains the fullest details on the  
subject of the authorship, Mr. Wolfe's claim to  
which was also fully established by the Rev. Dr.  
Miller, late Fellow of Trinity, Dublin, and author  
of *Lectures on the Philosophy of Modern History*."

[With regard to the French translation, professing  
to be a monody on Lally Tollendal, and to be found in  
the Appendix to his Memoirs, it was only a clever  
hoax from the ready pen of Father Prout, and first  
appeared in Bentley's *Miscellany*. No greater proof  
of the inconvenience of facetism of this peculiar nature  
can be required than the circumstance, that the *fiction*,  
after a time, gets mistaken for a fact: and, as we learn  
in the present case, the translation has been quoted in  
a French newspaper as if it was really what it pretends  
to be.]

#### IRON RAILINGS ROUND ST. PAUL'S.

As the removal of the iron railing which sur-  
rounds St. Paul's Churchyard is now said to be in  
contemplation, P. C. S. S. imagines that it may not  
be unacceptable to the readers of "NOTES AND  
QUERIES," if he transcribes the following account  
of it from *Hasted's Kent*, vol. ii. p. 382., which is  
to be found in his description of the Parish of  
Lamberhurst:—

"It was called *Gloucester Furnace* in honour of the  
Duke of Gloucester, Queen Anne's son, who, in the  
year 1698, visited it from Tunbridge Wells. The iron  
rails round St. Paul's Churchyard, in London, were  
cast at this furnace. They compose the most mag-  
nificent balustrade, perhaps, in the universe, being  
of the height of five feet six inches, in which there are, at  
intervals, seven iron gates of beautiful workmanship,  
which, together with the rails, weigh two hundred tons  
and eighty-one pounds; the whole of which cost 6d.  
per pound, and with other charges, amounted to the  
sum of 11,309*l.* Os. 6d.

P. C. S. S.

#### MISCELLANEOUS.

##### NOTES ON BOOKS, CATALOGUES, SALES, ETC.

If there was any ground, and we are inclined to  
believe there was, for the objection urged by the  
judicious few against that interesting series of  
illustrations of English history, Lodge's *Illustri-  
ous Portraits*, namely, that in engraving the por-  
traits selected, truth had often times been sacri-  
ficed to effect; so that one had a better picture,  
though a less faithful copy,—such an objection  
cannot be urged against a work to which our at-  
tention has just been directed, Harding's *Historical  
Portraits*. In this endeavour to bring before us

the men of past time, each "in his habit as he lived,"  
the scrupulous accuracy with which Mr. Harding  
copies an old portrait has been well seconded by  
the engravers, so that this work is unrivalled for  
the fidelity with which it exhibits, as by a Daguer-  
rotype, copies in little of some very curious por-  
traits of old-world worthies. The collection is  
limited in extent; but, as it contains plates of in-  
dividuals of whom no other engraving exists, will  
be a treasure to illustrators of Clarendon, Gran-  
ger, &c. Among the most interesting subjects  
are *Henry VIII.* and *Charles V.*, from the remark-  
able picture formerly at Strawberry Hill; *Sir  
Robert Dudley*, son of Elizabeth's favourite; *Lord  
Russell of Thornhaugh*, from the picture at Wo-  
burn; *Speaker Lenthall*; and the remarkable por-  
trait of *Henry Carey Viscount Falkland*, dressed  
in white, painted by Van Somer, which suggested  
to Horace Walpole his *Castle of Otranto*.

Messrs. Sotheby and Co. will sell on Thursday  
next, a small but superb collection of drawings by  
modern artists; and on the following Monday will  
commence a six days' sale of the third portion of  
the important stock of prints of Messrs. Smith;  
comprising some of the works of the most eminent  
engravers of the continental and English schools,  
including a matchless collection of the works of  
the Master of Fontainebleau, engravers' proofs of  
book plates, and a few fine drawings.

We have received the following Catalogues:—  
J. Petheram's (94. High Holborn) Catalogue,  
Part CXI., No. 5. for 1850 of Old and New Books;  
and J. Miller's (43. Chandos Street) Catalogue  
No. 5. for 1850 of Books Old and New.

#### BOOKS AND ODD VOLUMES.

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dispose of, is requested to send his address.  
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##### NOTICES TO CORRESPONDENTS.

Although we have this week again enlarged NOTES AND  
QUERIES from 16 to 24 pages, in fulfilment of our pre-  
mise to do so when the number and extent of our com-  
munications called for it, we have been compelled to omit  
many Notes, Queries, and Replies of great interest.

Our attention has been called by more than one of our  
earliest contributors to the inconsequence of the single  
initial, which they had originally adopted, being assumed  
by subsequent correspondents, who probably had no idea  
that the A., B., or C., by which they thought to distin-  
guish their communications, was already in use. Will our  
friends avoid this in future by prefixing another letter or  
two to their favourite A., B., or C.

Errors.—No. 25. p. 238. col. 3. line 44., for "L. D." read  
"L. R."; No. 26. p. 416. col. 3. line 81., for "Beattie" read  
"Bentley"; and the Latin Epigram, p. 421., should commence  
"Lone" instead of "Loog", and be subscribed "T. D." instead  
of "W. (L.)".

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## ETYMOLOGY OF PENNIEL.

Some eighteen years ago, the writer of the following sonnets, by the kindness of the proprietors of a pleasant house upon the banks of the Teviot, enjoyed two happy autumns there. The Roman road which runs between the remains of the camp at Chew Green, in Northumberland, and the Eildon Hills (the Trimontium of General Roy), passed hard by. The road is yet distinctly visible in all its course among the Cheviots, and in the uncultivated tracts; and occasionally also, where the plough has spared it, among the agricultural inclosures.

The house stands near the base of the hill called Penniel or Penniel-heugh: and it is hoped that the etymological derivation of that word now to be hazarded will not imply in the etymologist the credulity of a Monkbarns. *Pen*, it is known, signifies in the Celtic language "a hill." And the

word *heil*, in the Celto-Scythian, is, in the Latin rendered *Sol*. In the Armoric dialect of the Celtic also, *heol* means "the sun:" hence, *Penheil*, *Penheol*, or *Penniel*, "the hill of the sun." Beyond the garden of the abode there stood, and, it is believed, yet stands, a single stone of a once extensive Druid circle, not many years ago destroyed by the then proprietor, who used the sacred remains in building his garden wall. A little farther antiquarian conjecture is necessary to clothe the country with oak woods. Jedwood or Jedworth Forest was part of "the forest" which covered Selkirkshire and parts of the counties around. The Capon Tree, and the King of the Wood, two venerable oaks yet flourishing on the water of Jed, attest the once wooded condition of the land; which is farther irresistibly corroborated by evidence drawn from the interesting volumes of the *Rotuli Parliamentorum*. The Bishops of Glasgow had a religious establishment in the neighbouring sunward village of Nether Ancrum. Of their buildings, of the vicar's house, or of the ancient gardens existing in the memory of persons living, not a vestige now remains. In the first volume of the *Rotuli*, p. 472., there is a Petition, of uncertain date, by the Bishop of Glasgow to Edward I., then in possession of Scotland, in these terms:—

"Derechief pry ly dit Evesqe a son Segnr le Roy  
qe ly plesse aider &c.\*\*\* e sur ceo transmettr', sa lettre  
al vesconte de Lanark. E une autre, si ly plect, a ses  
Forresters de Geddeworth de autant de Merin [mere-  
mium, meheremium, wood for building] pour fere  
une recite a Allynecrom (Ancrum) desur la marche, ou  
il poet aver recett e entendre a ses ministres, qnt il le  
voudrent ver."

To which the King's answer is,—

"Héat Bre Ten' locū R. in Soc. qd fac'. ei bre me-  
heremiu in Foresta de Selkirk et de Maddesleye usq  
ad nuñum quinquaginta quercū."

Thus, no doubt is left that oak woods abounded in the district; and it was under the influence of these beliefs that the sonnets were composed:—

I.

"'Twas on this spot some thousand years ago,  
Amid the silence of its hoary wood  
By sound unbroken, save the Teviot's flow,  
The lonely Temple of the Druids stood!"

The conquering Roman when he urged his way,  
That led to triumph, through the neighbouring plain,  
And oped the gloomy grove to glare of day,  
Awe-stricken gazed and spared the sacred fane!  
One stone of all its circle now remains,  
Saved from the modern Goth's destructive hand;  
And by its side I muse: and fancy reigns;  
And giant oaks on Penniel waving stand;  
With snowy robe and flowing beard sweep bye  
The aged Druid-train beneath the star lit sky.

## II.

"The Druid-train has moved into the wood,  
Oh! draw a veil before the hideous scene!  
For theirs were offerings of human blood,  
With sound of trump and shriek of fear between:  
Their sacred grove is fallen, their creed is gone;  
And record none remains save this gray stone!  
Then come the warlike Saxons; and the years  
Roll on in conflict: and the pirate Dane  
Uprears his bloody raven: and his spears  
Bristling upon the Broadlaw summit's plain  
Spread terror o'er the vale: and still rude times  
Succeed; and Border feuds with conflagration light  
Nightly, the Teviot's wave, and ceaseless crimes  
Chase from the holy towers their inmates in affright.

## III.

"Land of the South! Oh, lovely land of song!  
And is my dwelling by thy classic streams;  
And is the fate so fondly wished and long,  
Mine in the fullest measure of my dreams,—  
By thy green hills and sunny glades to roam,  
To live among thy happy shepherd swains  
Where now the peaceful virtues have their home;  
A blissful lot! nor aught of grief remains  
Save for that friend, beloved, bewailed, revered,  
To whom my heart for thrice ten years was bound  
By truest love and gratitude endeared:  
The glory of his land, in whom were found  
Genius unmatched, and mastery of the soul,  
Beyond all human wight, save Shakspeare's own  
controul."

F.S.A. L. &amp; E.

## NOTES ON CUNNINGHAM'S HANDBOOK FOR LONDON.

*Soho Square.*—Your correspondent "Naso" (p. 244.) has anticipated me in noticing Mr. Cunningham's mistake about Mrs. Cornellys' house in this square; but he has left unnoticed some particulars which deserve to be recorded. Mrs. Cornellys', or *Carlisle House* as it was called, was pulled down at the beginning of the present century (1803 or 1804), and two houses built upon its site, now *Jeffery's Music Warehouse* and *Weipert's Quadrille Office*. Some curious old paintings representing banquetting scenes, formerly in *Carlisle House*, were carefully preserved until the last few years, in the drawing-room of the corner house; when they were removed to make room for some of the "elegancies" of the modern print shops. The Catholic Chapel in Sutton Street was

the banquetting-room of *Carlisle House*; and the connecting passage between it and the house in Soho Square was originally the "Chinese bridge."

"Teresa Cornelys, *Carlisle House*, St. Ann, Soho, dealer" appears in the bankrupt list of *The London Gazette* of November, 1772; and in December of the same year, this temple of festivity, and all its gorgeous contents, were thus advertised to be sold by public auction:—

"*Carlisle House, Soho.*—At twelve o'clock on Monday the 14th instant, by Order of the Assignees, Mr. Marshall will sell by Auction on the Premises, in one Lot, All that extensive, commodious, and magnificent House in Soho Square, lately occupied by Mrs. Cornelys, and used for the Public Assemblies of the Nobility and Gentry. Together with all the rich and elegant Furniture, Decorations, China, &c., thereto belonging, too well-known and universally admired for their aptness and taste to require here any public and extraordinary description thereof. Catalogues to be had at the House, and at Mr. Marshall's, in St. Martin's Lane. The curiosity of many to see the house, to prevent improper crowds, and the great damage that might happen therefrom (and the badness of this season) by admitting indifferent and disinterested people, must be an excuse to the public for the Assignees ordering the Catalogues to be sold at 5s. each, which will admit two to see the house, &c., from Monday the 7th instant to the time of sale, Sundays excepted, from ten in the morning to three in the afternoon, and they hope no person or persons will take amiss being refused admittance without Catalogues."

In December, 1774, the nobility and gentry were informed (by advertisement), "That the Assemblies at *Carlisle House* will commence soon, under the conduct and direction of a *New Manager*;" but notwithstanding the efforts of this person, we find that Mrs. Cornellys resumed her revels here with great spirit in 1776. In 1778, *Carlisle House* was again publicly advertised to be sold by private contract, or "to be hired as usual;" and subsequently, after having been used as a common exhibition room of "Monstrosities," a "School of Eloquence," and "An Infant School of Genius," it closed its public career through the interference of the magistracy in 1797.

A full and particular account of the rise and fall of "Mrs. Cornellys' Entertainments at *Carlisle House, Soho*," was privately printed two or three years ago, by Thomas Mackinlay, Esq., of the firm of Dalmaine and Co., Soho Square.

*Carlisle Street, Soho Square.*—The large house at the end of this street, looking into the square, was formerly called *Carlisle House*. In 1770 it was purchased of Lord Delaval by the elder Angelo; who resided in it many years, and built a large riding-school at the back. Bach and Abel, of "Concert" notoriety, resided in the adjoining house. *Carlisle Street* was then called *King's Square Court*.

*Catherine Street, Strand.*—In 1714, a tract was published with the following title:—*The May-Pole's New Year's Gift, or Thanks returned to his Benefactors, humbly inscribed to the Two Corners of Catherine Street, Strand; written by a Parishioner of St. Mary, Savoy.*

*Maiden Lane, Covent Garden.*—The well known "Cider Cellar" in this lane was opened about 1730. There is a curious tract, entitled *Adventures under Ground*, 1750, which contains some strange notices of this "Midnight Concert Room."

*Salisbury Change.*—Gibber, in the amusing *Apology for his Life*, has the following:—

"Taste and fashion, with us, have always had wings, and fly from one public spectacle to another so wantonly, that I have been informed by those who remember it, that a famous puppet-show in *Salisbury Change* (then standing where *Cecil Street* now is), so far distressed these two celebrated companies, that they were reduced to petition the king for relief against it."

*The New Exchange.*—A good description of this once popular mart may be found in *Lodwick Rowzee's Treatise on the Queen's Welles*, Lond. 1632. It is as follows:—

"We went to see the *New Exchange*, which is not far from the place of the *Common Garden*, in the great street called the *Strand*. The building has a facade of stone, built after the Gothic style, which has lost its colour from age, and is become blackish. It contains two long and double galleries, one above the other, in which are distributed in several rows great numbers of very rich shops, of drapers and mercers, filled with goods of every kind, and with manufactures of the most beautiful description. These are, for the most part, under the care of well-dressed women, who are busily employed in work, although many are served by young men, called apprentices."

*The Bedford Coffee House, Covent Garden.*—In 1763 appeared a small volume under the title of *Memoirs of the Bedford Coffee House, by Genius, dedicated to the most impudent Man alive.*

EDWARD F. RIMSBAULT.

#### ORIGINAL LETTER OF PETER LE NEVE.

The following was a letter from Le Neve to a Mr. Admall, a herald painter at Wakefield, found in a book of arms belonging to the latter, which came into my possession a few months ago.

E. HALLSTONE.

"Mr. Admall,

"I understand by Mr. Mangay, my deputy at Leeds for the West Riding, that you condemn my lawful authority of Norroy King of Arms, and have done and will do as you say, things relating to heraldry, contrary to my prohibition, &c.; these are therefore to acquaint you, that if you continue in the same mind and will usurp on my office, I intend to make you sensible of the wrong you do me in my office, by taking out process against you, and making you pay for your transgression. I shall give you no hard words, but shall be as

good as my word if there is law in England to restrain you; so show whether you will do me good or evil; you shall find me according your friend or open enemy.

PETER LE NEVE, Norroy.

College of Arms, in London,  
28th May, 1719.

#### FOLK LORE.

*Superstitions of the Midland Counties.*—It is believed a sign of "bad luck" to meet a white horse, unless the person *spits* at it; which action is said to avert the ill consequences of the rencontre.

A rainy Friday is believed to be followed, as a natural and invariable consequence, by a wet Sunday; but I am not aware that the contrary is believed, viz., that a fine Friday produces a fine Sunday.

If the fire burns brightly when a person has poked or stirred it up, it is a sign that the *absent* lover, wife, or husband (as the case may be) is in good spirits, and in good humour.

The itching of the right hand palm is said to portend the reception of a gift; which is rendered more certain if the advice in this distich be followed:—

"Rub it 'gainst wood,  
'Tis sure to come good."

Persons with much hair or down upon their arms and hands, will at some future period enjoy great wealth; or, as the common expression has it, "are born to be rich."

HENRY KESLEY.

Corp. Chris. Hall, Maidstone.

*A Rainbow in the Morning, &c.*—"Mr. THOMAS" (No. 26. p. 413.) says that he believes no one has remarked the philosophy of this proverbial rhyme. Sir Humphry Davy, however, points it out in his *Salmonia*.

#### HERON IN JOHNSON'S LIFE OF SELDEN.

In Johnson's (Geo. W.) *Memoirs of John Selden*, London, 1635, 8vo. pp. 128, 129, is a notice of Dr. Sibthorpe's celebrated Sermon preached at Northampton, and printed in 1627 with the title of *Apostolike Obedience*. After stating the difficulty experienced in obtaining the necessary sanction for its publication, owing to Abp. Abbot refusing the requisite *imprimatur*, the author says that ultimately the licence was "*signed by Laud himself*, and published under the title of *Apostolical Obedience*." A reference at the foot of the page to "Rushworth, p. 444," leads me to conclude that it is on his authority Mr. Johnson has made this statement; but not having access to the "Historical Collections," I am unable to examine. At any rate Heylin, in his *Cyprianus Anglicus*, Lond., 1671, fol. p. 159., may be understood to imply the correctness of the assertion.

A copy of this now rare workmen before me

proves, however, that the statement is incorrect. At the back of the title is as follows:—

"I have read over this sermon upon Rom. xiii. 7., preached at Northampton, at the assizes for the county, Feb. 22. 1626, by Robert Sythorpe, Doctor of Divinity, Vicar of Brackley, and I doe approve it as a sermon learnedly and discreetly preached, and agreeable to the ancient Doctrine of the Primitive Church, both for Faith and good manners, and to the Doctrine established in the Church of England, and, therefore, under my hand I give authority for the printing of it, May 8. 1627."

Geo. LONDON.

It was therefore Bishop Montague, and not Laud, who licensed the sermon.

JOHN J. DREDGE.

#### POPE AND PETRONIUS.

I have read "Mr. Rich's" letter with great interest, and I willingly allow that he has combated my charge of plagiarism against Pope, and discussed the subject generally with equal fairness and ability. "But yet," I think that he wanders a little from the point when he says, "the surmise of the plagiarism originates in a misconception of the terms employed by the Latin author, especially *corcillum*." Now the question, in my opinion, turns not so much on what *Petronius* said, as on what *Pope* read; i. e. not on the meaning that *Petronius* gave to the word (*corcillum*), but on that which *Pope* attributed to it. I cannot, without further proof, give him credit for having read the word as critically and correctly as "Mr. R." has done. I believe that he looked on it merely as a simple derivative of *cor*, and therefore rendered it "worth," i. e. a *moral*, not a *mental* quality.

C. FORBES.

#### QUERIES.

QUERIES RESPECTING PURVEY ON THE APOCALYPSE, AND BONNER ON THE SEVEN SACRAMENTS.

I beg leave to make the two following Queries:—

1. In Bayle's very useful work, *Scriptorum Illustrium Majoris Brytanniae Catalogus*, fol. Bas. 1659, among the writings ascribed to John Purvey, one of Wycliffe's followers, and (as Walden styles him) *Glossator*, is mentioned *Commentarius in Apocalypsum*, beginning "Apocalypsis, quasi dicere;" and Bayle adds:—

"Prædictus in Apocalypsin Commentarius ex magistri Wiclevi lectionibus publicis per Joannem Purvum collectus, et nunc per Martinum Lutherum, *Ante centum annos* intitulus, anno Domini 1528, sine authoris nomine, Witembergæ fuit excusus. Fuit et ipse Author in carcere, ac cathenis insuper chalybeis, cum ea Commentaria scripsit, ut ex decimo et undecimo ejus scripti capite apparet. Scripsit autem Purvus hunc librum anno Domini 1390, ut ex decimo tertio capite et principio vigesimi apparet."

This account of Bayle (who is mistaken, however, about the *title* of the work) is confirmed by Panzer; who, in his *Annales*, vol. ix. p. 87. enters the volume thus, "*Commentarius in Apocalypsin ante Centum Annos editus, cum Præfatione Martini Lutheri*. Wittembergæ, 1528. 8vo." Can any of your readers refer me to a copy of this book in a public library, or in private hands?

2. In Lewis's *History of the Translations of the Bible*, edit. 1818. p. 25., he quotes a work of Bishop Bonner, "*Of the Seven Sacraments, 1555*," in which a manuscript English Bible is cited by the Bishop, as then in his possession, "translated out of Latyne in tyme of heresaye almost eight-score years before that tyme, i. e. about 1395, fayre and truly written in parchment." Lewis proceeds to conjecture, that this MS. was the same which is preserved in the Bodleian Library under the mark Fairfax, 2. And in this erroneous supposition he has been followed by later writers. The copy in question, which belonged to Bonner, is actually in the Archiepiscopal Library at Lambeth, No. 25., and contains the Pentateuch in the earlier Wycliffite version (made, no doubt, by Nicholas Hereford), whilst the rest of the Old and New Testament is in the later or revised translation by Purvey and his coadjutors. What I now wish to inquire about, is, where I can meet with a copy of Bonner's work, *De Septem Sacramentis*, in which the passages occur referred to by Lewis? They are not in *A Profitable and Necessary Doctrine, with certayne Homilies adjoined*, printed in 1559 by John Carood, although one of these homilies is on the subject of the seven sacraments.

F. MADDEN.

#### MINOR QUERIES.

*Monastery, Arrangement of One.*—Any information and particulars respecting the extent, arrangement, and uses of the various buildings for an establishment of fifty Cistercian or Benedictine Monks would be useful to and gratefully received by

A. P. H.

[Has our Querist consulted Professor Willis, "*Description of the Ancient Plan of the Monastery of St. Gall in the Ninth Century*," accompanying a copy of the plan, and which he will find in the *Archæological Journal*, vol. v. p. 85?]

*Constantine the Artist.*—Who was "M. Constantine, an Italian architect to our late Prince Henry," employed in the masque at the Earl of Somerset's marriage in 1613? and was he the same Constantine de Servi to whom the Prince assigned a yearly pension of 200*l.* in July 1612? If so, where can more be found respecting him? He is not mentioned in Walpole's *Anecdotes*. J. G. N.

*Josias Ibach Stada.*—Who was the artist whose name occurs inscribed on the hoof the horse of King Charles the Second's equestrian statue at

Windsor, as follows :—"1669. Fudit Josias Ibach Stada Bramensis;" and is Mr. Hewitt, in his recent *Memoir of Tobias Rustat*, correct in calling him "Stada, an Italian artist?" J. G. N.

*Worm of Lambton*.—Is there any published notice of the "Knight and Serpent" tradition, regarding this family and parish? A. C.

[A quarto volume of traditions, gathered in the immediate neighbourhood of the scene of action, was privately printed in the year 1850, under the title of *The Worm of Lambton*.]

#### REPLIES.

##### LUTHER'S TRANSLATION OF THE NEW TESTAMENT.

Luther's solemn request that his translation should on no account be altered, accompanies most of the earlier editions of the N. T. I find it on the reverse of the title-page of the edition in 8vo. printed at Wittemberg by Hans Lufft in 1537, thus :—

I request all my friends and enemies, my master printer, and reader, will let this New Testament be mine; and if they have fault to find with it, that they make one of their own. I know well what I do, and see well what others do; but this Testament shall be Luther's German Testament; for carping and cavilling is now without measure or end. And be every one cautioned against other copies, for I have already experienced how negligently and falsely others reprint us."\*

The disputed verse (1 John, v. 7.) is omitted in all the editions printed under Luther's eye or sanction in his lifetime; but it has not, I think, been remarked that in verse 8. the words *auf erde*, found in later editions, are wanting. The passage stands :—

"Denn drey sind die da zeugen, der Geist, und das Wasser, und das Blut, und die drey sind beysamen."

In the first edition of the Saxon (Düdesche) version of Luther's Bible, by Jo. Hedderson, printed in a magnificent volume at Lubeck, by Lo. Dietz, in 1553-4, the verse stands thus :—

"Wente dre synt dede tüchinisse geven, de Geist unde dat Water, unde dat Bloth, unde de dre synt by einander."

A MS. note of a former possessor remarks :—

"The 7th verse is not found here, nor is it in the Bibles of Magdeburg, 1544, of Wittemberg, 1541, ditto, 1584, Frankfort, 1560 and 1580."

\* "Ich bitte alle meine Freunde, und Feinde, meine Meister Drucker und Leser, wolten dis Newe Testament lassen mein sein, Haben sie aber mangel dran, das sie selbs ein eigens für sich machen; Ich weiss wol was ich mache, Sehe auch wol was andere machen, Aber dis Testament sol des Luther's Deudsch Testament sein, Denn Meisters und Klugelns ist jtzs weder masse noch ende. Und sey jederman gewarnet für andern Exemplaren, Denn ich bisher wol erfahren wie unfleißig und falsch uns andere nachdrücken."

In the edition of this same version, printed by Hans Lufft, Wittemberg, 1541, the passage is exactly similar; but in one printed by Hans Walther, Magdeburg, 1545, the word *up erden* are inserted.

These Saxon versions are interesting from the very great similarity that idiom has to our early language; and they, doubtless, influenced much our own early versions.

In a translation of the N. T. from the Latin of Erasmus (the first printed in Latin with a translation on the same page, and which is very similar in appearance to Udal's), printed at Zurich in 1535, 4to., with a preface by Johansen Zwick of Constance, the 7th verse is given (as it was in the Latin); but is distinguished by being printed in brackets, and in both verses we have—

"Unnd die drey dienend in eina."

Erasmus having admitted the verse into his third edition, gave occasion perhaps to the liberty which has been taken in later times to print both verses, without this distinction, in editions of the Lutheran version. The earliest edition, I believe, in which it thus appears, is one at Wittemberg in 1596, which was repeated in 1597, 1604, 1605\*, and 1625. It also appears, but printed in smaller type, in the Hamburg Bible by Wolder in 1597, in that of Jena 1598, and in Hutter's, Nuremberg, 1599.

In a curious edition of the N. T., printed at Wandesbeck in 1710, in 4to., in which four German versions, the Catholic, the Lutheran, the Reformed, a new version by Reitz, and the received Dutch version, are printed in parallel columns, both verses are given in every instance; but a note points out that Luther uniformly omitted the 7th verse, and the words *auf erde*.

There cannot be a doubt, therefore, that the insertion is entirely unwarranted in any edition of the New Testament professing to be *Luther's* translation.

S. W. SINGER.

April 25. 1850.

*Luther's Translation of the Bible* (No. 25. p. 392.).—De Wette, in his critical Commentary on the verse 1 John, after stating his opinion that the controverted passage is a spurious interpolation, gives a list of the codices and editions in which the passage is not found, and of those in which it is found.

The passage is *wanting* in all Greek Codd. except Codd. 34. 162. 172. (of his introduction, where it is introduced from the Vulgate), and in all MS.

\* Fr. Er. Kettner, who printed at Leipsic, in 1696 a long and strenuous defence of the authenticity of the 7th verse, exults in the existence of this verse in an edition of the Bible, Wittemberg, 1606, which is falsely said on the title-page to be *juxta ultimum a Luthero revisum exemplar correctum*.



of the Vulgate before the tenth century; in Erasmus' edit. of 1516 and 1518; in Ald. Ed. Venet. 1518; in all editions of Luther's translation published by him during his life-time, and up to 1581; in the edit. Wittenb., 1607; Hamb. 1596. 1619. 1620.

The passage is *found* in all the editions printed of the Vulgate, and in all translations from it before Luther; and the edit. complut.; in Erasmus' of 1522, and in his paraphrase; in the edit. of Rob. Stephens, 1546-69; and Beza, 1565-76. 1582; in the Lutheran translations reprinted by Froschauer, Zurich, 1529-31. (but in small type); edit. 1536-89. in brackets; edit. 1597, without the brackets; in the edit. Frankf. 1593; Wittenb. 1596-97, and many later ones. I may add, that the passage is in every edition of recent date that I have seen of the Lutheran Bible, but not, of course, in De Wette's translation. S. W.

#### Lines on London Dissenting Ministers.

In reply to one of the Queries of "W." (No. 24. p. 383.), I transcribe from the MSS. of Mr. Chewning Blackmore, a Presbyterian minister of Worcester, the "Lines on London Dissenting Ministers of the former Day," which I have never seen entire in print:—

- "Behold how Papal Wright with lordly pride  
Directs his haughty eye to either side,  
Gives forth his doctrine with imperious nod,  
And fraught with pride addresses e'en his God.
- "Not so the gentle Watts, in him we find  
The fairest pattern of a humble mind;  
In him the meekest, lowliest virtue dwells,  
As mild as light, as soft as ev'ning gales.
- "Tuning melodious nonsense, Bradbury stands,  
With head uplifted and with dancing hands,  
Prone to sedition, and to slander free,  
Sacheverell sure was but a type of thee.
- "Mark how the pious matrons flock around,  
Pleased with the noise of Guyse's empty sound;  
How sweetly each unmeaning period flows  
To lull the audience to a gentle doze!
- "Eternal Bragge in never-ending strains  
Unfolds the mysteries Joseph's coat contains,  
Of every hue describes a different cause,  
And from each patch a solemn mystery draws.
- "With soundest judgment and with nicest skill,  
The learned Hunt explains his Master's will,  
So just his meaning and his sense so true,  
He only pleases the discerning few.
- "In Chandler's solid, well-composed discourse,  
What wond'rous energy! what mighty force!  
Still, friend to Truth, and strict to Reason's rules,  
He scorns the censure of unthinking fools.
- "But see the accomplish'd orator appear,  
Refined his language, and his reasoning clear,  
Thou only, Foster, hast the pleasing art,  
At once to please the ear and mend the heart!

"Lawrence with clear and solid judgment speaks,  
And on the sober mind impression makes,  
The sacred truths with justness he explains,  
And he from ev'ry hearer praise obtains."

Of the author of these lines I can give no information. He evidently belonged to the Anti-Calvinistic party. His name does not appear to have been known to Mr. Walter Wilson, the historian of the "Dissenting Churches" of London, although he quotes a portion of them. But they were probably composed between 1728 and 1738. In the former year, Dr. James Foster's London popularity arose, on the occasion of his undertaking the evening lecture at the Old Jewry. In the year 1738, Mr. Robert Bragge, one of the subjects of the poem, died. Of this gentleman the story is told (and to it the poem evidently alludes), that he was employed no less than four months in developing the mysteries of Joseph's coat, from Genesis xxxvii. 3.: "And he made him a coat of many colours." In reply to the sarcasm on Mr. Bragge, Mr. Walter Wilson states (*Hist. and Ant. of Diss.* ch. i. p. 247.) that the following stanza was composed:—

"The unwearied Bragge, with zeal, in moving strains,  
Unfolds the mysteries Scripture-Book contains;  
Marks every truth, of error shows the cause,  
And from each mystery useful doctrine draws."

The unfavourable notice of Dr. Sam. Wright in the opening stanza is at variance with the general report of biographers. In the copy of the verses in the Blackmore MSS. is this note:—"I think this is too severe on the Dr." Dr. Wright was admired for his pulpit elocution; and it is said that Archbishop Herring was, in his younger years, a frequent hearer of his, with a view to improve in elocution. The notice of the celebrated Tom Bradbury is grossly unjust. He was a man of wit and courage, though sometimes boisterous and personal. His unsparing opponent, Dr. Caleb Fleming, wrote admiringly of "his musical voice, and the flow of his periods, adapting scripture language to every purpose."—*The Character of the Rev. Mr. Thos. Bradbury, taken from his own Pen, &c.* Lond. 8vo. 1749, p. 35.

A. B. B.

Dukinfield.

#### REPLIES TO MINOR QUERIES.

*Tracts by Dekker and Nash.*—*The Raven's Almanack*, 1609, is the production of Thomas Dekker, the dramatist, and one of the rarest of his numerous works. A copy sold in the *Gordons-town* sale for seven guineas; and another occurred in Mr. J. H. Bright's collection (No. 1691.); but I have not the sale catalogue at hand to quote the price. Dekker was also the author of a similar work, entitled *The Owle's Almanack*, 1618; but it is not mentioned in the lists furnished by

Lowndes and Dr. Nott. The latter is indeed very inaccurate, omitting many well-known productions of the author, and assigning others to him for which he is not answerable. Whilst upon the subject of Dekker, I cannot resist mentioning a fraud upon his memory which has, I believe, escaped the notice of bibliographers. In 1697 was published a small volume, entitled, *The Young Gallant's Academy, or Directions how he should behave himself in an Ordinary, in a Playhouse, in a Tavern, &c., with the Character of a Town-Huff*, by Samuel Vincent. This is nothing more than a reprint of Dekker's *Gull's Horn-book*, with some slight alterations to adapt it to the times.

Nash's *Terrors of the Night, or a Discourse of Apparitions*, was printed by John Danter for William Jones, 1594. It is a very interesting tract, and contains many personal allusions to its unfortunate author. A copy was sold in Heber's sale (Part IV. No. 1592.) for 5*l.* 18*s.* A note in the handwriting of that distinguished collector gives us the following information:—

"Only two other copies are known to exist, one in the Ashbridge Library at Cleveland House, the other, not so fine as the present, bought by Malone at Brand's, since James Boswell's, and now (1825) *penes* me, R. H."

All things considered, I think your correspondent, "J. E." (p. 400.) may congratulate himself on having "met with a prize."

EDWARD F. RIMBAULT.

Nash's *Terrors of Night*.—Excessively rare. Boswell had a copy, and another is in the library of the Earl of Ellesmere, described in Mr. Collier's *Bridgewater Catalogue* as one of the worst of Nash's tracts. L.

*Turcea* (No. 25. p. 407.).—The valuable reference to Knox proves the etymology from the Latin. *Terrene*, as an adjective, occurs in old English. See quotation in Halliwell, p. 659. L.

*English Translations of Erasmus' Encomium Morie* (No. 24. p. 385.).—Sir Thomas Challoner's translation of Erasmus' *Praise of Folly* was first printed, I believe, in 1540. Subsequent impressions are dated 1549, 1569, 1577. In 1566, William Pickering had a license "for pryncinge of a merry and plessaunt history, donne in tymes poste by Erasmus Roterdamus," which possibly might be an impression of the *Praise of Folly*. (See Collier's *Extracts from the Registers of the Stationers' Company*, vol. i. p. 125.) This popular work was again translated in the latter part of the following century, by White Kennet. It was printed at Oxford in 1683, under the title of *Wit against Wisdom, or a Panegyric upon Folly*. This is in all probability the intermediate translation inquired after by your correspondent.

EDWARD F. RIMBAULT.

In answer to "JAZLXZRO," I beg to inform him of the following translation of Erasmus' *Praise of Folly*:—

"*Morie Encomium, or the Praise of Folly*, made English from the Latin of Erasmus by W. Kennet, of 8. Edm. Hall, Oxon, now Lord Bishop of Peterborough. Adorn'd with 46 copper plates, and the effigies of Erasmus and Sir Thos. More, all neatly engraved from the designs of the celebrated Hans Holbeine. 4th edition. 1734."

Kennett, however, in his preface, dated 1683, alludes to two other translations, and to Sir Thomas Challoner's as the *first*. He does not mention the name of the second translator, but alludes to him as "*the modern translator*," and as having lost a good deal of the wit of the book by having "tied himself so strictly to a literal observance of the Latin." This is his excuse for offering to the public a third translation, in which he professes to have allowed himself such "elbow-room of expression as the humoursomeness of the subject and the idiom of the language did invite." HERMES.

The intermediate translation of the *Morie Encomium of Erasmus*, to which your correspondent refers, is that by John Wilson, 8vo. London, 1661, of which there is a copy in the Bodleian. M. Oxford.

*Court of Wards*.—I cannot tell "J. B." (No. 11. p. 173.) anything about Mr. D'Irselli's researches into the Court of Wards; but "J. B." may be glad to know that there is among the MSS. in the British Museum a treatise on the Court of Wards. I remember seeing it, but have not read it. I dare say it might be usefully published, for we know little in detail about the Court of Wards. C. H.

*Scala Caeli* (No. 23. p. 366.).—In Foxe's *Acts and Mon.*, vol. v. p. 364., Lond. 1838, your Querist may see a copy of a grant from Pope Clement VII. in 1526, to the brethren of a Boston guild, assuring them that any member thereof who should enter the Lady Chapel in St. Botolph's Church, Boston, once a quarter, and say there "a Paternoster, Ave Maria, and Creed, shall have the full remission due to them that visit the Chapel of Scala Sceli." H. W.

*Tom Shaws Catti* (No. 24. p. 383.).—The following extract from Cliffe's *Book of South Wales*, furnishes a reply to this Query.

In describing the beautiful mountain scenery between Llandovery and Tregaron, he says:—

"High in the rock above the fall yawns a hole hardly a cavern, where once lurked a famous freebooter of Wales, Twm Sion Catti: the entrance to this cave is through a narrow aperture, formed of two immense slate rocks, which face each other, and the space between them is narrower at the bottom than the top, so

that the passage can only be entered sideways, with the figure inclined according to the slanting of the rock.

"The history of Twm Sion Catti (pronounced Toom Shoon Catti), alias Thomas Jones, esq., is very romantic. He was a natural son of John ap David Moetha, by Catherine, natural daughter of Meredydd ap Ivan ap Robert, grandfather of Sir John Wynne, of Gwydir (see *The Heraldic Visitations of Wales*, published by the Welsh MSS. Society), and is said to have died in 1630, at the age of 61. In early life, 'he was a notorious freebooter and highwayman,' and levied black mail on the country within reach of his mountain abode, with the aid of a small band of followers. He soon reformed, married a rich heiress, was then created a justice of peace for Brecon, and ultimately became sheriff of that county and Carmarthenshire. He was, observes Sir S. R. Meyrick, esteemed as an antiquarian and poet, but is more known for the tricks attributed to him as a robber."

A. B.

*Twm Sion Catti*.—The noted robber, Twm Sion or Shion Catti, referred to at No. 24. p. 383., was a Welshman, who flourished between the years 1590 and 1630. He was the natural son of Sir John Wynne, and obtained his surname of Catti from the appellation of his mother, Catherine. In early life he was a brigand of the most audacious character, who plundered and terrified the rich in such a manner that his name was a sufficient warrant for the raising of any sum which he might desire; while his unbounded generosity to the poor or unprotected, joined to an innate love of fun and frolic—for he was a very Eulenspiegel—made him the darling of the people. His chosen dwelling-place was in an almost inaccessible cave situated near Llandovery, at the junction of the Tywi and the Dethia (the Toothy of Drayton), which still bears his name. As time passed on, he wooed and won the heiress of Ystrad-ffin, in the vale of Tywi; and on becoming possessed of her property, abandoned his wild life, and with it the name of Catti; and quietly subsiding into Thomas Jones, Esq., became a poet and antiquary of high reputation. In addition to which, and as if to mark their sense of the value of a man so powerful for good or for evil, the government appointed him high sheriff for the county of Carmarthen. He died universally respected, and left a name which yet kindles many a Welsh heart, or amuses many a cottage circle in the long nights of winter.

His life has been published in an 8vo. volume, which was probably the work to which the "Note" of "MELANION" referred. SALAMUS.

*Cheshire Round* (No. 24. p. 383.).—A dance so called, peculiar to the county from whence it takes its name. The musical notes of the *Cheshire Round* may be seen in *The Dancing Master*, 1721, vol. i., and in Edward Jones' *Cheshire Melodist*. It was sometimes danced "longways for as many as will" (as described in *The Dancing Master*), but

more frequently by one person. A handbill of the time of William the Third states, "In Bartholomew Fair, at the Coach-House on the Pav'd stones at Hoster-Lane-End, you shall see a Black that dances the *Cheshire Rounds* to the admiration of all spectators." Michael Root and John Sleepe, two clever caterers of "Bartlemey," also advertise "a little boy that dances the *Cheshire Round* to perfection." There is a portrait of Dogget the celebrated comedian (said to be the only one extant, but query if it is not Penkethman?), representing him dancing the *Cheshire Round*, with the motto "*Ne ante ultra crepidam*."

EDWARD F. RIMMANS.

*Horns to a River*.—Why the poets give horns to rivers, must be sought for in the poet's book, nature. I like the interpretation given by a glance up some sinuous and shelving valley, where the mighty stream, more than half lost to the eye, is only seen in one or two of its bolder reaches, as it tumbles itself here to the right, and there to the left, to find a way for its mountain waters.

The third question about horns I am not able to answer. It would be interesting to know where your correspondent has found it in late Greek.

J. E.

Oxford, April 16. 1850.

*Horns*.—For answer to the third Query of "L. C." (No. 24. p. 383.), I subscribe the following, from Coleridge:—

"Having quoted the passage from Shakespeare,

"Take thou no scorn

To wear the horn, the lusty horn;

It was a crest ere thou wert born."

As *You Like It*, Act iv. sc. 2.

I question (he says), whether there exists a parallel instance of a phrase, that, like this of "Horns," is universal in all languages, and yet for which no one has discovered even a plausible origin.—*Literary Remains*, vol. i. p. 120. Pickering, 1849.

ROBERT SNOW.

*Coal Brandy* (No. 22. p. 352.).—This is only a contraction of "coaled brandy," that is "burnt brandy," and has no reference to the purity of the spirit. It was the "universal pectoral" of the last century; and more than once I have seen it prepared by "good housewives" and "croaking husbands" in the present, pretty much as directed in the following prescription. It is only necessary to remark, that the orthodox method of "coaling," or setting the brandy on fire, was effected by dropping "a live coal" ("gled") or red-hot cinder into the brandy. This is copied from a leaf of paper, on the other side of which are written, in the hand of John Nourse, the great publisher of scientific books in his day, some errata in the first 8vo. edit. of Simon's Euclid, and hence may be referred to the year 1762. It was written evidently by some

"dropper-in," who found "honest John" suffering from a severe cold, and upon the first piece of paper that came to hand. The writer's caligraphy bespeaks age, and the punctuation and erasures show him to have been a literary man, and a careful though stilted writer. It is not, however, a hand of which I find any other exemplars amongst Nourse's correspondence.

"Take two glasses of the best brandy, put them into a cup which may stand over the fire; have two long wires, and put an ounce of sugar-candy upon the wires, and set the brandy on fire. Let it burn till it is put out by itself, and drink it before you go to bed.

"To make it more pectoral, take some rosemary and put it in the brandy, infused for a whole day, before you burn it."

This is the fundamental element of all the quack medicines for "coughs, colds, catarrhs, and consumption," from Ford's "Balsam of Horehound" to Dr. Solomon's "Balm of Gilead."

T. S. D.

Shooter's Hill, April 4.

*Howkey or Horkey* (No. 17. p. 263.).—Does the following passage from Sir Thomas Overbury's *Witty Descriptions of the Properties of sundry Persons*, first published, I believe, in 1614, afford any clue to the etymology of this word? It occurs in the description of a Franklin or Yoeman:—

"He allows of honest pastime, and thinks not the bones of the dead anything bruised or the worse for it, though the country lasses dance in the church-yard after even-song. Rock-Monday, and the wake in summer shrovinga, the wakeful catches on Christmas eve, the *hoky* or *seed-cake*, these he yearly keeps, yet holds them no relics of Popery."

As I have not the book by me, and am only quoting from an extract, I am unable to give a more precise reference.

E. R. J. H.

Chancery Lane.

It may possibly further the purpose of the noble Querist as to the word *Howkey* or *Horkey*, if I state, that when in my boyhood I was accustomed to hear this word, it was pronounced as if spelt *Hockey*. As *Howkey* I should not have recognised it, nor hardly as *Horkey*.

AN EAST ANGLIAN.

*Hockey*, a game played by boys with a stick bent at the end, is very likely derived from *hook*, an Anglo-Saxon word too. But we cannot suppose that anything else was derived from that, and especially when we come to words apparently more genuine than that. It seems natural to connect them with hock-tide, Hoch-zeit (German), and Heoh-tid (A.-S.), a name given to more than one season when it was usual to have games and festivities. Now surely this is nothing else than *high tide*, a tide of some high feast; as we vulgarly say,

"high days and holidays." So in the Scripture, "that Sabbath day was a high day." So high Mass. We Protestants have no conception of the close connection between the superior sanctity and the superior jollity of a particular season. Among the heathen Romans, *festivus* is derived from *festus*.\* We say high romps, high jinks.

See Wachter, who applies Hoch-zeit to Christmas, Easter, and Whitsuntide, and says it may be derived either from high, or from *Hogen*, "gaudere," which also see. He says that the lower Saxons "hodie utunter '*Höge*'" to mean "gaudium privatum et publicum convivale et nuptiale." See also Hohen. See Lye, who has also heah, freols summa festivitas, summa festum.

Ihre (*Lex. Suio Goth.*) says *Hugna* is "to make glad." But in Hog-tid he observes, that gladness is only the secondary meaning of *Hogen*,—"Hokanat vocabatur a Borealibus festum quod media hieme celebrabatur;" and he shows that hawks were formerly sacrificed at it.

C. B.

*Howkey or Horkey* (No. 17. p. 263.).—Is not this word simply a corruption of *Hockey*? Vide under "Hock-cart," in *Brand's Antiquities* by Ellis, where the following quotation from *Poor Robin's Almanack* for 1676 occurs:—

"Hoacky is brought home with hallowing,  
Boys with plum-cake the cart following."

J. M. B.

*Luther's Portrait at Warwick-Castle* No. 26. p. 400.).—The Portrait by Holbein in Warwick Castle, certainly erroneously stated to be that of Luther, was, I believe, engraved as such in Knight's *Portrait Gallery*, published by the Society for the Diffusion of Useful Knowledge. I cannot find in any account of Holbein's works a mention of a portrait of Luther by him.

S. W.

*Symbolism of Flowers, &c.*—In reference to works illustrative of poetical, mythological, scriptural, and historical associations connected with animals and plants, inquired for in No. 11. p. 173., many a literary man must equally desire an interpreter,—

"T' unbind the charms that in slight fables lie,  
And teach that truth is truest poetry."

Yet, in the English language there is, I believe, no work of this description; and I therefore beg leave to suggest, that your learned correspondents may contribute to a very useful compilation by furnishing illustrations, or references to illustrations, critical and poetical, collected from the most valuable authors, ancient and modern; and that this "sacred eloquence,"

\* Is not the derivation of "feast" and "fast" originally the same? that which is appointed connected with "fas," and that from "fari."

"Where'er 'tis found,  
On Christian or on heathen ground,"

if transplanted into your learned pages, would, to many readers, afford much pleasure. Meanwhile, I would refer the Querist to the useful work of Camerarius on *Symbols and Emblems*.

"Do thou, bright Phoebus, guide me luckily  
To the first plant by some kind augury."

The proverbial expression, "Under the rose," appears opportunely in p. 214, beautifully illustrated\*, but still deserving further consideration. Schedius (*De Diis Germanis*) and others have, with much learning, shown Venus Urania to be the same as Isis Myrionyma. With erudition not inferior, but in support of a peculiar theory, Gorop. Becanus maintains Harpocrates and Cupido, son of Venus Urania, to be one and the same hieroglyphical character. I shall now endeavour to explain the symbolism and dedication of the Rose. This "flower of flowers" adumbrates the highest faculty of human nature—Reason, and Silence, or the rest of the reasoning powers, which is indicated by the Greek term *ἡσυχία*, science. (See Harris's *Philosoph. Arrang.* p. 444., and *Hermes*, p. 369.). To whom, then, could the hieroglyphical rose have been more appropriately dedicated than Harpocrates, who is described with his finger pointing to his mouth—*tacito plevus amore*—a proper emblem of that silence with which we ought to behave in religious matters.

T. J.

"Where England's Monarch" (No. 26. p. 416.).—The two lines inquired for are in Bramston's *Man of Taste*, a poem, printed about the middle of the last century. I need hardly add, that the poet was misinformed, it being well known that Charles I., when brought to trial, refused to plead or to take off his hat.

There is an account of the Duke of Marlborough's adventure with Barnard in the *Gentleman's Magazine*, May 1758; but it may be the same as that in the *Annual Register*.

BRAYBROOKE.

April 27.

*Journeyman* (No. 19. p. 309.).—"GOMES" may like to know that the old labourers in North Essex still speak of a day's ploughing as a "journey at plough."

BRAYBROOKE.

*Sydenham or Tidenham*.—I have no doubt as to Sydenham, included in the inquiry respecting Cromwell's Estates (No. 24. p. 389.), being Tidenham; for this manor, the property of the Marquis

of Worcester, was possessed by Cromwell; and, among my title deeds connected with this parish, I have Court Rolls in *Cromwell's name* both for Tidenham itself and for Beackley, a messuage manor within it.

These manors, which were inherited from the Herberts by the Somersets, were taken out of the former Marches by the statute 27 Hen. VIII. cap. 26. § 13., and annexed, together with Woolston, similarly circumstanced, to the county of Gloucester and to the hundred of Westbury; of which hundred, in a legal sense, they still continue a part.

GEO. OSMEROD.

Sedbury Park, Chepstow, April 18. 1850.

*J. B.'s Treatise on Nature and Art* (No. 25. p. 401.).—The book to which your correspondent "M." refers, is, I believe, "*The Mysteries of Nature and Art, in Four several Parts: The First of Water Works, — the Second of Fire Works, &c. &c. By John Bate.*"

I have the second edition, 1636; to which is prefixed a rude engraving of the author:—"Vers effigies Johannis Bate, memoria manet, modo permancant studium et industria."

HARRIS.

"A Frog he would a-woeing go."—In answer to the inquiry of "B. G. J." (in No. 25. p. 401.), as to the origin of "Heigh ho!" says Rowley, "I do not think it is older than thirty or thirty-five years, when Liston sang an altered version of the very old song,—

"A frog, he would a-woeing ride,  
With sword and buckler by his side,"

and instead of the usual chorus\*, inserted

"Heigho, says Rowley,"

as a burthen. Liston's song was published by Goulding and Co., Soho Square, entitled "*The Love-sick Frog*," with an original air by C. E. H., Esq. (qy. Charles Edward Horn?), and an accompaniment by Thomas Cook. The first verse is as follows:—

"A frog he would a-woeing go;  
'Heigh ho!' says Rowley;  
Whether his mother would let him or no,  
With a rowly, powly,  
Gammon and spinach,  
'Heigh!' said Anthony Rowley."

R. S. S.

April 23. 1850.

"*My Love and I for kisses played*," &c. (No. 19. p. 302.).—The little *jeu d'esprit* which Dr. RIM-

\* Has "ARCHMUS" looked for these verses into the *Rhodologia* of Rosenbergius? I have in vain searched for them under "Rome," in the *Amphitheatrum Sapientiae* of Dornavius.

\* In my interleaved copy of Halliwell's *Nursery Rhymes*, I have the original song of the "Frog and Mouse" with three different melodies, and nonsense burthens, as sung by my excellent nurse, Betty Richens, whose name I hope to see immortalised in your pages.



SAULT" has given from Paget's *Common Place Book* :—

"My love and I for kisses play'd,"

occurs in the MS. volume from which James Boswell extracted Shakspeare's "Verses on the King," but with a much better reading of the last couplet :—

"Nay then, quoth shee, is this your wrangling vaine?  
Give mee my stakes, take your own stakes againe."

They are entitled, "Upon a Lover and his Mistress playing for Kisses," and are there without any name or signature. They remind us of Lily's very elegant "Cupid and Campaspe."

The ballad, or rather ode, as Drayton himself entitles it :—

"Fair stood the wind for France,"

is to be found in the very rare volume with the following title, *Poems Lyrick and Pastorall, Odes, Elegies, The Man in the Moon*, by Michael Drayton, Esquire. At London, printed by R. B. for N. L. and J. Flaskett. 12mo. (No date, but circa 1600.)

I think the odes are given in other volumes of the early editions of Drayton's *Miscellaneous Poems*; but I speak without book, my collection being in the country.

The selection from Herrick, noticed by Mr. Milner Barry, was made by Dr. Nott of Bristol, whose initials, J. N., are on the title page. "The head and front of my offending" is the Preface to Mr. Pickering's neat edition of Herrick in 1846.

S. W. S.

March 12. 1850.

["G. E." informs us that these pretty lines form No. CCXXXIX. of *A Collection of Epigrams*. London, Printed for J. Walker, 1737, and of which a second volume was published in 1737; and "J. B. M." adds, that they are also to be found in the *Encyclopædia of Wit*, published about half a century since.]

*Teneber-Wednesday*.—In Hall's *Chronicle*, under the date of 23rd Hen. VIII., is this passage :

"When Ester began to draw nere, the Parliament for that tyme ended, and was proroged till the last day of Marche, in the next yere. In the Parliament aforesayde was an Acte made that whosoever did poyson any persone, should be boyled in hote water to the death; which Acte was made because one Richard Roose, in the Parliament tyme, had poysoned dyuers persons at the Bishop of Rochester's place, which Richard, according to the same Acte, was boyled in Smythfelde the *Teneber-Wednesday* following, to the terrible example of all other."

I conjecture that *Teneber Wednesday* is the Wednesday next before Easter, or "Feria quarta majoris Hebdomade," and that the name is derived from the Gospel for that day according to the ritual of the Church of Rome.

"Erst autem ante hora sexta, et tenebre facte sunt in universam terram usque in horam nonam. Et ob-

scuretes est sol: et valens temporis animus est medium."—*Luke*, xliii. 44, 45.

Should this conjecture be ill founded, I shall be glad to see it corrected; at any rate, I shall be obliged if any of your correspondents can supply other instances of the use of the term, or state what are or were the ceremonies peculiar to the day.

C. H. COOPER.

Cambridge, April 4. 1850.

P.S. Since the above was written, I have noticed that "*Teneber Wednesday*" occurs three times in the Ordinance for "washing of all manner of Lyncoun belonging to my Lordes Chapell" in the Northumberland Household Book (pp. 243, 244.). In each instance it is placed between Lady Day and Easter Even.

[If our correspondent refers to Mr. Hampson's most useful work, *Medii Aevi Calendarium*, vol. i. p. 370, to the words *Tenebris*, *Tenebulae*, *Tenebrae*, he will find them explained "The three nights before Easter;" and the following among other illustrations :—

"Worshipfull frendis, ye shall cum to holi church on Wednesday, Thursday, and Friday at even for to here dyvnye service, as commendable custom of holi church has ordeyned. And holi church useth the iij dayes, Wednesday, Thursday, and Friday, the service to be saide in the eventide in derkenes. And hit is called with divers men *Tenebris*, but holi church *Tenebrae*, as *Racionale Dishonum* saith, that is to say, thickenes or derkenes, to commemorate the betrayal of our Lord by night."—*Harl. MS.* 2247. fo. 83.]

*The Buckingham Motto*.—Permit me to suggest that your correspondents "S." and "P." (No. 18. pp. 283, 284.) are labouring under a mistaken notion in supposing that the line

*Sovens mi sovrens*,

belongs to the French idiom, and answers to our phrase "Forget me not." Such a sentiment would be sufficiently appropriate as the parting prayer or injunction of a lover, but does not possess the essential characteristic of a motto, which one selects for the purpose of declaring his own sentiments or conduct towards others, not to deprecate or direct those of others towards himself.

The language employed is, in part, pure Italian, not antiquated, but exactly such as is spoken by persons of education at the present day; and if "S." would again examine the original MS., I make no doubt that he would find the line written *Sovens mi sovrens (sovrens)*, i. e. with the personal pronoun in the dative instead of the accusative case. The expression *mi sovrens* is equivalent to *mi ricordo*, but is a more elegant form than the latter; and the meaning of the motto will be "I seldom forget,"—a pithy and suggestive sentence, implying as much the memory of a wrong to be avenged as of a favour to be requited.

A. RACA, Junr.

*Lærig*.—I am obliged by the suggestions of your correspondents "B. W." and "C. I. R." (No. 24. p. 387.), to which I beg leave to offer the following reply. The Dutch and Flemish (or Netherlandish, as they may be considered one language until the fifteenth century) *Le'er* and *Le'ar* are simply contractions of *Leder*, as Tenkate observes, *euphonia gratia*, by the omission of the *d*, which takes place in other similar words; and what is remarkable in *Lærig*, empty, which becomes *Læg*. *Lærig* is of course *leathery*, or *tough*; but *Lederen* or *Lêersen*, would be used for *made of leather*, and in A.-S., most probably, *hýðig*. We have no such contraction in A.-S.: it is always *Leðen* and *Leðenn*. The epithet, *leathery-shields*, could hardly have been used where they are said to *resound*; and the instance of *vaulted shields* in Judith is, I think, conclusive. The root of *Leder* is probably *hlid-an*, to cover *hude*? That of *Leer* possibly *lieren*, amittere, privari?

I should have noted the instances of the word from Junius and Schilter, which were not unknown to me, but for brevity's sake; and indeed I had not Urry's *Chaucer* at hand to verify the reference of Junius to the Tale of Beryn, the only valuable portion of Urry's book. I knew that a simple reference to the O. H. G. *Lári* would be sufficient for Dr. Grimm.

Thorkelin, in his very incorrect edition of Beowulf, has followed Lye, in rendering *Lind hæbbende*, Vexilla habens; and Haldorsen's explanation of *Lind* might have taught him better. Mr. Kemble has rendered it *shield-bearers*, and gives instances in his Glossary of similar combinations, as *ronð-hæbbendra*, *bord-hæbbende*, *scaro-hæbbendra*.

S. W. SINGER.

April 15. 1850.

*Zenobia a Jewess?* (No. 24. p. 383.)—

"To conclude what I have to say of this princess, I shall add here, after M. de Tillemont, that St. Athanasius took her to be a Jewess, meaning, without doubt, in respect of her religion; and that, according to Theodoret, it was to please her that Paul of Samosata, whom she patronised, professed opinions very like those of the Jews concerning the person of Jesus Christ, saying that he was only a mere man, who had nothing in his nature superior to other men, nor was distinguished from them any otherwise than by a more abundant participation of the divine grace."—Crevier, *Hist. of Rom. Emperors*, Book 27. "Aurelian," vol. ix. p. 174.

M. Crevier refers to "Tillem. Aur. art. 5."

C. FORBES.

Temple, April 16.

*Temple Stanyan*.—The following notices, relating to one Temple Stanyan, may interest your correspondent "A. G." (No. 24. p. 382.).

"1725. March 23. Died Mrs. — Stanyan, wife of Temple Stanyan, Esq., one of the Chief Clerks

in the office of Secretary of State."—*Historical Register*.

"1726. April 28. Temple Stanyan, Esq., one of the Clerks of His Majesty's most Hon. Privy Council, married to Mrs. Pauncefort."—*Ibid*.

There is a monument in one of the churches at Southampton,—

"To the Memory of Catharine, Relict of Admiral Sir Charles Hardy, and only daughter of Temple Stanyan, Esq., of Rawlins in co. Oxon. She died Feb. 19. 1801, aged 75 years. This monument was erected by her only surviving son, Temple Hardy, Captain in His Majesty's Navy."

Edward Pauncefort, Esq., was one of the executors of Sir Charles Hardy's will, proved in Doctors' Commons, 10th June, 1780. W. H.

Temple Stanyan wrote a History of Greece, 1751, which was common when I was at school, and another book, as Watts says. If the question is biographical, I can say nothing.

Temple Stanyan (No. 24. p. 382.).—He also published an *Account of Switzerland*, 8vo. London, 1714. M.

"Who was Temple Stanyan?" (No. 24. p. 382.) Temple Stanyan was the son of Abraham Stanyan, Esq., a Member of the Kit Kat Club, M. P. for Buckingham, Ambassador to the Porte, a Lord of the Admiralty, &c. Mr. Temple Stanyan was himself also Minister at Constantinople, and at several other courts; and afterwards Under-Secretary of State under both Addison and the Duke of Newcastle. He published in 1714 an *Account of Switzerland*; and his Grecian History in 2 vols. was, till the publication of Mitford's, the best in our language. I believe that his daughter married Adm. Sir Charles Hardy. He died in 1752. C.

*Auctorité de Dibil* (No. 25. p. 205.).—Probably an error of transcription: read *Auctorité de Bibil*. J. M. B.

*The Bristol Riots* (No. 22. p. 352.).—"J. B. M." is informed, that the volume to which he alludes is generally considered by Bristolians as the most authentic and fullest narrative that was published of those disgraceful scenes. J. M. G. Worcester.

*Religious Tract* by F. H. (No. 25. p. 400.)—The author of the religious tract which has fallen into the hands of "J. C." is no doubt one of the early Quakers, and probably Francis Howgill. Howgill was originally a clergyman of the Church of England, but afterwards became a Baptist, and in the year 1652 joined the early Quakers, upon hearing the preaching of George Fox. His works were published in folio, in 1676, by Ellis Hookes. G.

*Complutensian MSS.*—“E. M. B.” (No. 25. p. 402.) will find full answers to his Queries, and more interesting information on the same subject, in a note in vol. iv. p. 236. of Don Pedro Sabán's Spanish translation of Prescott's *Ferdinand and Isabella*. Madrid, 1848.

I am told by an American gentleman, who has seen the MSS. within a month in the library of the University of Madrid, whither they were removed from Alcalá in 1837, that the Chaldaic and Hebrew manuscripts are all originals, and on parchment. The only MSS. of Zamora among them are 3 vols. in Latin, translated from the Hebrew.

The Greek MSS., or some of them, are still with the collection as above; and of course were not returned to the Vatican. H. S.

Morley's Hotel, April 28.

*Tablet to Napoleon* (No. 17. p. 263., No. 25. p. 406.).—“C. I. R.'s” interpretation can hardly be admitted. The true meaning will be best exhibited by the following form:—

“Napoleoni,  
Egyptiaco,  
Bis Italico,  
Sempter Invicto.”

*Bis Italico* alludes to his twice conquering Italy, viz., in his first campaign, and again in that of Marengo. C.

*Malone's Blunder* (No. 25. p. 403.).—“Mr. Bolton Conner,” in his answer on this subject, says very justly, that “before we censure a writer, we should consult his own edition.” He has, however, not followed this excellent principle in this case, for he has certainly not looked at the Irish edition of Malone, on which the question arises. He has repeated what I had already stated (No. 24. p. 396.), that the mistake was not a blunder of Malone's; and he has also pointed out, what had escaped me, Malone's supplemental note containing the first three articles of the pretended will of John Shakespeare: but when he adds that there is “no fabrication” and “no mystery” in the case, and that “the blunder of the Irish editor was merely in attempting to unite the two fragments as published by Malone,” it is quite clear that he has not seen the edition in question, and has, I think, mistaken the whole affair. The Irish editor did not attempt to unite Malone's fragments—quite the contrary—he left Malone's first fragment as he found it; but he took the second fragment, namely, the exordium of the pretended will of John Shakespeare, and substituted it bodily as the exordium of the will of William Shakespeare, suppressing altogether the real exordium of the latter. So that this Irish will begins, “I, John Shakespeare,” &c., and ends, “by me, William Shakespeare.” I have no doubt that the will of John Shakespeare is a forgery altogether; but the taking three paragraphs

of it, and substituting them for the two first paragraphs of William Shakespeare's genuine will, is what I call, and what no doubt “Mr. Bolton Conner” will think, on this explanation of the facts, “an audacious fabrication.” The best guess I can make as to how, or with what design, the Irish editor should have perpetrated so complicated, and yet so manifest a blunder, is this:—Malone printed the fragment in question at the end of his volume, amongst his “Emendations and additions,” as belonging to “the will before printed,” meaning the forged will of John Shakespeare, but that the Irish editor understood him to mean the genuine will of William Shakespeare; and so thought that he was only restoring the latter to its integrity: but how he could have overlooked the difference of names, and the want of continuity in the meaning of the documents, is still to me utterly incomprehensible. C.

*Theses.*—Perhaps it may assist your correspondent “M.” (No. 25. p. 401.) to be informed that the University of Göttingen is particularly rich in “Theses” (termed *Disputationes et Dissertationes*), to which there is a large room entirely devoted in the library of that university; together with the transactions of learned bodies. A special librarian is attached to this department, which is much consulted. A Catalogue was begun to be published of this collection, so far as respects the *Memoirs* contained in the various transactions, in 1801, by J. D. Reuss; and 16 vols. in 4to. had appeared up to 1821; after which, I believe, the publication has been suspended. Of Catalogues of *Theses*, I think the following work is in good esteem:—*Dissert. Acad. Upsal. habitæ sub Præsid. C. P. Thunberg*, 3 tom. 8vo. Götting. 1799—1801. The second part of vol. ii. in the *Catalogus Bibliothecæ Thothanae* (7 vol. 8vo. Fannin, 1789—1795) contains a catalogue, which it might be well to consult, of dissertations on subjects of jurisprudence. I find it to be more frequently the case to place *Theses* or dissertations under the name of the president or head of the institution or college where they were delivered, than under the writer's name. At least, in a collective sense the former method is adopted, as in the following instance: *Schultens, (Alb.) Sylloge Dissertationum Philologico-Esotericarum, a discipulis Auctoris Editarum, sub Præsidio A. Schultens, etc.*, 2 tom.: although, if the author should happen to be distinguished for his other productions, all that he wrote is anxiously sought out, and placed under his own name. J. M.

Oxford, April 24.

[“M.” may also be referred to the *Catalogus Dissertationum Academicarum quibus super omni et Biliotheca Bodliana*. A quarto volume, printed at the Oxford University Press in 1834.]

*MSS. of Locke* (No. 25. p. 401.).—“C.” is in

formed that Dr. Thomas Hancock died at Lisburn, in Ireland, during the past year. The papers of Locke respecting which he inquires are probably still in the possession of Dr. H.'s son.

6.

## MISCELLANIES.

*Spur Money.*—Although I used often, twenty years ago, when a chorister at the Chapel Royal, to take part in levying a fine on all who entered that place with spurs on, I was not aware of its origin till I saw it explained in your interesting publication (No. 23. p. 374.). There was a custom, however, connected with this impost, the origin of which I should be glad to learn. After the claim was made, the person from whom it was sought to be exacted had the power to summon the youngest chorister before him, and request him to "repeat his gamut," and if he failed, the spur-bearer was entitled to exemption.

E. J. H.

*Spur Money.*—I beg to offer the following humble illustration of spur money, which I copied from the belfry-wall of All Saints Church at Hastings:—

1.

"This is a belfry that is free  
For all those that civil be:  
And if you please to chime or ring,  
It is a very pleasant thing.

2.

"There's no music play'd or sung,  
Like unto bells when they're well rung;  
Then ring your bells well, if you can—  
Silence is best for every man.

3.

"But if you ring in *spur* or *hat*,  
Sixpence you pay—be sure of that:  
And if a bell you overthrow,  
Pay pay a groat before you go."

(dated) 1756.

ALFRED GATTY.

Ecclesfield, April 6. 1850.

*Note-Books.*—Looking at what your correspondent says about "Note-books," I think the following hint may be useful to others, as it has been to myself. Many persons never get so far as the formality of a common-place book, and do not like to write in their books. Let them follow my plan. The envelope maker will procure them any number of little slips of white paper, with a touch of isinglass at each of the four corners. Let the note be written on one of these, and then let the slip be stuck into any book which is sure to be wanted in connection with the subject when it comes up again; either by one, two, or four corners, as convenient. The isinglass will not hurt the book, if ever it be wanted to remove the slip. A note is more in the way when attached to a book which suggested it, than when buried among

unindexed miscellanies; and there are few who index themselves. Your motto is good, as far as it goes; but the other half is wanting:—

"When made a note of,—find if you can."

M.

## LADY RACHAEL RUSSELL.

Mr. Dyce has admitted Lady Rachael Russell among his *British Poets* on account of the following verses:—

## TO THE MEMORY OF HER HUSBAND.

"Right noble twice, by virtue and by birth,  
Of heaven lov'd, and honour'd on the earth:  
His country's hope, his kindred's chief delight,  
My husband dear, more than this world's light,  
Death hath me left. But I from death will take  
His memory, to whom this tomb I make.  
John was his name (ah, was! wretch, must I say),  
Lord Russell once, now my tear-thirsty clay."

Now "John" was not the Christian name of William Lord Russell, so that these verses could not have come from his widow's pen. Indeed, they are much older than Lady Rachael's time, and may be found on the monument in Westminster Abbey erected by Lady Russell, in the reign of Queen Elizabeth, to Lord John Russell, who died in 1584.

F. CUNNINGHAM.

*Byron and Tacitus* (No. 20. p. 390.).—To your young friend, who honestly signs himself "A Schoolboy," let an older correspondent say, that he will do more wisely to let the rules of his teachers keep him from perusing an author who makes a mock of all moral and all honourable feelings. But if he wishes to know whether the introduction of the sentence from Tacitus into a poetical tale should be called "cabbaging," the reply will properly be, No. The poet expected that the well-known figure, which he had thus thrown into verse, would be immediately recognised by every literary reader, and that the recognition would give pleasure. He was trying his hand at a task of which it has been affirmed by a master, that *Difficile est propriis communis dicere*. The Schoolboy knows where to find these words; and I hope that he also knows where to find the words of one who speaks with greater authority, and has said most kindly, "Cease, my son, to hear [read] the instruction that causeth to err."

H. W.

*Aboriginal Chambers near Tilbury.*—It is proposed to descend some of the aboriginal chambers alluded to by Camden, near Tilbury in Essex. In consequence, however, of Camden having named a wrong parish, later antiquaries have been puzzled to ascertain their precise whereabouts. Mr. Crafter, in 1848, after many days' labour, found them out, and a brief notice of them was given

in an article upon "Primæval Britain" in the *West Kent Almanack* for 1849. Hasted mentions similar pits in Crayford Parish, Kent. In Dartford parish is another called "the Sound Hole," from the echoes, &c., made upon a stone being thrown down. Mr. S. Laudale intends an examination of it this summer. Tradition reports that there are three enormous caverns, which communicate with the central shaft.

How, or what, is the best way of driving the foul air out of those chambers which are aloof from the central shaft? Δ.

*Sir R. Haigh's Letter-Book.*—A few days ago, Messrs. Puttick and Simpson sold a very important manuscript, the original letter-book of Sir R. Haigh, of Lancashire, of the time of Charles II. It fetched 512., being bought by a collector whose name has not transpired; but perhaps this notice, if you kindly insert it, may induce the purchaser to edit it for the Chetham Society, to whose publications it would form a most valuable addition. R.

*A Phonetic Peculiarity.*—I venture to note as a very curious phonetic peculiarity, that we have in the English language a large number of monosyllabic words ending in *sh*, all of which are expressive of some violent action or emotion. I quote a few which have occurred without search, in alphabetical order. "Brush, brash, crash, crush, dash, gash, gush, hash, gnash, lash, mash, push, push, quash, rush, slash, smash, squash, thrash." J. M. B.

#### MISCELLANEOUS.

##### NOTES ON BOOKS, SALES, AND CATALOGUES, ETC.

At the late Annual Meeting of the Shakspeare Society it was announced that a complete collection of the works of Thomas Heywood had been determined upon, and the first volume containing six plays was laid upon the table. It was also shown that Mr. Collier's *Essay on the Chaucer Portrait* had only been delayed from a desire to obtain the most novel and accurate information.

The members of the Percy Society will be glad to hear, that at the Annual Meeting on the 1st instant, the immediate publication of the third volume of Mr. Wright's edition of the *Canterbury Tales* was announced.

The plan for the *Restoration of Chaucer's tomb* in Poet's Corner has at length assumed a practical shape. It has been ascertained that less than 100*l.* will do everything that can be desired to repair the ravages of time and preserve the monument for centuries to come. It is proposed to raise the sum by subscriptions of five shillings, that more may share in the good work; and a committee has been formed to carry out this

scheme which has already received the sanction of the Earl of Carlisle, the Earl of Ellesmere, Lord Braybrooke, Mr. Charles Wynn, and other distinguished lovers of literature. Subscriptions are received by every member of the committee, and parties resident in the country may remit them by post-office orders payable at Charing Cross in favour of William Richard Drake, Esq., F. S. A., of 46, Parliament Street, the Honorary Treasurer; or of William J. Thoms, Esq., the Honorary Secretary of the Committee.

The Annual Meeting of the Camden Society on the 2d instant, under the Presidentship of Lord Braybrooke, gave general satisfaction. The council reported the publication during the past year of the *Peterborough Chronicle*; the *Letters of Elizabeth and James VI.*; and the *Chronicle of Queen Jane*. This last volume was then only on the eve of circulation; it has since been issued, and found to justify the announcement of the council that it is a work of great historical value, and an interesting companion to *Machyn's Diary*.

We have received the following Catalogues:—James Darling's (21, Little Queen Street, Lincoln's Inn Fields) Catalogue of Books Old and New, Theological and Miscellaneous, and Andrew Clark's (4, City Road) Catalogue, No. 8., of Books in English and Foreign Theology, Literature, Roman Catholic Controversy, Classics, &c.

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##### NOTICES TO CORRESPONDENTS.

**COMPLETION OF OUR FIRST VOLUME.**—Two more Numbers will complete our First Volume, to which a very full Index is preparing. A Second Volume, of the same size, will be completed at the end of December, and we shall then be enabled to judge how far it will be desirable to adopt the system of Half-Yearly or Yearly volumes.

Our readers will find the present and two following Numbers principally occupied with REPLIES, as it is obviously desirable that they should, as far as possible, appear in the same volume as the *QUERIES* to which they refer.

**COLLAR OF SS.** This subject shall be brought forward early in the next volume.

**E. S. T. Thanks.** The Query and Folk Lore shall appear as soon as possible.

**W. M. T. is also thanked.** It can scarcely be necessary to assure him, that had we known what he has so kindly informed us, the article he alludes to would not have been inserted; nay, we are sure we may add, that the friend who sent it would never have handed it to us for publication.



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No. 29.]

SATURDAY, MAY 18. 1850.

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### OLIVER CROMWELL AS A FEOFFEE OF PARSON'S CHARITY, ELY.

There is in Ely, where Cromwell for some years resided, an extensive charity known as Parson's Charity, of which he was a feoffee or governor. The following paper, which was submitted to Mr. Carlyle for the second or third edition of his work, contains all the references to the great Protector which are to be found in the papers now in the possession of the trustees. The appointment of Oliver Cromwell as a feoffee does not appear in any of the documents now remaining with the governors of the charity. The records of the proceedings of the feoffees of his time consist only of the collector's yearly accounts of monies received and expended, and do not show the appointments of the feoffees. These accounts were laid before the feoffees from time to time, and signed by them in testimony of their allowance.

Cromwell's name might therefore be expected to be found at the foot of some of them; but it unfortunately happens that, from the year 1622 to the year 1641, there is an hiatus in the accounts. At the end of Book No. 1., between forty and fifty leaves have been cut away, and at the commencement of Book No. 2. about twelve leaves more. Whether some collector of curiosities has purloined these leaves for the sake of any autographs of Cromwell contained in them, or whether their removal may be accounted for by the questions which arose at the latter end of the above period as to the application of the funds of the charity, cannot now be ascertained.

There are, however, still in the possession of the governors of the charity, several documents which clearly show that from the year 1635 to the year 1641 Cromwell was a feoffee or governor, and took an active part in the management of the affairs of the charity. There is an original bond, dated the 30th of May, 1638, from one Robert Newborne to "Daniell Wigmore, Archdeacon of Ely, Oliver Cromwell, Esq., and the rest of the Corporation of Ely." The feoffees had then been incorporated by royal charter, under the title of "The Governors of the Lands and Possessions of the Poor of the City or Town of Ely."

There are some detached collectors' accounts extending over a portion of the interval between 1622 and 1641, and indorsed, "The Accompts of Mr. John Hand and Mr. William Cranford, Collectors of the Revenewes belonging to the Towne of Ely."

The following entries are extracted from these accounts:—

"The Disbursements of Mr. John Hand from the of August 1636 unto the of 1641."

"Anno 1636."

After several other items,—

|                                                                                                                                                                                                          |    |    |    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|----|----|
|                                                                                                                                                                                                          | £  | s. | d. |
| "Given to diverse Poore People at y <sup>e</sup> Worke-house, in the presence of Mr. Archdeacon of Ely, Mr. Oliver Cromwell, Mr. John Goodericke and others, Feb <sup>r</sup> . 10th 1636, as appeareth, | 16 | 14 | 0  |
| Summa Expens. Ann. 1636. -                                                                                                                                                                               | 36 | 3  | 6" |

"The Disbursements of Mr. Cranford."

"Item, to Jones, by Mr. Cromwell's con- } 1 0 0"  
sent

Mr. Cranford's disbursements show no dates. His receipts immediately followed Mr. Hand's in point of dates.

About the year 1639 a petition was filed in the Court of Chancery by one Thomas Fowler, on behalf of himself and others, inhabitants of Ely, against the feoffees of Parson's Charity, and a commission for charitable uses was issued. The commissioners sat at Ely, on the 25th of January, 1641, and at Cambridge on the 3rd of March in the same year, when several of the feoffees with other persons were examined.

At the conclusion of the joint deposition of John Hand and William Cranford, two of the feoffees, is the following statement:—

"And as to the Profitts of the said Lands in their tyme receaved, they never disposed of any parte thereof but by the direction and appointm<sup>t</sup> of Mr. Daniell Wigmore, Archdeacon of Ely, Mr. William March, and Mr. Oliver Cromwell."

"These last two names were inserted att Cam<sup>b</sup>. 3 Mar. 1641, by Mr. Hy. C."

The last name in the above note is illegible, and the last two names in the deposition are of a different ink and handwriting from the preceding part, but of the same ink and writing as the note.

An original summons to the feoffees, signed by the commissioners, is preserved. It requires them to appear before the commissioners at the Dolphin Inn, in Ely, on the 25th of the then instant January, to produce before the commissioners a true account "of the monies, fines, rents, and profits by you and every of you and your predecessors feoffees receaved out of the lands given by one Parsons for the benefitt of the inhabitants of Ely for 16 years past," &c. The summons is dated at Cambridge, the 13th of January, 1641, and is signed by the three commissioners,

"Tho. Symon.  
Tho. Duckett.  
Dudley Page."

The summons is addressed

"To Matthew, Lord Bishop of Ely,  
Willm. Fuller, Deane of Ely, and to  
Daniell Wigmore, Archdeacon of Ely.  
William March, Esq.  
Anthony Page, Esq.  
Henry Goodericke, Gent.  
Oliver Cromwell, Esq.  
Willm. Anger.  
Willm. Cranford.  
John Hand, and  
Willm. Austen."

Whether Cromwell attended the sitting of the commissioners does not appear.

The letter from Cromwell to Mr. John Hand,

published in Cromwell's *Memoirs of Cromwell*, has not been in the possession of the feoffees for some years.

There is, however, an item in Mr. Hand's disbursements, which probably refers to the person mentioned in that letter. It is as follows:—

£ s. d.

"Ffor phisicke and surgery for old Benson, 2 7 4"

Cromwell's letter appears to be at a later date than this item.

John Hand was a feoffee for many years, and during his time executed, as was usual, the office of collector or treasurer. It may be gathered from the documents preserved that Cromwell never executed that office. The office was usually taken by the feoffees in turn then, as at the present time; but Cromwell most probably was called to a higher sphere of action before his turn arrived.

It is worthy of note, that Cromwell's fellow-trustees, the Bishop of Ely (who was the celebrated Matthew Wren), Fuller the Dean, and Wigmore the Archdeacon, were all severely handled during the rebellion. ARUN.

DR. SAM. PARR AND DR. JOHN TAYLOR, OF SHREWSBURY AND SHREWSBURY SCHOOL.

Looking at the Index to the *Memoirs of Gilbert Wakefield*, edit. of 1804, I saw, under the letter T., the following entries:—

"Taylor, Rev. Dr. John, Tutor of Warrington Academy, i. 226.  
— his latinity, why faulty, ii. 449.

But I instantly suspected an error: for it was my belief that those two notices were designed for two distinct scholars. Accordingly, I revised both passages, and found that I was right in my conjecture. The facts are these:—In the former of the references, "The Rev. John Taylor, D.D.," is pointed out. The other individual, of the same name, was John Taylor, LL.D., a native of Shrewsbury, and a pupil of Shrewsbury School: his *latinity* it is which Dr. Samuel Parr [*ut supr.*] characterises as FAULTY: and for the defects of which he endeavours, successfully or otherwise, to account. So that whosoever framed the *Index* has here committed an oversight.

In the quotation which I proceed to make, Parr is assigning causes of what, as I think, he truly deemed blemishes in G. Wakefield's Latin style; and this is the language of the not unfriendly censor:—

"— None, I fear, of his [W.'s] Latin productions are wholly free from faults, which he would have been taught to avoid in our best public seminaries, and of which I have seen many glaring instances in the works of Archbishop Potter, Dr. John Taylor, Mr. Toup, and several eminent scholars now living, who were brought up in private schools."

But could Parr mean to rank Shrewsbury School among the "private schools?" I am not old enough to recollect what it was in the times of Taylor, J., the civilian, and the editor of Demosthenes. Its celebrity, however, in our own day, and through a long term of preceding years, is confessed. Dr. Parr's judgment in this case might be somewhat influenced by his prepossessions as an *Harrovian*. N.

April, 1850.

#### PROVINCIAL WORDS.

In *Twelfth Night*, Act ii. Scene 3., occur the words "Sneck up," in C. Knight's edition, or "Snick up," Mr. Collier's edition. These words appear most unaccountably to have puzzled the commentators. Sir Tolby Belch uses them in reply to Malvolio, as,—

*Enter MALVOLIO.*

"*Mal.* My masters, are you mad? or what are you? Have you no wit, manners, nor honesty, but to gabble like tinkers at this time of night? Do you make an alehouse of my lady's house, that you speak out your coziers' catches without any mitigation or remorse of voice? Is there no respect of place, person, nor time, in you?"

"*Sir To.* We did keep time, Sir, in our catches. Sneck up!"

"Sneck up," according to Mr. C. Knight, is explained thus:—

"A passage in Taylor, the Water Poet, would show that this phrase means 'hang yourself.' A verse from his 'Praise of Hempseed' is given in illustration."

"Snick up," according to Mr. Collier, is said to be "a term of contempt," of which the precise meaning seems to have been lost. Various illustrations are given, as see his Note; but all are wide of the meaning.

Turn to Halliwell's *Dictionary of Archaic and Provincial Words*, 2d edition, and there is this explanation:—

"**SNECK**, that part of the iron fastening of a door which is raised by moving a latch. To *sneck* a door, is to latch it."

See also Burns' Poems: *The Vision, Duan First*, 7th verse, which is as follows:—

"When dick! the string the snick did draw,—  
And jee! the door gaed to the wa';  
An' by my ingle-lowe I saw,  
Now bliazin' bright,  
A tight, outlandish Hizzie, braw,  
Come full in sight."

These quotations will clearly show that "sneck" or "snick" applies to a door; and that to *Sneck* a door is to shut it. I think, therefore, that Sir Toby meant to say in the following reply:—

"We did keep time, Sir, in our catches. Sneck up!"

That is, close up, shut up, or, as is said now, "bung up,"—emphatically, "We kept true time;" and the probability is, that in saying this, Sir Toby would accompany the words with the action of pushing an imaginary door to; or *sneck up*.

In the country parts of Lancashire, and indeed throughout the North of England, and it appears Scotland also, the term "sneck the door" is used indiscriminately with "shut the door" or "toin't dur." And there can be little doubt but that this provincialism was known to Shakspeare, as his works are full of such; many of which have either been passed over by his commentators, or have been wrongly noted, as the one now under consideration.

Shakspeare was essentially a man of the people; his learning was from within, not from colleges or schools, but from the universe and himself. He wrote the language of the people; that is, the common every-day language of his time: and hence mere classical scholars have more than once mistaken him, and most egregiously misinterpreted him, as I propose to show in some future Notes.

R. R.

#### FOLK LORE.

*Death-bed Superstition* (No. 20. p. 315.).—The practice of opening doors and boxes when a person dies, is founded on the idea that the ministers of purgatorial pains took the soul as it escaped from the body, and flattening it against some closed door (which alone would serve the purpose), crammed it into the hinges and hinge openings; thus the soul in torment was likely to be miserably pinched and squeezed by the movement on casual occasion of such door or lid: an open or swinging door frustrated this, and the fiends had to try some other locality. The friends of the departed were at least assured that they were not made the unconscious instruments of torturing the departed in their daily occupations. The superstition prevails in the North as well as in the West of England; and a similar one exists in the South of Spain, where I have seen it practised.

Among the Jews at Gibraltar, at which place I have for many years been a resident, there is also a strange custom when a death occurs in a house; and this consists in pouring away all the water contained in any vessel, the superstition being that the angel of death may have washed his sword therein.

TREBOR.

*May Marriages*.—It so happened that yesterday I had both a Colonial Bishop and a Home Archdeacon taking part in the services of my church, and visiting at my house; and, by a singular coincidence, both had been solicited by friends to perform the marriage ceremony not later than to-morrow, because in neither case would the bride-elect submit to be married in the month of May.

I find that it is a common notion amongst ladies, that May marriages are unlucky.

Can any one inform me whence this prejudice arose?

ALFRED GATTY.

Exeter, April 29. 1850.

[This superstition is as old as Ovid's time, who tells us in his *Fæsti*,

"Nec viduas tædis eadem, nec virginis apta  
Tempora. Quæ nupsit non diuturna fuit.  
Hæc quoque de causâ (si te proverbia tangunt),  
Mense malæ Maio nubere vulgus ait."

The last line, as our readers may remember, (see *ante*, No. 7. p. 97.), was fixed on the gates of Holyrood on the morning (16th of May) after the marriage of Mary Queen of Scots and Bothwell.]

*Throwing Old Shoes at a Wedding.*—At a wedding lately, the bridesmaids, after accompanying the bride to the hall-door, threw into the carriage, on the departure of the newly-married couple, a number of old shoes which they had concealed somewhere. On inquiry, I find this custom is not uncommon; I should be glad to be favoured with any particulars respecting its origin and meaning, and the antiquity of it.

ARUN.

[We have some Notes on the subject of throwing Old Shoes after a person as a means of securing them good fortune, which we hope to insert in an early Number.]

*Sir Thomas Boleyn's Spectre.*—Sir Thomas Boleyn, the father of the unfortunate Queen of Henry VIII., resided at Blickling, distant about fourteen miles from Norwich, and now the residence of the dowager Lady Suffield. The spectre of this gentleman is believed by the vulgar to be doomed, annually, on a certain night in the year, to drive, for a period of 1000 years, a coach drawn by four headless horses, over a circuit of twelve bridges in that vicinity. These are Aylsham, Burgh, Oxnead, Buxton, Coltishall, the two Mayton bridges, Wroxham, and four others whose names I do not recollect. Sir Thomas carries his head under his arm, and flames issue from his mouth. Few rustics are hardy enough to be found loitering on or near those bridges on that night; and my informant averred, that he was himself on one occasion hailed by this fiendish apparition, and asked to open a gate, but "he warn't sich a fool as to turn his head; and well a' didn't, for Sir Thomas passed him full gallop like;" and he heard a voice which told him that he (Sir Thomas) had no power to hurt such as turned a deaf ear to his requests, but that had he stopped he would have carried him off.

This tradition I have repeatedly heard in this neighbourhood from aged persons when I was a child, but I never found but one person who had ever actually seen the phantom. Perhaps some of your correspondents can give some clue to this extraordinary sentence. The coach and four horses is

attached to another tradition I have heard in the west of Norfolk; where the ancestor of a family is reported to drive his spectral team through the old walled-up gateway of his now demolished mansion, on the anniversary of his death: and it is said that the bricks next morning have ever been found loosened and fallen, though as constantly repaired. The particulars of this I could easily procure by reference to a friend.

E. S. T.

*P.S.* Another vision of Headless Horses is prevalent at Caistor Castle, the seat of the Festolf.

*Shuck the Dog-fend.*—This phantom I have heard many persons in East Norfolk, and even Cambridgeshire, describe as having seen as a black shaggy dog, with fiery eyes, and of immense size, and who visits churchyards at midnight. One witness nearly fainted away at seeing it, and on bringing his neighbours to see the place where he saw it, he found a large spot as if gunpowder had been exploded there. A lane in the parish of Overstrand is called, after him, Shuck's Lane. The name appears to be a corruption of "shag," as *shucky* is the Norfolk dialect for "shaggy." Is not this a vestige of the German "Dog-fend?"

R. S. T.

#### QUERIES.

##### NUMISMATIC QUERIES.

Can any numismatic contributor give me any information as to the recurrence elsewhere, etc., of the following types of coins in my possession:—

1. A coin of the size of Roman 1 B., of the province of Macedonia Prima.—*Obv.* A female head, with symbols behind, and a rich floriated edge: *Rev.* A club within an oak leaf garland: Legend in the field, ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗ.

The type is illustrated by Dr. Horne, in his *Introduction to the Study of the Bible*, in explanation of Acts, xvi. 11, 12. The specimen in my possession is in lead, finely struck, and therefore not a cast, and in all respects equal in point of sharpness and execution to the silver of the same size and type in the British Museum; and was dug up by a labourer at Cherterton, near Cambridge. How is the metal of which my specimen is composed to be accounted for?

2. A 3 B. coin apparently by the portrait of Tiberius.—Legend defaced: *Rev.* The type known by collectors as the altar of Lyons: *Æ.* (ROMAN ET AVG.).

3. A 3 B. of Herennia Etruscilla.—*Rev.* The usual seated figure of Pudicitia; and the Legend, PVDICITIA AVG.

According to Col. Smyth, Akermann, and other authorities, no third brass of this empress exists; but the specimen before me has been decided as undoubtedly genuine by many competent judges.

4. A 3 B. coin of the Emperor Macrinus, struck



in some of the provinces.—*Obv.* A bearded portrait of the emperor: Leg., AVT. K. M. O. C. C. MAKPINOC: *Rev.* An archaic s. c. in a laurel garland, above L and beneath C. I am anxious to know to what locality I may ascribe this coin, as I have not been able to find it described. E. S. T.

#### QUERIES PROPOSED, NO. 2.

When reflecting on my various pen-and-ink skirmishes, I have sometimes half-resolved to *avoid controversy*. The resolution would have been unwise; for silence, on many occasions, would be a dereliction of those duties which we owe to ourselves and the public.

The halcyon days, so much desired, may be far distant! I have to comment, elsewhere, on certain parts of the *Report* of the commissioners on the British Museum—which I hope to do firmly, yet respectfully; and on the evidence of Mr. Panizzi—in which task I must not disappoint his just expectations. I have also to propose a query on the *blunder of Malone*—to which I give precedence, as it relates to Shakspeare.

The query is—have I “mistaken the whole affair”? A few short paragraphs may enable others to decide.

1. The question at issue arose, I presume to say, out of the *statement of Mr. Jebb*. I never quoted the Irish edition. If C. can prove that Malone superintended it, he may fairly tax me with a violation of my new canon of criticism—not otherwise. What says Mr. James Boswell on that point? I must borrow his precise words: “The only edition for which Mr. Malone can be considered as responsible [is] his own in 1790.” [*Plays and Poems of W. S.* 1821. i. xxxiii.]

2. I am said to have “repeated what C. had already stated.”—I consulted the *Shakspeare* of Malone, and verified my recollections, when the query of “Mr. JEBB” appeared—but forbore to notice its misconceptions. Besides, one C., after an interval of two months, merely *asserted* that it was not a blunder of Malone; the other C. furnished, off-hand, his proofs and references.

3. To argue fairly, we must use the same words in the same sense. Now C. (No. 24. p. 386.) asserts that *Malone had never seen* the introductory fragment? and asks, who *forged* it? He uses the word *fabrication* in the sense of forgery.—The facts are produced (No. 25. p. 404.). He is informed that the *audacious fabrication*, which took place before 1770, was first published by Malone himself, in 1790—yet he expects me to apply the same terms to the blunder committed by another edition in 1794.

4. As an answer to my assertion that the Irish editor *attempted to unite* the two fragments, C. proceeds to prove that he *did not unite them*. The procedure is rather defective in point of logical exactness. It proves only what was not denied.

Malone refers to the *will of John Shakspeare, found by Joseph Moseley*, with sufficient clearness; and it is charitable to assume that the Irish editor intended to observe the instructions of his precursor. He failed, it seems—but why? It would be useless to go in search of the rationale of a blunder.

Have I “mistaken the whole affair”?—I entreat those readers of the “NOTES AND QUERIES” who may take up the affirmative side of the question to point out my errors, whether as to facts or inferences.

BOLTON CORNEY.

#### AUTHORS WHO HAVE PRIVATELY PRINTED THEIR OWN WORKS.

Can any of your readers refer me to any source whence I can obtain an account of “JOHN PAINTER, B. A., of St. John’s College, Oxford?” He appears to have been a very singular character, and fond of printing (privately) his own lucubrations; to most of which he subscribes himself “The King’s Fool.” Three of these privately printed tracts are now before me:—1. *The Poor Man’s Honest Praises and Thanksgiving*, 1746. 2. *An Oxford Dream, in Two Parts*, 1751. 3. *A Scheme designed for the Benefit of the Foundling Hospital*, 1751.

Who was ROBERT DEVERELL, who privately printed, in 4to., *Andalusia; or Notes tending to show that the Yellow Fever was well known to the Ancients?* The book seems a mass of absurdity; containing illustrations of Milton’s *Comus*, and several other subjects equally incongruous.

EDWARD F. RIMBAULT.

#### MINOR QUERIES.

*Seager a Painter.*—*Marlow’s Autograph.*—In a MS., which has lately been placed in my hands, containing a copy of Henry Howard’s translation of the last instructions given by the Emperor Charles V. to his son Philip, transcribed by Paul Thompson about the end of the sixteenth century, are prefixed some poems in a different handwriting. The first of these is an eclogue, entitled *Amor Constans*, in which the dialogue is carried on by “Dickye” and “Bonnybootes,” and begins thus:—“For shame, man, wilt thou never leave this sorrowe?” At the end is the signature, “Infortunatus, Ch. M.” Following this eclogue are sixteen sonnets, signed also “Ch. M.,” in two of which the author alludes to a portrait painter named *Seager*. One of these sonnets commences thus:—

“Whilest thou in breathinge cullers, crimson white,  
Drewst these bright eyes, whose language sayth  
to me,  
Loe! the right waye to heaven; Love stoode by  
the (e),  
*Seager* / fayne to be drawne in cullers brighte, &c.”  
I should be glad to receive any information

respecting this painter; as also any hints as to the name of the poet Ch. M. May I add, also, another Query? Is any authentic writing or signature of *Christopher Marlow* known to exist. M.

*MS. Diary of the Convention Parliament of 1660.*—The editors of the *Parliamentary History* give some passages from a MS. Diary of the Convention Parliament of the Restoration, and state that the Diary was communicated to them by the Rev. Charles Lyttleton, Dean of Exeter (vol. iv. p. 73.). I am anxious to know where this Diary now is, and if it may be seen by— CH.

*Etymology of Totnes.*—Can any of your readers suggest a probable etymology for Totnes, the "prime town of Great Britain," as it is called by Westcote\*, who supposes it to have been built by Brutus, 1108 years before the Christian æra. Mr. Polwhele, who supposed the numerous *Hams* in Devon to have owed their names to the worship of Jupiter *Hammon*, would, I imagine, have derived Totnes from the Egyptian god Thoth or Taut; or, perhaps, directly from King Thothmes. Westcote observes that some would have the name from—

"The French word *tout-à-laise*, which is in English, all at ease; as if Brutus at his arrival in such a pleasant soil . . . . should here assure himself and his fellow-travellers of ease, rest, and content; and the *l*, in this long time, is changed into *n*, and so from *tout-à-laise* we now call it *tout-à-nesse*, and briefly Totnesse. This would I willingly applaud, could I think or believe that Brutus spake so good French, or that the French tongue was then spoken at all. Therefore, I shall with the more ease join in opinion with those who would have it named *Dodonesse*, which signifieth [in what language?] the rocky-town, or town on stones, which is also agreeable with the opinion of Leland."

Totnes is denominated Totenais and Totheneis in *Domesday Book*; and in other old records variously spelt, Toteneis, Totteney, Toteneys, Totton', Totten, Totnesse, Tottenesse, Tottonasse, Totonie, &c. Never, Donodesse. J. M. B.

Totnes, April 23. 1850.

*Dr. Maginn's Miscellanies.*—Towards the end of 1840, Dr. Maginn issued the prospectus of a work to be published weekly in numbers, and to be entitled "*Magazine Miscellanies*, by Dr. Maginn," which was intended to comprise a selection from his contributions to Blackwood, Fraser, &c. Will any one of your multitudinous readers kindly inform me whether this work was ever published, or any portion of it? J. M. B.

*Dr. Maginn's "Shakspeare Papers."*—The Doctor published some very able critical disserta-

tions under this, or some similar title, about the year 1837, in one of the monthly magazines, for references to which I shall feel obliged. J. M. B.

*Dr. Maginn's Homeric Ballads.*—Between 1839 and 1842, the "Homeric Ballads," from thirteen to sixteen, appeared in *Fraser's Magazine*. Will any correspondent favour me with specific references to the numbers or months in which they were published? I may add, that I shall esteem it as a very great favour to receive authentic reference to any articles contributed to Blackwood, Fraser, &c. &c. by Dr. Maginn. The difficulty of determining authorship from internal evidence alone is well known, and is aptly illustrated by, the fact, that an article on Miss Austen's novels, by Archbishop Whately, was included in the collection of Sir Walter Scott's prose works.

J. M. B.

*Poor Robin's Almanack.*—Who was the author or originator of *Poor Robin's Almanack*? Are any particulars known of its successive editors? In what year did it cease to be published? The only one I possess is for the year 1743,—"*Written by Poor Robin, Knight of the Burnt Island*, a well-wisher to Mathematicks," who informs his readers that this was his eighty-first year of writing. What is meant by *Knight of the Burnt Island*?

I must not omit to add, that at Dean Prior, the former vicar, Robert Herrick, has the reputation of being the author of *Poor Robin*.

J. M. B.

Totnes, April 18. 1850.

*The Camp in Bulstrode Park.*—Is there any published account of this camp having been opened? It is well worth the examination of a competent antiquary. . . . It is not even alluded to in Mr. Jesse's *Favourite Haunts*, nor does not gentleman appear to have visited the interesting village of "Hedgerley" (anciently *Hugely*), or Jordans, the Quakers' Meeting-house, and burial-place of Penn, between Beaconsfield and Chalfont. Chalfont was anciently written Chalfhunt, and is by the natives still called Charffunt; and Hunt is a very common surname in this parish: there was, however, Tobias Chalfont, Rector of Giston, who died 1631. "Chal" appears to be a common prefix. In Chalfont (St. Peter's) is an inscription to Sir Robert Hamson, Vycar, alluded to in Boutell's *Brasses*. In a cupboard under the gallery staircase is a copper helmet, which, prior to the church having been beautified in 1822, was suspended on an iron bracket with a *bit of rag*, as it then looked, to the best of my memory. I have heard that it belonged to the family of Gould of Oak End, extinct.

A. C.

*Hobit*, a measure of corn in Wales; what is the derivation? A. C.

\* *A View of Devonshire in MDCXXX.*, by Thomas Westcote, Esq., Exeter, 1845.

## REPLIES.

## DR. PERCY AND THE POEMS OF THE EARL OF SURREY.

I have the means of showing what Dr. Percy did with the poems of the Earl of Surrey, because I have a copy of the work now before me.

It can hardly be said that he "prepared an edition" of those poems, as supposed by your correspondent "G." on the authority of Watt's *Bibliotheca Britannica*, but he made an exact reprint of the *Songs and Sonnets written by the Right Honourable Lord Henry Howard, late Earl of Surrey, and other*, which was printed *Apud Richardum Tottell. Cum privilegio ad imprimendum solum*, 1557. The Bishop of Dromore made no attempt at editing the work much beyond what was necessary to secure an exact reimpression. He prefixed no Life of Surrey (a point "G." wishes to ascertain); and, in fact, the book was never completed. It contains considerably more than the reprint of the poems of Lord Surrey, and was intended to consist of two volumes with separate pagination; the first volume extending to p. 272., and the second to p. 342.

As the work is a rarity, owing to an unfortunate accident, some of your readers may like to see a brief notice of it. Watts (as quoted by "G.," for I have not his portly volumes at hand,) states that the "whole impression" was "consumed in the fire which took place in Mr. Nicholls's premises in 1808." This is a mistake as my extant copy establishes; and *Restituta* (iii. 451.) informs us that four were saved. Of the history of my own impression I know nothing beyond the fact, that I paid a very high price for it some twenty years since, at an auction; but the late Mr. Grenville had another copy, which I had an opportunity of seeing, and which had belonged to T. Park, and had been sent to him by Dr. Percy for the advantage of his notes and remarks. This, I presume, is now in the British Museum; whither it came with the rest of Mr. Grenville's books, four or five years ago.

The "Songs and Sonnets" of Surrey occupy only the first forty pages of vol. i.: then follow "Songs and Sonnets" by Sir Thomas Wyatt to p. 111. inclusive; and the are succeeded by Poems "of uncertain authors," which occupy the rest of the first volume. The second volume begins with "The Second Booke of Virgiles *Æneis*," filling thirty pages; while "the Fourth Booke" ends at p. 57., with the imprint of R. Tottell, and the date of 1557. "Ecclesiastes and Certain Psalmes by Henry Earl of Surrey," which are "from ancient MSS. never before imprinted," close at p. 81. "Certayne Psalmes chosen out of the Psalter of David," consisting of the seven penitential psalms, with the imprint of Thomas Raynald and Johh Harrington, fill thirty pages; and to them is added "Sir Thomas Wyatt's Defence," from the

Strawberry Hill edition; which, with a few appended notes, carries the work on to p. 141.

A new title-page, at which we now arrive, shows us the intention of Dr. Percy, and the object at which he had all along aimed: it runs thus:—"Poems in Blank Verse (not Dramatique) prior to Milton's *Paradise Lost*. Subsequent to Lord Surrey's in this Volume, and to N. G.'s in the preceding." In truth, Dr. Percy was making a collection in the two volumes of all the English undramatic blank verse he could discover, prior to the publication of Milton's great poem. He was guilty of some important omissions, because bibliographical knowledge was not then as far advanced as at present, but he performed good service to letters as far as he was able to go; and the blank verse productions he subjoins are by George Tuberville, George Gascoigne, Barnabe Riche, George Peele, James Aske, William Vallans, Nicholas Breton, George Chapman, and Christopher Marlow. These occupy from p. 342. of vol. ii.

This list might now be considerably increased: but my present business is only to answer the Query of "G." as to the nature and contents of the work. It has been said, I know not on what authority, that Steevens assisted Percy in preparing and printing it. I apprehend that the aid given by Steevens consisted solely in recommending the Bishop to procure certain rare productions which would contribute to his purpose.

J. PATER COLLIER.

May 7. 1850.

[To this we may add, that about 1767, when Bishop Percy printed these twenty-five sheets of poems of Lord Surrey and the Duke of Buckingham, it appears, by a letter of the Bishop to Horace Walpole, that he presented a copy of them to Walpole, with a request for information about Lord Surrey. The Bishop never wrote the Life of Surrey; and in 1808 the whole impression was burnt, with the exception of a copy or two that the Bishop had given to his friends. In the letter to Walpole the Bishop says, "A few more leaves will complete that book, which, with the second and Dr. Percy's *Songs and Sonnets*, &c., will be sufficient for the book."]—

## SYMBOLS OF THE FOUR EVANGELISTS.

Horne, in his *Introduction*, vol. iv. p. 254., says that Irenæus was the first to discover the analogy between the four animals mentioned by Ezekiel (i. 5. 10.) and the four Evangelists, which gave rise to the well-known paintings of these latter. He quotes from *Iren. adv. Hæc.* lib. iii. cap. 11.:—

"The first living creature, which is like a lion, signifies Christ's effluery, principality, and regality, viz. John; the second, like a calf, denotes His sacerdotal order, viz. Luke; the third, having as it were, a man's face, describes His coming in the flesh as man, viz. Matthew; and the fourth, like a flying eagle, manifests the grace of the Spirit flying into the Church, viz. Mark."

There is also an interesting passage in *Dionys. Carthus in Apocal. Enarr.* iv. 7., from which the following is an extract:—

"Although the above exposition of Gregorius, in which by the man is meant Matthew, by the calf Luke, &c., be the common one, yet other holy men have held a different opinion, for as Bede relates on this point, Augustine understood by the lion Matthew, because in the beginning of his Gospel he describes the royal descent of Christ; by the calf he also understood Luke, because he wrote of the priestly descent of our Lord; by the man Mark, because he omits the question of Christ's birth, and confines himself more especially to describing His acts as a man; by the eagle, all understand John, on account of the sublimity to which his Gospel soars. Others again understand by the lion Matthew; by the calf Mark, on account of the simplicity of his style; and by the man Luke, because he has more fully treated of Christ's human generation."

Would "JAKLEBERG" kindly favour me with a reference to his interesting anecdotes of the lion's whelps?

J. EASTWOOD.

Ecclesfield, May 9. 1850.

Your correspondent "JAKLEBERG" (No. 24. p. 385.) inquires for the origin of the Evangelistic symbols. The four living creatures, in Ezekiel, i. 10., and Revelations, iv. 7., were interpreted from the earliest times to represent the four Gospels. Why the angel is attributed to St. Matthew, the lion to St. Mark, and so on, is another question: but their order in Ezekiel corresponds with the order of the Gospels as we have them. Durandus would probably furnish some information. The fabulous legend of the lion savours of a later origin. Some valuable remarks on the subject, and a list of references to early writers, will be found in Dr. Wordsworth's *Lectures on the Canon of Scripture* (Lect. VI. p. 151.), and his *Lectures on the Apocalypse* (Lect. IV. pp. 116, 117.).

C. R. M.

*Symbols of the Evangelists* (No. 24. p. 385.).—The symbols of the Four Evangelists are treated of by J. Williams, *Thoughts on the Study of the Gospels*, p. 5—22. Lond. 1642. M. Oxford.

With regard to the symbols of the four Evangelists, "JAKLEBERG" may consult a Sermon by Boys on the portion of Scripture appointed for the Epistle for Trinity-Sunday. (*Works*, p. 355. Lond. 1622.) R. G.

[To these Replies we will only add a reference to Mrs. Jamieson's interesting and beautiful volume on *Sacred and Legendary Art*, vol. i. p. 93., et seq., and the following Latin quatrains:—

Quatuor hæc Dominum signant animalia Christum,  
Est Homo nascendo, Vultusque secret moriendo,  
Et Leo surgendo, carlos Aquilaque potendo;  
Nec minus hos scribas animalia et ipsa figurant.]

#### COMPLEXION.

Complexion is usually (and I think universally) employed to express the tint of the skin; and the hair and eyes are spoken of separately when the occasion demands a specific reference to them. "Nemo" (No. 22. p. 352.), moreover, seems to confound the terms "white" and "fair," between the meanings of which there is considerable difference. A white skin is not fair, nor a fair skin white. There is no close approach of one to the other; and indeed we never see a white complexion, except the chalked faces in a Christmas or Easter Pantomime, or in front of Richardson's booth at Greenwich or Charlton Fair. A contemplation of these would tell us what the "human face divine" would become, were we any of us truly white-skinned.

The skin diverges in tint from the white, in one direction towards the yellow, and in another towards the red or pink; whilst sometimes we witness a seeming tinge of blue,—characteristic of asphyxia, cholera, or some other disease. We often see a mixture of red and yellow (the yellow predominating) in persons subject to bilious complaints; and not unfrequently a mixture of all three, forming what the painters call a "neutral tint," and which is more commonly called "an olive complexion."

The negro skin is black; that is, it does not separate the sun's light into the elementary colours. When, by the admixture of the coloured races with the negro, we find coloured skins, they *always* tend to the yellow, as in the various mulatto shades of the West Indies, and especially in the Southern States of America; and the same is true of the "half-castes" of British India, though with a distinct darkness or blackness, which the descendant of the negro does not generally show.

Though I have, in accordance with the usual language of philosophers, spoken of blue as an element in the colour of the skin, I have some doubt whether it be a "true blue" or not. It is quite as likely to arise from a partial participation in the quality of the negro skin—that of absorbing a large portion of the light without any analysis whatever. This may be called darkness.

However, to return to the Query: the term *pale* is applied to the yellow-tinted skin; *fair*, to the red or pink; *brown*, to the mixture of red and yellow, with either blue or such darkness as above described; *yellow*, to yellow and darkness; and the only close approach to *whiteness* that we ever see, is in the sick room of the long-suffering fair complexion. In death, this changes to a "blackish grey," a mixture of white and darkness.

The *pale* complexion indicates a thick, hard, dry skin; the *fair*, a thin and soft one; and all the shades of dark skin render a large amount of ablution essential to health, comfort, or agreeableness to others. If any of your readers should

feel curious about the characters of the wearers of these several skins, they must inquire of Lavater and his disciples.

D. V. S.

Home, April 1. 1850.

#### BALLAD OF DICK AND THE DEVIL.

Looking over some of your back numbers, I find (No. 11. p. 172.) an inquiry concerning a ballad with this title. I have never met with it in print, but remember some lines picked up in nursery days from an old nurse who was a native of "the dales." These I think have probably formed a part of this composition. The woman's name was curiously enough Martha Kendal; and, in all probability, her forebears had migrated from that place into Yorkshire:—

- " Robin a devil he sware a vow,  
He swore by the *sticks* \* in hell —  
By the *yelding* that crackles to mak the *low* †,  
That warms his *namsack* ‡ weel.
- " He *leaped* on his beast, and he rode with heaste,  
To mak his black oath good ;  
'Twas the Lord's Day, and the folk did pray,  
And the priest in *cancel* stood.
- " The door was wide, and in does he ride,  
In his clanking *gear* so gay ;  
A long keen brand he held in his hand,  
Our Dickon for to slay.
- " But Dickon goodhap he was not there,  
And Robin he rode in vain,  
And the men got up that were kneeling in prayer,  
To take him by might and main.
- " Rob swung his sword, his steed he spurred,  
He plunged right through the thrang,  
But the stout smith Jock, with his old mother's  
*crutch* §,  
He gave him a *woundy* bang.
- " So hard he smote the iron pot,  
It came down plume and all ;  
Then with bare head away Robin sped,  
And himself was *fit* to fall.
- " Robin a devil he *way'd* || him home,  
And if for his foes he seek,  
I think that again he will not come  
To *late* ¶ them in Kendal kirk."\*\* Y. A. C.

\* The unlettered bard has probably confused "*styx*" with the kindling, "*yelding*," of hell-fire.

† Flame.

‡ I have often wondered what *namsack* (so pronounced) could be, but since I have seen the story as told by "H. J. M." it is evidently "namesake."

§ Probably crook in the original, to rhyme with Jock.

|| "I way'd me" is yet used in parts of Yorkshire for "I went."

¶ "To late" is "to seek;" from *lateo*, as if by a confusion of hiding and seeking.

\*\* "Kirk" is not a very good rhyme to "seek;" perhaps it should be "search" and "church."

#### REPLIES TO MINOR QUERIES.

*Cavell*.—In the time of Charles I., a large tract of land lying south-eastward of Doncaster, called Hatfield Chace, was undertaken to be drained and made fit for tillage and pasture by one Sir Cornelius Vermuyden, a celebrated Flemish engineer of that day, and his partners or "participants," in the scheme, all or most of them Dutchmen. The lands drained were said to be "*cavelled and allotted*" to so and so, and the pieces of land were called "*cavells*." They were "*scottled*," or made subject to a tax or assessment for drainage purposes. Two eminent topographical writers of the present day are inclined to be of opinion that this word *cavell* is connected with the Saxon *gafol*, gavel-tributum—money paid—which we have in *gavel-kind* and *gavelage*. One of them, however, suggests that the word *may* be only a term used in Holland as applicable to land, and then introduced by the Dutch at the time of the drainage in question. I shall be obliged if any of your readers can inform me if the word "*cavell*" is so used in Holland, or elsewhere, either as denoting any particular quantity of land, or land laid under any tax, or *tributum*, or otherwise.

J.

[Our correspondent will find, on referring to Kilian's *Dictionarium Teutonico-Latino-Gallicum*, that the word *Kavel* is used for sors, "sors in divisione bonorum;" and among other definitions of the verb *Kavelen*, "sorte dividere terram," which corresponds exactly with his *cavelled and allotted*.]

*Gootet* (No. 25. p. 397.).—Is not this word a corruption of *good-tide*, i. e. holiday or festival? In Halliwell's *Archæological Dictionary* I find,—

" Good-day, a holiday; Staff.

" Gooddit, shrovetide; North. Shrove Tuesday is called Goodies Tuesday.

" Good-time, a festival. Jonson."

C. W. G.

*Salt ad Montem* (No. 24. p. 384.) as meaning *Money*.—*Salt* is an old metaphor for money, cash, pay; derived, says Arbuthnot, from *salt's* being part of the pay of the Roman soldiers; hence *salarium*, *salary*, and the levying contributions at *Salt Hill*. Your Querist will find several explanations of the Eton Montem in the *Gentleman's Magazine*; and a special account of the ceremony, its origin and circumstances, in Lysons' *Mag. Brit.* i. 557.

C.

*Pamphlets respecting Ireland* (No. 24. p. 384.).—I would refer "I." to No. 6161. in the Catalogue of Stowe Library, sold by Leigh Sotheby and Co., in January 1849. That lot consisted of two vols. of twenty-six tracts, 4to. Amongst them is "Gookin, the Author and Case of Transplanting the Irish in Connaught Vindicated, from Col. R. Lawrence, 1655." Messrs. Leigh Sotheby will



probably be able to inform the Querist into whose hands these two vols. passed. The lot sold for the large sum of 4*l.* 18*s.*

*Pimlico* (No. 24. p. 383.). — The derivation of this word is explained from the following passage in a rare (if not unique) tract now before me, entitled *Newes from Hogsdon*, 1598: —

"Have at thee, then, my merrie boyea, and hey for old *Ben Pimlico's* nut-browne."

Pimlico kept a place of entertainment in or near Hoxton, and was celebrated for his nut-brown ale. The place seems afterwards to have been called by his name, and is constantly mentioned by our early dramatists. In 1609 a tract was printed, entitled *Pimlyco, or Runne Red Cap, 'tis a Mad World at Hogsdon*. Isaac Reed (*Dodsley's Old Plays*, ed. Collier, vii. 51.) says, —

"A place near Chelsea is still called Pimlico, and was resorted to within these few years, on the same account at the former at Hogsdon."

Pimlico, is still, I believe, celebrated for its fine ale.  
EDWARD F. RIMBAULT.

*Pimlico* (No. 24. p. 383.). — I see by a passage in Lord Orrery's Letters, that there was a place called Pemlicoe in Dublin: —

"Brown is fluctuant; he once lay at a woman's house in Pemlicoe, Dublin." (*Earl of Orrery to Duke of Ormond*, Feb. 5. 1663, in *Orrery's State Letters*.)

This may be of use to "R. H." who inquires about the origin of *Pimlico*. *Ranelagh*, in the same parts, is doubtless also of Irish origin.

C.H.

[Pimlico in Dublin still exists, as will be seen by reference to Thom's *Irish Almanac*, where we find "Pimlico, from Coombe to Tripoli."]

*Bive and Chute Lambs* (No. 6. p. 93.). — I do not know whether my answer to your correspondent's inquiry about *bive* and *chute* lambs will be satisfactory, inasmuch as the price he gives of "*bive*" lambs "*apeece*" is larger than the price of the "*chute*." Twin lambs are still called *bive* lambs on the borders of Sussex and Kent; and *chute* lambs are fat lambs.

*Chuet* is an old word signifying a fat greasy pudding. It is rightly applied to Falstaff: —

"Peace, *chewet*, peace."

1st Part *K. Hen. IV.*

WM. DURRANT COOPER.

*Latin Names of Towns*. — "M." (No. 25. p. 402.) wishes for some guide with reference to the Latin names of towns. A great deal of assistance may be obtained from an octavo volume, published anonymously, and bearing the title "*Dictionnaire Interprète-manuel des Noms Latins de la Géographie ancienne et moderne; pour servir à l'In-*

*telligence des Auteurs Latins, principalement des Auteurs Classiques; avec les Désignations principales des Lieux. Ouvrage utile à ceux qui lisent les Poètes, les Historiens, les Martyrologes, les Chartes, les vieux Actes,*" &c. &c. A Paris, 1777.  
R. G.

*Le Petit Albert* (No. 24. p. 385.). — I suspect this *Petit Albert*, in 32mo. — a size in harmony with the cognomen — is only a catchpenny publication, to which the title of *Le Petit Albert* has been given by way of resembling its name to that of Albertus Magnus, who wrote a work or works of a character which gave rise, in the middle ages, to the accusation that he practised medical arts; and hence, probably, any abridgment or compendium of them, or any little work on such arts, would be styled by the French compiler *Le Petit Albert*. In the *Biographie Universelle*, it is affirmed, that the rhapsodies known under the name of *Secrets du Petit Albert* are not by Albertus Magnus; a statement which favours the belief that the work mentioned by your correspondent "*JARLZBERG*" is one of that vulgar class (like our old Moore's Almanack, &c.) got up for sale among the superstitious and the ignorant, and palmed on the world under the mask of a celebrated name. According to Bayle, Albertus Magnus has, by some, been termed *Le Petit Albert*, owing, it is said, to the diminutiveness of his stature, which was on so small a scale, that when he, on one occasion, paid his respects to the pope, the pontiff supposed he was still kneeling at his feet after he had risen up and was standing erect.  
J. M.

Oxford, April 19.

[Of *Le Petit Albert*, of which it appears by Grässe's *Bibliotheca Magica* there were editions printed at Cologne in 1722, Lyons 1775, and even in Paris in 1837, we are told in Colin de Plancy's *Dictionnaire Infernal*, s. v. Albert le Grand, "On a quelquefois défendu ce livre, et alors il s'est vendu énormément cher."]

*Walter Lynne* (No. 23. p. 367.). — "G. P." may look for Walter Lynne into Johnson's *Topographia*, i. 556., of which copies may be had very reasonably at Mr. Miller's (see end of No. 15.), 43. Chandos Street.

Your intimation of brevity is attended to; though, in truth, little more could come from

Novus.

*Emancipation of the Jews* (No. 25. p. 491.). — "H. M. A." inquires — 1. If the story mentioned in the Thurloe State Papers, that the Jews sought to obtain St. Paul's Cathedral for a Synagogue, has been confirmed by other writers? In Egan's *Status of the Jews in England*, I find the following passage: —

"Monteith informs us, that during the Commonwealth, overtures were made on behalf of the Hebrews

to the Parliament and Council of War, through the medium of two popular adherents of the Parliamentarians; the Jews offered to pay for the privileges then sought by them, the sum of 500,000*l.*; several debates took place on the subject, but the ultimatum of the Puritans being 800,000*l.*, the negotiation was broken off."

The authorities cited on this point by the learned writer are, Monteith's *History of Great Britain*, p. 472.; and Thurloe's *State Papers*, vol. ii. p. 652.

On reference to Monteith, I find the following passage:—

"What is very remarkable in this is, that the Jews, who crucified the Son of God, by whom Kings reign, took then occasion of the conjuncture which seemed favourable to them. They presented a petition to the Council of War, who crucified Him again in the person of the King, His Vicegerent in the kingdoms over which God had set him. By their petition, they requested that the act of their banishment might be repealed, and that they might have St. Paul's Church for their Synagogue, for which, and the library of Oxford, wherewith they desired to begin their traffic again, they offered five hundred thousand pounds, but the Council of War would have eight."—Monteith's *Hist. of the Troubles of Great Britain*, p. 473.

I conclude that the author of the *Status of the Jews*, by omitting to notice the alleged desire of the Jews to obtain St. Paul's Cathedral, considered that the acrimonious statements of Monteith were not borne out by accredited or unprejudiced authorities; for it is but justice to state, it has been admitted by some of our most eminent critics, that Mr. Egan's book on the Jews displays as dispassionate and impartial a review of their condition in this country as it evinces a profundity of historical and legal research.

"H. M. A.'s" second question I am unable to answer, not being sufficiently versed in the religious dogmas of the Jews.

B. A.

Christ Church, Oxford.

*Emancipation of the Jews* (No. 25. p. 401.).—"MR. AUSTEN," who inquires (p. 401.) about the Jews during the Commonwealth, will do well to refer to a chapter on the Jews in Godwin's *History of the Commonwealth*, and to Sir Henry Ellis's notes on a remarkable letter describing a Jewish synagogue in London immediately after the Restoration, in the second series of his *Letters*; and in these two places he will, I think, find references to all known passages on the subject of Cromwell's proceedings as regards the Jews.

CH.

*As lazy as Ludlum's Dog* (No. 24. p. 382.).—This proverb is repeated somewhat differently in *The Doctor, &c.*, "As lazy as Ludlum's dog, as leaned his head against a wall to bark." I venture to suggest that this is simply one of the large class of alliterative proverbs so common in every

language, and often without meaning. In Devonshire they say as "Busy as Batty," but no one knows who "Batty" was. As I have mentioned *The Doctor, &c.*, I may as well jot down two more odd sayings from that same old curiosity-shop:—"As proud as old Colza's dog which took the wall of a dung-cart, and got CRUSHED by the wheel." And, "As queer as Dick's hat-band, that went nine times round his hat and was fastened by a rush at last."

J. M. B.

*St. Winifreda* (No. 24. p. 384.).—Your Querist will find some information in Warton's *Hist. Eng. Poetry*, vol. i. p. 14., note, 1824.

J. M. B.

Totnes, April 18. 1852.

"Vert Vert" (No. 23. p. 366.).—It may be of some assistance to your Querist "RONART SKOW," in his endeavour to trace illustrations from Gresset's "Vert Vert," to know that the mark of RAUX, who is said to have painted these subjects, was composed of ten small ciphers; seven of which were placed in a circle: the other three formed a tail, thus,  $\begin{smallmatrix} \circ & \circ & \circ \\ \circ & \circ & \circ \\ \circ & \circ & \circ \end{smallmatrix}$  something like the Roman capital

Q. This artist, between the years 1750 and 1800, was employed in the decoration of the Sèvres porcelain: his usual subjects were bouquets or groups of flowers; and his mark will be found underneath the double L, interlaced, inclosing some capital letter or letters denoting the year such ware was manufactured.

W. C. JUN.

"Esquire" and "Gentleman."—The amusing article in No. 27., on the title of "Esquire," recalled to my memory the resolution passed by the corporation of Stratford-on-Avon, when they presented the freedom of that town to Garrick. It runs something like this:—

"Through love and regard to the memory of the immortal Mr. William Shakspeare, and being fully sensible of the extraordinary merits of his most judicious representative, David Garrick, Esquire."

Had David a better right to the title than the great poet? Shakspeare, in the latter part of his life, was no doubt *Master Shakspeare*, a title so common as even to be bestowed upon the geometer of Alexandria. In Bayford's collection is preserved a Catalogue advertising "*Master Euclid's Elements of Plain Geometry*."

J. O. HALLIWELL.

*Pope Felix and Pope Gregory.*—"E. M. B." (No. 26. p. 415.) inquires who was "Pope Felix," whom Ælfric called the "fifth father" of S. Gregory the Great? This is a much disputed question, and a great deal depends upon the meaning to be attached to the unsatisfactory expression "atavus," used by Pope Gregory himself, in *Evangel. Rom.* xxxviii. § 15., and found also in

the dialogues commonly attributed to him. (Lib. iv. cap. xvi.) Your correspondent may consult Beda, *Hist. Eccl. Gen. Anglor.*, lib. ii. cap. 1., with the note by Mr. Stevenson, who supposes that Pope Felix III., was alluded to by his "venerable" author. This is the opinion of Bollandus (ad 25. Feb.), as well as of Cardinal Baronius; (*Annal.* ad an. 581; *et Martyrol. Rom.* die Feb. 25. Conf. De Aste, in *Martyrolog. Disceptat.*, p. 96.; Beneventi, 1716); but Joannes Diaconus (*S. Greg. Vit.* lib. i. cap. i.) employs these decisive terms, "*quartus Felix, sedis Apostolicæ Pontifex.*" It is of course possible to translate "*atavus meus*" merely "my ancestor;" and this will leave the relationship sufficiently undefined. R. G.

*Love's Last Shift* (No. 24. p. 383.). — "The Duchess of Bolton (natural daughter of the Duke of Monmouth) used to divert George I. by affecting to make blunders. Once when she had been at the play of *Love's last Shift*, she called it "*La dernière chemise de l'amour.*" — *Walpoliana*, xx, C.

*Quem Deus vult perdere* (No. 22. p. 351., and No. 26. p. 421.). — "C. J. R." having pointed out a presumed imitation of this thought, it may not be impertinent to observe, that Dryden also has adopted the sentiment in the following lines: —

"For those whom God to ruin has designed,  
He fits for fate, and first destroys their mind."

*Hind and Panther*, part 3.

G. S. FABER.

*Dayrolles* (No. 23. p. 373.). — The following information is appended to a description of the *Dayrolles Correspondence*, in 21 folio vols. in the Catalogue of Mr. Upcott's Collection, sold by Messrs. Evans a few years ago: —

*Note copied from the Catalogue of Manuscripts, &c., belonging to the late Mr. Upcott.*

"James Dayrolles was resident at the Hague from 1717 to his death, 2nd January, 1739.

"Solomon Dayrolles, his nephew, commenced his diplomatic career under James, first Earl of Waldegrave, when that nobleman was ambassador at Vienna. He was godson of Philip, the distinguished Earl of Chesterfield, and was sworn a Gentleman of the Privy Chamber to George II., 27th Feb. 1740, in the room of Sir Philip Parker, long deceased, and on the accession of George III. was again appointed, 5th February, 1761.

"In 1745, being at that time secretary to Lord Chesterfield, in Holland, Mr. Dayrolles was nominated to be secretary to his lordship as Lord Lieutenant of Ireland.

"In May, 1747, he was promoted to be President in the United Provinces; and in November, 1751, Resident at Brussels, where he continued till August, 1757. He died in March, 1786."

J. T. C.

*Solomon Dayrolles.* —

"24th Dec. 1786. Married Baron de Reidezel, aide-de-camp to the Duke of Wirtemberg, to Miss Dayrolles, 2d dau. of the late Solomon Dayrolles of Hanover Square." — *Gent. Mag.* v. lvi. p. 1146.

Probably Mr. Dayrolles' death may be recorded in the register of St. George's. B.

*Emerods* (No. 18. p. 282.) pro *hæmorrhoids*. "Golden emerods" would be an absurdity if *emerod* meant "emerald." "The Philistines made golden emerods," i. e. golden images of hæmorrhoids (diseased veins), in commemoration of being delivered from plagues, of which such states of disease were concomitant signs. TABOR.

*Military Execution* (No. 16. p. 246.). — Your correspondent "MELANION" is informed that the anecdote refers to Murat, and the author of the sentiment is Lord Byron. See *Byron's Poems*, Murray's edit. 1 vol. 8vo. p. 561., note 4. C.

"*M. or N.*" (No. 26. p. 415.). — I do not think that "*M. or N.*" are used as the initials of any particular words; they are the middle letters of the alphabet, and, at the time the Prayer Book was compiled, it seems to have been the fashion to employ them in the way in which we now use the first two. There are only two offices, the Catechism and the Solemnisation of Matrimony, in which more than one letter is used. In the former, the answer to the first question has always stood "*N. or M.*" In the office of Matrimony, however, in Edward the Sixth's Prayer Books, both the man and woman are designated by the letter N — "*I, N., take thee, N., to my wedded wife;*" whilst in our present book M. is applied to the man and N. to the woman. The adoption of one letter, and the subsequent substitution of another, in this service, evidently for the sake of a more clear distinction only, sufficiently shows that no particular name or word was intended by either. Possibly some future "*J. C.*" may inquire of what words the letters "*A. B.*" which our legislators are so fond of using in their Acts of Parliament, are the initials. ARUN.

"*M. or N.*" (No. 26. p. 415.). — "*M.*" and "*N.*" and particularly "*N.*," are still in frequent use in France for *quidam* or *quædam*; so also is X. We read every day of Monsieur N. or Madame X., where they wish to suppress the name. C.

*Sapcote Motto* (No. 23. p. 366.). — This motto is known to be French, and as far as it can be decyphered is —

"sco toot × vinic [or umic]  
× poncs,"

the first and last letters s being possibly flourishes. This certainly seems unpromising enough. The name being Sapcote, *quasi* Sub-cote, and the arms

"three dove-cotes," I venture to conjecture "Sons cote unissons," as not very far from the letters given. If it be objected that the word "cote" is not in use in this sense, it may be remarked that French, "After the scole of Stratford atte bowe," might borrow such a meaning to suit the sound, from "côte," in the sense of a side or declivity. And if the objection is fatal to the conjecture, I would then propose "Sous toit unissons." If we reject the supposed flourishes at the beginning and ending of the inscription, and take it to be —

CO TOOT VNIC  
CONC,

the c being a well-known ancient form of s, there is a difference of only one letter between the inscription as decyphered and the proposed motto.

If either of these is adopted, the sentiment of family union and family gathering, "As doves to their windows," is well adapted for a family device.

T. C.

Durham, May 2. 1850.

*Finkle or Finkel* (No. 24. p. 384). — Is not "Finkle" very probably derived from *Finc*, a finch, in the A.-S.? *Fingle* Bridge, which spans the river Teign, amidst some most romantic scenery, has the following etymology assigned to it by a local antiquary, W. T. P. Short, Esq. (vide *Essay on Druidical Remains in Devon*, p. 26.): "*Fyn*, a terminus or boundary; and *Gelli*, hazel, the hazel-tree limits or boundary." But, Query, is not the second syllable rather *Gill*, akin to the numerous tribe of "gills" or "ghylls," in the North Country?

J. M. B.

*Meaning of Finkle*. — Referring to No. 24. p. 384. of our most welcome and useful publication, will you allow me to say, touching the inquiry as to the derivation and meaning of the word "Finkle" or "Finkel" as applied to a street, that the Danish word "Vincle" applied to an angle or corner, is perhaps a more satisfactory derivation than "fynkylsede, feniculum," the meaning suggested by your correspondent "L." in No. 26. p. 419. It is in towns where there are traces of Danish occupation that a "Finkle Street" is found; at least many of the northern towns which have a street so designated were inhabited by the Danish people, and some of those streets are winding or angular. Finchale, a place, as you know, of fame in monastic annals, is a green secluded spot, half insulated by a bend of the river Wear; and Godric's Garth, the adjacent locality of the hermitage of its famous saint, is of an angular form. But then the place is mentioned, by the name of Finchale, as the scene of occurrences that long preceded the coming of the Danes; and the second syllable may be derived from the Saxon "alh" or "healh," as the place was distinguished for a building there in Saxon times.

W. S. G.

Newcastle, May 4. 1850.

Your correspondent "W. M." ("Finkel," p. 384.) may not have recollected that there is a beautiful ruin on the river Wear near Durham, of which the name is pronounced (though not spelt) Finkel Abbey.

*Christian Captives* (No. 27. p. 441.). — As a very small contribution towards an answer to "R. W. B.'s" inquiry, I may inform you that Lady Russell mentions in her *Letters* (p. 338., ed. 1792) that Sir William Coventry left by his will 3000*l.* to redeem slaves.

CH.

*Christian Captives* (No. 27. p. 441.). — "R. W. B." may be referred to the case of "Attorney-General v. the Ironmongers' Company," which was a suit for the administration of a fund bequeathed for the redemption of the captives. See 2 *Myles & Keen*, 576.; 3 *Beavan*, 313., 10 *Beavan*, 194.; and 1 *Craig & Phillips*, 208.: all of which I mention to be Reports in Chancery, in case he be not a lawyer.

A. J. H.

*Ecclesiastical Year* (No. 24. p. 381.). — "Nathan" is informed, that, according to the legal supputation, until A.D. 1752, the year of Our Lord in that part of Great Britain called England began on the 25th day of March, as he will find stated in the 24 Geo. II. c. 23., by which Act it was enacted, that the 1st day of January next following the last day of December, 1751, should be the first day of the year 1752; and that the 1st day of January in every year in time to come should be the first day of the year.

Philippe de Thaun, in his *Livre des Créatures*, which was written in the first half of the twelfth century, p. 48. of the edition published for the Historical Society of Science, has some remarks which may interest your correspondent, that are thus literally transferred by Mr. Wright: —

"In March, the year ought always to begin,

According to that explanation which we find in the book,

That in the twelve kalends of April, as you understand,

Our Creator formed the first,

Where the sun always will begin his course,

But at all times we make the year begin in January,

Because the Romans did so first;

We will not un-make what the elders did."

ANON.

*Hanap*. — Among the specimens of ancient and mediæval art now exhibiting in John Street, Adelphi, I was struck with the number of gilt cups, called in the catalogue *hanaps*. The word was new to me; but I have since met with it (as frequently happens after one's interest has been excited with respect to a word) in Walter Scott's *Quentin Durward*, in vol. i. chap. 3.; or rather, vol. xxii. p. 60. of the edition in 48 vols., Cadell.

1831; in which place the context of the scene appears to connect the idea of *hanap* with a cup containing treasure.

Now I cannot find *hanap* in any dictionary to which I have access; but I find *hanaper* in every one. Johnson, and others, give the word *Hanaper* as synonymous with *treasury* or *exchequer*. They also contract *Hanaper* into *Hamper*. For example, in Dyche's *English Dictionary*, 17th ed. Lond. 1794, we have,—

"*Hamper*, or *Hanaper*, a wicker basket made with a cover to fasten it up with: also, an office in Chancery; the clerk or warden of the *Hanaper* receives all monies due to the king for seals of charters, &c. . . . and takes into his custody all sealed charters, patents, &c., . . . . . which he now puts into bags, but anciently, it is supposed, into *Hampers*, which gave the denomination to the office."

And perhaps it may be remarked here, since we commonly say of a man in difficulties that he is "exchequered" or in "chancery," that so we probably intend to express the same, when we say a man is *hanapered*, or *hampered*.

Thus, there is no difficulty about the meaning of *Hanaper*; and its connection with *treasure* is plain and clear enough: and, with respect to *cups*, though chiefly used for drinking, the presentation of them with sums of money in them has ever been, and indeed is, so very customary, that it is needless to occupy space here with instances. But I cannot distinctly connect the *hanap* of the exhibition with *hanaper*: and I perhaps ought to look in another direction for its true signification and etymology.

ROBERT SNOW.

[Our correspondents who have written upon the subject of *Hanap* are referred to Halliwell's *Archaic Dictionary*, where they will find "*HANAP*, a cup. *Test. Vet.* p. 99,;" to Ducange, s. v. "*HANAPUS*, *HANAPPUS*, *HANAPHUS*, vas, patera, crater, (*Vas ansatum et pede instructum, quo a poculo distinguitur*), ex Saxonico *Hnaep*, *Hnaeppa*, Germ. *Napf*, calix patera;" and to Guenebault, *Dict. Iconographique des Monuments*, who refers again for particulars of this species of drinking cup to the works of Soumerard and Willemin.]

*Life of W. Godwin*.—"N.'s" inquiry (No. 26. p. 415.) for an account of the life of W. Godwin, and more particularly of his last hours, leads me to express a hope in your columns that the memoirs of Godwin, which were announced for publication shortly after his death, but which family disputes, as I have understood, prevented from appearing, may not much longer be denied to the public. I am not aware of any better account of Godwin's life, to which "N." can now be referred, than the sketch in the *Penny Cyclopædia*. CH.

*Charles II. and Lord R.'s Daughter*.—*Earl of Ranelagh*.—Since I inquired in your columns (No. 25. p. 399.) who was the lady mentioned in a passage of Henry Sidney's *Diary*, edited by Mr. Blencowe, as Lord R.'s daughter, and a new mis-

tress of Charles II., who in March 1680 brought Monmouth to the King for reconciliation, I have, by Mr. Blencowe's kindness, seen the original *Diary*, which is in the possession of the Earl of Chichester. The name of the nobleman is there abbreviated: the letters appear to be *Rane.*, and it is probably Lord Ranelagh who is intended. I do not remember any other notice of this amour of Charles II., and should be glad to be referred to any other information on the subject. Charles II.'s mistresses are political characters; and in this notice of Lord R.'s daughter, we find her meddling in state affairs.

I do not know whether this lady, if indeed daughter of a Lord Ranelagh, would be the daughter or sister of the Lord Ranelagh living in 1680, who was the first Earl of Ranelagh and third Viscount, and who is described by Burnet as a very able and very dissolute man, and a great favourite of Charles II., (*Hist. of his own Time*, i. 462., ii. 99., ed. 1823); and who, having held the office of Vice-Treasurer in Ireland, during three reigns, was turned out of it in disgrace in 1703. He died in 1711, leaving no son, but three daughters, one of whom was unmarried: he was the last, as well as first, Earl of Ranelagh. The elder title of Viscount went to a cousin, and still exists.

CH.

#### MISCELLANIES.

*Dr. Sclater's Works*.—Books written by W. Sclater, D.D., omitted in Wood's *Ath. Oxon.*, edit. Bliss, vol. iii. col. 228.:—

"A Threefold Preservative against three dangerous diseases of these latter times:—

"1. Non-proficiency in Grace.

"2. Fals-hearted Hypocrisie.

"3. Back-sliding in Religion.

"Prescribed in a Sermon at S. Paul's Crosse in London, September 17, 1609. London. 1610." 4to. Ded. to "Master Iohn Colles, Esquire," from which it seems that Sclater had been presented to his living by the father of this gentleman. The Ser. is on Heb. vi. 4—6.

"A Sermon preached at the last generall Assise holden for the County of Somerset at Taunton. London, 1616." 8vo. On Ps. lxxxii. 6, 7. Ded. to "John Colles, Esq., High Sheriffe of Somerset."

"Three Sermons preached by William Sclater, Doctor of Divinity, and Minister of the Word of God at Pitmister [sic] in Sommersetshire. Now published by his Sonne of King's Colledge in Cambridge. London, 1629." 4to. On 1 Pet. ii. 11., 2 Kings, ix. 31., and Heb. ix. 27, 28. The last is a funeral Sermon for John Colles, Esq., preached in 1607.

JOHN J. DREDGE.

*Runes*.—Worsaae (*Primeval Antiquities of Denmark*, 1849) mentions that inscriptions are found



in Denmark, Norway, and Sweden, written in different languages in *Runic* character. He also mentions the fact of a Pagan *Runic* inscription occurring at Jellinge, Denmark, on the tomb of old king Gorm, A. D. c. 900, found in a huge barrow; and at the same place, a Christian *Runic* inscription on the tomb of his son Harold. Has this inquiry been extended to British Runes, and might it not throw much light upon many monuments of dates prior to the Conquest? Crossed slabs with Runes have been found at Hartlepool, Durham; have the inscriptions been read? Douzell's *Christian Monuments*, p. 3.; Cutt's *Manual of Sepulchral Slabs*, pp. 52. 60. plate III.)

## MISCELLANEOUS.

## NOTES ON BOOKS, CATALOGUES, SALES, ETC.

The *Nibelungenlied*, which has been aptly designated the German Iliad, has hitherto been a sealed book to the mere English reader. Mr. Lettsom has however just published a most successful translation of it under the title of *The Fall of the Nibelungers*. Few will rise from a perusal of the English version of this great national epic—which in its present form is a work of the thirteenth century—without being struck with the innate power and character of the original poem; and without feeling grateful to Mr. Lettsom for furnishing them with so pleasing and spirited a version of it.

Captain Curling, Clerk of the Cheque of what was formerly designated the Band of Gentleman Pensioners, has, under the influence of a laudable *esprit de corps*, combined the disjointed materials which Pegge had collected upon the subject with the fruits of his own researches; and, under the title of *Some Account of the Ancient Corps of Gentlemen-at-Arms*, has produced a volume of great interest doubtless to his "brothers in arms," and containing some curious illustrations of court ceremonial.\*

Mr. Timbs, the editor of *The Year-Book of Facts*, &c., announces for early publication a work on which he has been engaged for some time, entitled *Curiosities of London*. It will, we believe, be altogether of a different character from Mr. Cunningham's *Handbook*, and treat rather of present London and its amusements than of those historical and literary associations which give a charm to Mr. Cunningham's volume.

We are glad to find that the most mysterious and mystified portion of the Greek Geometry is likely to receive at last a complete elucidation—we mean the "Porisma." There are so many

questions arising out of this subject, respecting the development of the Grecian intellect, that a full discussion of them is no easy task; especially of those arising out of the conflicting testimonies furnished by history, and by the internal evidences contained in the existing works of the "fathers of Geometry." We certainly anticipate, from the known character of the minds now engaged in this work, that some conclusive evidence as to the state of Geometry anterior to the time of Euclid will be elicited by Messrs. Potts and Davies. The analysis of the writings of all the authors who have treated on the Porisma, will form a subject of interest not only for its assigning to every author his fair share of credit for his contributions towards perfecting the poristic method; but for that critical discrimination of principles, which constitutes one of the marked features of Mr. Davies's writings in the archaeology of geometry. We shall be glad if this slight notice of the intended work shall bring some accession of aid to the undertaking in the form of subscriptions; as upon adequate support, it appears, must depend whether the work shall go to press, or the project be abandoned.

We have received the following Catalogues:—Thomas Thorpe's (13. Henrietta Street) General Catalogue of very Choice, Curious, Rare, and most interesting Books recently purchased, including some hundred articles of the utmost rarity. Williams and Norgate's (14. Henrietta Street) No. 24. of German Book Circular, a Quarterly List of the principal New Publications on the Continent; C. J. Stewart's (11. King William Street, West Strand) Catalogue of Dogmatical, Polemical, and Ascetical Theology.

WANTED.—MANUSCRIPT OF OLD ENGLISH POETRY.—Borrowed within the last few months, from the Town Residence of a Gentleman, a large 4to MS., in modern binding, of Early English Poetry, by Richard Rolle, of Hampole; containing, among other matters, Religious Pieces couched in the form of Legal Instruments, and a Metrical Chronicle of the Kings of England, in the style of Lydgate's. As the owner does not recollect to whom it was lent, and is very anxious to refer to it, he will be obliged by its immediate return, either to himself directly, or, if more convenient, to the Editor of "NOTES AND QUERIES."

## BOOKS AND ODD VOLUMES.

## WANTED TO PURCHASE.

(In continuation of Lists in former Nos.)

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Our pages again exhibit a large proportion of REVIEWS. Our next Number, which will complete our First Volume, will do the same, as it is obviously for the convenience of our readers that the REVIEWS should, as far as possible, appear in the same Volume with the QUERIES to which they relate.

\* We find at page 900, an Order of the Council, dated Dec. 5. 1737, respecting the disposition of the band at the funeral of Queen Caroline, signed by "THOMAS SPANAN," the subject of a Query in No. 24. p. 382., and of several Replies in our last, No. 28. p. 460.

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## DR. JOHNSON AND DR. WARTON.

Amongst the poems of the Rev. Thos. Warton, vicar of Basingstoke, who is best remembered as the father of two celebrated sons, is one entitled *The Universal Love of Pleasure*, commencing—

"All human race, from China to Peru,  
Pleasure, howe'er disguised by art, pursue."  
&c. &c.

Warton died in 1745, and his Poems were published in 1748.

Johnson's *Vanity of Human Wishes* appeared in 1749; but Boswell believes that it was composed in the preceding year. That Poem, as we well remember, commences thus tamely :—

"Let observation with extensive view,  
Survey mankind from China to Peru."

Though so immeasurably inferior to his own, Johnson may have noticed these verses of Warton's with some little attention, and unfortunately borrowed the only prosaic lines in his poem. Besides the imitation before quoted, both writers allude to Charles of Sweden. Thus Warton says,—  
" 'Twas hence rough Charles rush'd forth to ruthless war."

Johnson, in his highly finished picture of the same monarch, says,—

"War sounds the trump, he rushes to the field."

J. H. MARKLAND.

Bath.

## SPENSER'S MONUMENT.

In the *Lives of English Poets*, by William Winstanley (London, printed by H. Clark for Samuel Manship, 1687), in his account of Spenser, p. 92., he says, "he died anno 1598, and was honourably buried at the sole charge of Robert, first of that name, Earl of Essex, on whose monument is written this epitaph :—

"Edmundus Spenser, Londinensis, Anglicorum poetarum nostri seculi fuit princeps, quod ejus Poemata, faventibus Musis, et victuro genio conscripta comprobant. Obiit immatura morte, anno salutis 1598, et prope Galfredum Chaucerum conditur, qui fœlicissime Poesin Anglicis literis primus illustravit. In quem hæc scripta sunt Epitaphia.

"Hic prope Chaucerum situs est Spenserius, illi  
Prominens ingenio, proximus ut tumulo  
Hic prope Chaucerum Spensere poeta poetam  
Conderis, et versu! quam tumulo proprior,  
Anglica te vivo vixit, plausitque Poesis;  
Nunc moritura timet, te moriente mori."

I have also a folio copy of Spenser, printed by Henry Hills for Jonathan Edwin, London, 1679. In a short life therein printed, it says that he was buried near Chaucer, 1596; and the frontispiece is an engraving of his tomb, by E. White, which bears this epitaph :—

"Heare lyes (expecting the second comminge of our Saviour, Christ Jesus) the body of Edmond Spenser, the Prince of Poets in his tyme, whose Divine spirit needs noe othir witness than the works which he left behind

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## DR. JOHNSON AND DR. WARTON.

Amongst the poems of the Rev. Thos. Warton, vicar of Basingstoke, who is best remembered as the father of two celebrated sons, is one entitled *The Universal Love of Pleasure*, commencing—

"All human race, from China to Peru,  
Pleasure, howe'er disguised by art, pursue."  
&c. &c.

Warton died in 1745, and his Poems were published in 1748.

Johnson's *Vanity of Human Wishes* appeared in 1749; but Boswell believes that it was composed in the preceding year. That Poem, as we well remember, commences thus tamely:—

"Let observation with extensive view,  
Survey mankind from China to Peru."

Though so immeasurably inferior to his own, Johnson may have noticed these verses of Warton's with some little attention, and unfortunately borrowed the only prosaic lines in his poem. Besides the imitation before quoted, both writers allude to Charles of Sweden. Thus Warton says,—  
" 'Twas hence rough Charles rush'd forth to ruthless war."

Johnson, in his highly finished picture of the same monarch, says,—

"War sounds the trump, he rushes to the field."

J. H. MARKLAND.

Bath.

## SPENSER'S MONUMENT.

In the *Lives of English Poets*, by William Winstanley (London, printed by H. Clark for Samuel Manship, 1687), in his account of Spenser, p. 92., he says, "he died anno 1598, and was honourably buried at the sole charge of Robert, first of that name, Earl of Essex, on whose monument is written this epitaph:—

"Edmundus Spenser, Londinensis, Anglicorum poetarum nostri seculi fuit princeps, quod ejus Poemata, faventibus Musis, et victuro genio conscripta comprobant. Obiit immatura morte, anno salutis 1598, et prope Galfredum Chaucerum conditur, qui fœlicissime Poesin Anglicis literis primus illustravit. In quem hæc scripta sunt Epitaphia.

"Hic prope Chaucerum situs est Spenserius, illi  
Prominens ingenio, proximus ut tumulo  
Hic prope Chaucerum Spensere poeta poetam  
Conderis, et versu! quam tumulo proprior,  
Anglica te vivo vixit, plausitque Poesis;  
Nunc moritura timet, te moriente mori."

I have also a folio copy of Spenser, printed by Henry Hills for Jonathan Edwin, London, 1679. In a short life therein printed, it says that he was buried near Chaucer, 1596; and the frontispiece is an engraving of his tomb, by E. White, which bears this epitaph:—

"Heare lyes (expecting the second comminge of our Saviour, Christ Jesus) the body of Edmond Spenser, the Prince of Poets in his tyme, whose Divine spirit needs noe othir witness than the works which he left behind



him. He was borne in London in the year 1510, and died in the year 1596."

Beneath are these lines:—

"Such is the tombe the Noble Essex gave  
Great Spenser's learned reliques, such his grave:  
Howe'er ill-treated in his life he were,  
His sacred bones rest honourably here."

How are these two epitaphs, with their differing dates, to be reconciled? Can he have been born in 1510, as the first one says "*obiit immaturâ morte?*" Now eighty-five is not very immature; and I believe he entered at Pembroke College, Cambridge, in 1569, at which time he would be fifty-nine, and that at a period when college education commenced at an earlier age than now. Vertue's portrait, engraved 1727, takes as a motto the last two lines of the first epitaph—"Anglica te vivo," &c. E. N. W.

Southwark, April 29. 1850.

#### BORROWED THOUGHTS.

Crenius wrote a dissertation *De Furibus Librariis*, and J. Conrad Schwartz another *De Plagio Literario*, in which some curious appropriations are pointed out; your pages have already contained some additional recent instances. The writers thus pillaged might exclaim, "*Pereant iste qui post nos nostra dixerunt.*" Two or three instances have occurred to me, which, I think, have not been noticed. Goldsmith's *Madame Blaize* is known to be a free version of *La fameuse La Gailisse*. His well-known epigram,—

"Here lies poor Ned Purdon, from misery freed,"

is borrowed from the following by the Chevalier de Cailly (or d'Aceilly, as he writes himself) entitled,—

"*La Mort du Sieur Etienne.*"

"Il est au bout de ses travaux,  
Il a passé le Sieur Etienne;  
En ce monde il eut tant des maux,  
Qu'on ne croit pas qu'il revienne."

Another well-known epigram,—

"I do not like thee, Doctor Fell,"

is merely a version of the 33rd epigram of the first book of those by the witty Roger de Bussy, Comte de Rabutin:—

"Je ne vous aime pas, Hylas,  
Je n'en saurois dire la cause,  
Je sais seulement une chose;  
C'est que je ne vous aime pas."

Lastly, Prior's epitaph on himself has its prototype in one long previously written by or for one John Carnegie:—

"Johnnie Carnegie lais beer,  
Descendit of Adam and Eve,  
Gif ony con gang hieher,  
I'se willing gie him leve."

S. W. SINGER.

#### FOLK LORE.

*Easter Eggs* (No. 25. p. 397).—The custom recorded by Brande as being in use in the North of England in his time, still continues in Richmondshire.

*A Cure for Warts* is practised with the utmost faith in East Sussex. The nails are cut, the cuttings carefully wrapped in paper, and placed in the hollow of a pollard ash, concealed from the birds; when the paper decays, the warts disappear. For this I can vouch: in my own case the paper did decay, and the warts did all disappear, and, of course, the effect was produced by the cause. Does the practice exist elsewhere?

*Charm for Wounds*.—Boys, in his *History of Sandwich*, gives (p. 690.) the following from the Corporation Records, 1568: a woman examined touching her power to charm wounds, who—

"Sayeth that she can charme for fyer and skalding, in forme as ouldde women do, saying 'Owt fyer in frost, in the name of the Father, the Sonne, and the Holly Ghost;' and she hath used when the skyn of children do cleve fast, to advise the mother to annoynt them with the mother's milk and oyle olyfe; and for skalding, to take oyle olyfe only."

W. DURRANT COOPER.

*Fifth Son*.—What is the superstition relating to a fifth son? I should be glad of any illustrations of it. There certainly are instances in which the fifth son has been the most distinguished scion of the family.

W. S. G.

*Cwn Wybir, or Cwn Annwn—Curlews* (No. 19. p. 294).—The late ingenious and well-informed Mr. William Weston Young, then residing in Glamorgan, gave me the following exposition of these mysterious *Dogs of the Sky*, or *Dogs of the Abyss*, whose aerial cries at first perplexed as well as startled him. He was in the habit of traversing wild tracts of country, in his profession of land surveyor, and often rode by night. One intensely dark night he was crossing a desolate range of hills, when he heard a most diabolical yelping and shrieking in the air, horrible enough in such a region, and at black midnight. He was not, however, a superstitious man, and, being an observant naturalist, had paid great attention to the notes of birds, and to the remarkable variations between the day and night notes of the same species. He suspected these strange unearthly sounds to be made by some gregarious birds on the wing; but

the darkness was impenetrable, and he gazed upwards in vain. The noises, meanwhile, were precisely those which he had heard ascribed to the *Cwn Wybir*, and would have been truly appalling to a superstitious imagination. His quick ear at length caught the rush of pinions, and, in a short time, a large flight of curlews came sweeping down to the heather, so near his head, that some of their wings brushed his hat. They were no sooner settled, than the *Cwn Wybir* ceased to be heard. Mr. Young then recollected having noticed similar nocturnal cries from the curlew, but had never before encountered such a formidable flying legion of those birds, screaming in a great variety of keys, amidst mountain echoes. ELIJAH WARING.

#### BARTHOLOMEW LEGATE, THE MARTYR.

An erroneous date, resting on such authorities as Mr. Hallam and Mr. J. Payne Collier, deserves a note. The former in his *Const. Hist.* (ii. 275. note, second edition), and the latter in the *Egerton Papers*, printed for the Camden Society (p. 446.), assigns the date 1614 to the death of Bartholomew Legate at Smithfield. The latter also gives the date March 13. Now the true date is March 18. 1611-12, as will appear by consulting—1. The commissions and warrants for the burning of Legate and Wightman, inserted in *Truth brought to Light, or the Narrative History of King James for the first Fourteen Years*, 4to. 1651; 2. Chamberlain's *Letters to Sir Dudley Carleton*, dated Feb. 26. 1611 (1611-12), and March 25, 1612, printed in *The Court and Times of James I.*, vol. i. pp. 136. 164.; and 3. Wallace's *Antitrinitarian Biography*, vol. ii. p. 534. Fuller, in his *Church History*, gives the correct date, and states that this "burning of heretics, much startled common people;" "wherefore King James politicly preferred that heretics hereafter, though condemned, should silently and privately waste themselves away in the prison."

Legate and Wightman were, in fact, the last martyrs burnt at the stake in England for their religious opinions. A. B. R.

#### BOHN'S EDITION OF MILTON'S PROSE WORKS.

Three volumes of this edition have already appeared, the last bearing the date of 1848, and concluding thus:—"End of Vol. III." In the latest Catalogue, which Mr. Bohn has appended to his publications, appears a notice of "Milton's Prose Works, complete in 3 vols." This word *complete* is not consistent with the words terminating the last volume, nor with the exact truth. For instance, the History of Britain does not find a place in this edition; and I can hardly believe that Mr. Bohn originally intended that the Prose Works of Milton should be issued from his press without a full index. Without such an index, this edition is

comparatively worthless to the investigator of history. I would therefore suggest to Mr. Bohn (whose services to literature I most gratefully acknowledge), that he should render his edition of Milton's Prose Works *really complete*, by issuing a fourth volume, which, *inter alia*, might contain the *Latin* prose works of Milton, reprinted in Fletcher's edition of 1834, together with any omitted English prose work of the author, and be terminated, as is usual in Mr. Bohn's publications, with a full alphabetical index, embracing both persons and things. The lover of historical pursuits would then have *fresh* reason to thank Mr. Bohn. N.

#### REPRINT OF JEREMY TAYLOR'S WORKS.

A reprint being called for of vol. iv. of *Bishop Jeremy Taylor's Works*, now in course of publication, I would beg permission to make it known to your readers, that assistance in regard to any references which were not verified in the former edition of that volume would be very acceptable to me. They should be sent within the next fortnight. C. PAGE EDEN.

#### DR. THOMAS BEVER'S LEGAL POLITY OF GREAT BRITAIN.

I do not know if such a notice as this is intended to be, is admissible into your publication.

Many years ago, I bought of a bookseller a MS. intituled "A Short History of the Legal and Judicial Polity of Great Britain, attempted by Thos. Bever, LL.D., Advocate in Doctors' Commons, and Fellow of All Soul's College, Oxford, 1759." It is presented to Richard Pennant, Esq.; and there is a letter from Mr. Bever to Mr. Pennant wafered to the fly-leaf. At the close of the "Advertisement," the author "earnestly requests that it [the work] may not be suffered to fall into the hands of a bookseller, or be copied, without his consent: and whenever it shall become useless, and lose its value (if any it ever had) with the present owner, that he will be kind enough to return it to the author if living, or if dead, to any of his surviving family at Mortimer near Reading, Berks."

In pious sympathy with this wish, I more than thirty years since wrote a letter, addressed to "— Bever, Esq., Mortimer, near Reading, Berks," offering to give up the volume to any one entitled to it under the above description; but my letter was returned from the post office with the announcement "Not found" upon it. I make this other attempt, if you are pleased to admit it, through you; and immediate attention will be paid to any claim which may appear in your pages. J. R.

## QUERIES.

DR. RICHARD HOLSWORTH AND THOS. FULLER.

Can any of your readers inform me who was the author of *The Valley of Vision*, published in 1651 as the work of Dr. Richard Holsworth, the Master of Emmanuel College, and Dean of Worcester. In a preface to the reader, Fuller laments "that so worthy a man should dye islesse without leaving any books behind him for the benefit of learning and religion." He adds that the private notes which he had left behind him were dark and obscure; his hand being legible only to himself, and almost useless for any other. The sermon published as *The Valley of Vision* appears to have been prepared for publication from the notes of a short-hand writer. When Fuller published, about eleven years afterwards, his *Worthies of England*, he wrote thus:—

"Pity it is so learned a person left no monuments (save a sermon) to posterity; for I behold that posthumous work as none of his, named by the transcriber *The Valley of Vision*, a Scripture expression, but here misplaced. . . . This I conceived myself in credit and conscience concerned to observe, because I was surprised at the preface to the book, and will take the blame rather than clear myself, when my innocency is complicated with the accusing of others."

If, as is probable, Dr. Holsworth, in this instance, preached other men's sermons, which the short-hand writer afterwards gave to the world as his, it is a singular fact, that in the preface of this supposititious volume, Fuller speaks of the abuse of printed sermons by some—

"Who lazily imp their wings with other men's plumes, wherewith they soar high in common esteeme, yet have not the ingenuity with that son of the Prophet to confesse, Alasse! it was borrowed."

A. B. R.

## QUERIES UPON CUNNINGHAM'S HANDBOOK OF LONDON.

We promised to make a few QUERIES on this amusing volume, and thus redeem our promise.

Mr. Cunningham has been the first to point out the precise situation of a spot often mentioned by our old dramatists, which had baffled the ingenuity of Gifford, Dyce, and in fact of all the commentators,—the notorious *Pickthatch*. He thus describes it:—

"*Pickthatch*, or *Pick-hatch*.—A famous receptacle for prostitutes and pickpockets, generally supposed to have been in *Tarumill Street*, near Clerkenwell Green, but its position is determined by a grant of the 3<sup>rd</sup> of Queen Elizabeth, and a survey of 1649. What was *Pickthatch* is a street at the back of a narrow turning called *Middle Row* (formerly *Rotten Row*) opposite the Charter-house wall in Goswell Street. The name is still preserved in '*Pickax Yard*' adjoining *Middle Row*."

Why then, among the curious illustrations which he has brought to bear upon the subject, has Mr. Cunningham omitted that of the origin of the name from the "picks upon the hatch?" which is clearly established both by Malone and Steevens, in their notes upon "twere not amiss to keep our door hatch'd," in *Pericles*.

The following is an excellent suggestion as to the origin of the—

"*Goat and Compasses*.—At Cologne, in the church of Santa Maria in Capitolio, is a flat stone on the floor professing to be the Grabstein der Brüder und Schwester eines ehrbaren Wein-und Fass-Ampts, Anno 1693; that is, as I suppose, a vault belonging to the Wise Coopers' Company. The arms exhibit a shield with a pair of compasses, an axe, and a dray, or truck, with goats for supporters. In a country like England, dealing so much at one time in Rhennish wine, a more likely origin for such a sign could hardly be imagined. For this information I am indebted to the courtesy of Sir Edmund Head."

Can Mr. Cunningham, Sir E. Head, or any of our correspondents point out any German "*Randle Holme*" whose work may be consulted for the purpose of ascertaining the arms, &c., of the various professions, trades, &c., of that country?

Why has not Mr. Cunningham, in his description of *St. James' Street*, mentioned what certainly existed long after the commencement of the present century, the occasional "steps" which there were in the foot-path—making the street a succession of terraces. This fact renders intelligible the passage quoted from Pope's letter to Mr. Pearse, in which he speaks of "y<sup>e</sup> second Terms in *St. James' Street*." Why, too, omit that characteristic feature of the street, the rows of *sedan chairs* with which it was formally lined? The writer of this perfectly remembers seeing Queen Charlotte in her sedan chair, going from the Queen's Library in the Green Park, to Buckingham House.

Mr. Cunningham states, we dare say correctly, that Sheridan died at No. 17. Saville Row. We thought he had died at Mr. Peter Moore's, in Great George Street, Westminster. Was he not living there shortly before his death? and did not his funeral at Westminster Abbey proceed from Mr. Moore's?

## ON A PASSAGE IN MACBETH.

If any of your correspondents would favour me, I should like to be satisfied with respect to the following passage in *Macbeth*; which, as at present punctuated, is exceedingly obscure:—

"If it were done, when 'tis done, then 'twere well  
It were done quickly; If the assassination  
Could trammel up the consequence, and catch,  
With his surcease, success; that but this blow  
Might be the be-all and the end-all here,

But here, upon this bank and shoal of time,—  
We'd jump the life to come."

Now, I think by altering the punctuation, the sense of the passage is at once made apparent, as thus,—

"If it were done when 'tis done then 'twere well.  
It were done quickly, if the assassination  
Could trammel up the consequence, and catch,  
With his surcease, success, that but this blow  
Might be the be-all and the end-all here," &c.

but to make use of a paradox, it is *not* done when it is done; for this reason, there is the conscience to torment the evil-doer while living, and the dread of punishment in another world after death: the "bank and shoal of time" refers to the interval between life and death, and to "jump" the life to come is to *hazard* it. The same thought occurs in *Hamlet*, when he alludes to—

"That undiscovered country, from whose bourne  
No traveller returns."

But that is clear enough, as in all probability the annotators left the passage as they found it. I have not the opportunity of consulting Mr. Collier's edition of Shakspeare, so that I am unaware of the manner in which he renders it; perhaps I ought to have done so before I troubled you. Possibly some of your readers may be disposed to coincide with me in the "new reading;" and if not, so to explain it that it may be shown it is my own obscurity, and not Shakspeare's, with which I ought to cavil.

I have witnessed many representations of *Macbeth*, and in every instance the passage referred to has been delivered as I object to it: but that is not to be wondered at, for there are professed admirers of Shakspeare among actors who read him *not* as if they understood him, but who are—

"Full of sound and fury, signifying nothing."  
G. BLINK.

#### MINOR QUERIES.

*As throng as Throp's Wife.*—As I was busy in my garden yesterday, a parishioner, whose eighty-two years of age render her a somewhat privileged person to have a gossip with, came in to speak to me. With a view to eliciting material for a Note or a Query, I said to her, "You see I am *as throng as Throp's Wife*;" to which she replied, "Aye, Sir, and *she* hanged herself in the dishcloth." The answer is new to me; but the proverb itself, as well as the one mentioned by "D. V. S." (No. 24. p. 382.) "*As lazy as Ludlum's dog*, &c." has been an especial object of conjecture to me as long as I can remember. I send this as a pendant to "D. V. S.'s" Query, in hopes of shortly seeing the origin of *both* these curious sayings. J. E.

Ecclesfield, Sheffield, April 19. 1850.

*Trimble Family.*—In a MS. account of the Fellows of King's I find the following:—

"1530.—Rich. Trimble, a very merry fellow, the fiddle of the society, who called him 'Mad Trimble.' M. Stokes of 1531 wrote this distich on him:—

'Os, oculi, mentum, dens, guttur, lingua, palatum  
Sunt tibi; sed nasus, Trimbale, dic ubi sit?'

By which it appears he had a very small nose; and this day, July 13, 1739, I hear that there is one Mr. R. Trimble of an English family, an apothecary at Lisburn in Ireland, who is remarkable for the same."

As "NOTES AND QUERIES" circulate in Ireland, are there any of the family of "Trimble," now in that country, and are they distinguished by any such peculiarity?  
J. H. L.

*The Word "Brozier."*—My brother Etonians will feelingly recollect the word "Brozier," used by the boys for nearly a century to denote any one who had spent his pocket-money; an event of very frequent occurrence shortly after the holidays. There were also sometimes attempts made to "*brozier my dame*," in case a suspicion had arisen that the good lady's larder was not too well supplied. The supper table was accordingly cleared of all the provisions, and a further stock of catables peremptorily demanded.

I spell the word "brozier" as it is still pronounced; perhaps some of your readers have seen it in print, and may be able to give some account of its origin and etymology, and decide whether it is exclusively belonging to Eton.

BRAYBROOKE.

April 14.

#### REPLIES.

#### THE DODO QUERIES.

There is no mention of the Solitaire as inhabiting Bourbon, either in Père Brown's Letter or in the *Voyage de l'Arabie Heureuse*, from whence the notice of the Oiseau Bleu was extracted. I have since seen Dellon, *Rélation d'un Voyage des Indes Orientales*, 2 vols. 12mo. Paris, 1685, in which there is a brief notice of the Isle of Bourbon or Mascarin; but neither the Dodo, the Solitaire, or the Oiseau Bleu are noticed. The large Bat is mentioned, and the writer says that the French who were on the island did not eat it, but only the Indians. He also notices the tameness of the birds, and says that the Flammand, with its long neck, is the only bird it was necessary to use a gun against, the others being readily destroyed with a stick or taken by hand.

Mr. Strickland's correction of the error about the monumental evidence of the discovery of Bourbon by the Portuguese, in 1545, will aid research into the period at which it was first visited and named; but my stock of Portuguese literature is but small, and not all of it accessible



to me at present. In the meantime it may be acceptable to Mr. Strickland to know, that there is a detailed account of Portuguese discoveries in a book whose title would hardly indicate it, in which one passage will probably interest him. I allude to the rare and interesting folio volume printed at Lisbon in 1571, *De Rebus Emanuelis Regis Lusitanie, invictissimi Virtute et Auspicio Gestis, auctore Hieronymo Osorio Episcopo Silvensis*. These annals embrace the period from 1495 to 1529. In narrating the principal events of Vasco de Gama's first voyage, after he had rounded the Cape of Good Hope on the 25th November, 1497, steering to the east along the southern coast of Africa, the vessels anchor in the bay of St. Blaize, where—

"In intimo sinu est parva quædam Insula, ad quam nostri aquandi gratia naves appulerunt. Ibi phocarum armenta conspexere admiranda quædam multitudine. In quibus inerat tanta feritas et truculentia, ut in homines irruerent. Aves etiam eo in loco visæ sunt, quas incolas apellant *Solticarios*, pares anseribus magnitudine: plumis minime vestiuntur, alas habent similes alis vespertilionum: volare nequeunt, sed explicatis alarum membranis, cursum celeritate summa conficiunt."

The islet was probably that of *La Cruz*; but what were the birds? and what was the indigenous name which is represented by *Solticarios*? It is possible that some of your correspondents may be familiar with the original narration which Osorio follows, or Mr. Strickland may be able to solve the question.

I may just remark, that my observation respecting the improbability of Tradescant's stuffed specimen having been a fabrication could hardly be considered superfluous, seeing that some naturalists, Dr. Gray, I believe, among others, had suggested that it most probably was one.

S. W. SINGER.

May 3. 1850.

#### ABBAY OF ST. WANDRILLE.

In reply to the Vicar of Ecclesfield (No. 24. p. 382.), I am sorry to say that the "Chronicle of the Abbey of St. Wandrille," to which I alluded (No. 21. p. 338.) contains nothing relating to the subject of his inquiry. The Abbey of Fontanelle, or St. Wandrille, was founded A.D. 645; and this chronicle contains a very concise account of a few only of its abbots and most celebrated members, down to the year 834: written, it is supposed by a cotemporary of Ansegisus, the last abbot therein mentioned. It is followed by an appendix containing a compilation from a book on miracles wrought in the translation of the body of St. Wilfran, by an "eye-witness," which also recounts incidentally some of the acts of the abbots of St. Wandrille to the year 1053. Acheri speaks of persons who had been long engaged in collect-

ing memorials of the history of this abbey up to the time of his writing, 1659. Whether these have ever been published, I have not the means at this moment of ascertaining. Some account of this abbey, with views of its ruins, will be found in that splendid work, *Voyages dans L'Ancienne France*, by Nodier, &c., vol. i.

The following notes from this chronicle may not be without interest, as showing an early connection between the abbey and this country, and our attachment to the See of Rome.

Chapter V. is devoted to the praise of *BAGGA*, a monk and presbyter of this abbey, who is said to have been "ex Britannia Oceani insula Saxónico ex genere ortus." He died, and was buried in the abbey, between the years 707 and 723; on which occasion the Abbot Benignus is said to have exclaimed "O signifer fortissime Christi militis BAGGA, nunc mercedem laborum lætus accipis tuorum. Deprecare ipsum benignum Dominum, ut unà tecum mereamur gaudere consortiis justorum per ævum." Here is a prayer not for, but to the dead.

During the presidency of *AUSTRULPHUS* (ch. 13.), which began in 747 and ended in 753, a certain receptacle, in the form of a small *pharos*, was driven ashore in the district of *Coriovallum*, which contained a very fair copy of the four Gospels, beautifully written in Roman characters on the purest vellum; and part of the precious jaw of St. George the Martyr, as well as a portion of the "health-bearing" wood of the true cross, duly labelled. The acquisition of this treasure was of course ascribed to the immediate interposition of God. And as about the same period the head of St. George was discovered at Rome, through the intervention of Pope Zachary, it was conjectured that this pontiff had given the wonder-working relic to some venerable men from *Britain*, a country described as being "always on the most intimate footing (*maximè familiares*) with the Apostolic Sec;" and that, these being wrecked on their voyage home, or through some other adventure, the said treasure was providentially driven ashore, at *Coriovallum*.

Chapter XV. gives us an account of *GERVOLDUS*, who ruled this abbey eighteen years, dying A.D. 806. He had been ambassador from Charlemagne to Offa, King of Mercia. The son of Charlemagne demanded the daughter of Offa in marriage, who refused his consent, unless his own son should receive the hand of Bertha, the daughter of the French king. Charles, in consequence, inhibited the subjects of Offa from trading on the French coast. This inhibition was, however, withdrawn through the mediation of the Abbot Gervoldus, who seems to have been in great favour with Charles.

I need hardly say, that throughout the chronicle there is a tolerable sprinkling of the marvellous.



I give you the following as a warning to all dishonest bell-founders.

The pious builder of a church being desirous, according to custom, of putting a bell in the turret, engaged a skilful craftsman to carry into effect his design. This, man, "at the instigation of the devil," stole some of the metal with which he had been furnished for the work; and the bell was, in consequence, mis-shapen and of small size. It was, however, placed in the turret; but, as a divine punishment for his crime, whenever the bell was struck, the dishonest founder was thereupon seized with frenzy, uttering strange words and barking like a dog! GASTROS.

#### ORIGIN OF THE WORD "NEWS."

I have great respect for "Mr. SAMUEL HICKSON," but I cannot treat his derivation of the word "News" with any respect (No. 27. p. 428.). I wish "Mr. HICKSON" had been a little more modest in his manner of propounding his novelty. Can any thing be more dogmatic than his assertions? which I will recapitulate as much as possible in his own words, before I proceed to deal with them.

1. "I have never had the least doubt that this word is derived immediately from the German."

2. "It is, in fact, 'das Neue' in the genitive case;" and "Mr. H." proceeds to mention the German phrase, "Was giebt's Neues?" as giving the exact sense of our "What is the news?" [which cannot be gainsaid; but I shall have a word to say presently about *neues* in that phrase being the genitive case.]

3. "That the word is not derived from the English adjective 'new,'—that it is not of English manufacture at all—I feel well assured."

"In that case the 's' would be the sign of the plural; and we should have, as the Germans have, either extant or obsolete, also 'the new.'" [I do not see the *sequitur*.]

5. "'News' is a noun singular, and as such must have been adopted bodily into the language."

Such are "Mr. HICKSON's" principal assertions: and when I add, that he has found out that the German "neu" was in olden time spelt "new," so that the genitive, "newes," was identical with the old form of the English word "news;" and that he explains the transformation of a genitive case of a German adjective into an English substantive by English ignorance, which he further thinks is exemplified by the Koran having been called "the Alkoran," in ignorance of "Al" meaning "the," I have given not only all his assertions, but also the whole of his argument.

I now proceed to assert on my part that the word "news" is not "derived immediately from the German," and "has not been adopted bodily into our language;" that the English "new" and

German "neu" have, however, of course the same origin, their common root being widely spread in other languages as *νιός*, Gr.; *novus*, Lat.; *neuf*, Fr., &c.; that "news" is a noun of plural form and plural meaning, like *goods*, *riches*, &c.; that its peculiar and frequent use is quite sufficient to account for its having come to be used as a singular noun ("riches," by the way, may be prefixed sometimes to a singular verb, as "riches is a cause of corruption"); that "Mr. HICKSON might as well say that "goods" is derived immediately from "gutes," the genitive of "gut;" and "riches" from "reiches," the genitive of "reich:" and also that if "s" in "goods," and "es" in "riches" are signs of the plural, "we should have, as the Germans have, either extant or obsolete," the "good," "the rich," (not that I quite understand this part of "Mr. HICKSON's" argument): and lastly, I assert that I believe that *Neues*, in the phrase "Was giebt's Neues?" is not the genitive, but the nominative neuter, so that the phrase is to be literally translated "What is there new?"

As regards the derivation of "News," I wish you had allowed the question to rest as it stood after the sensible remarks of "A.E.B." (No. 23. p. 369.). Pray excuse me, Sir, for expressing a hope that you will ponder well before you again allow us to be puzzled on so plain a subject, and give circulation and your sanction to paradoxes, even though coming from one so entitled to attention as "Mr. HICKSON."

The early communication between the English and German languages, of which "Mr. HICKSON" puts forward the derivation of "news" from "neues" as an instance, may be an interesting and profitable subject of inquiry; but as I think he has been singularly unfortunate in the one instance, so I do not think him particularly happy in his other. I see no further resemblance between Heywood's "Song in praise of his mistress," and the early German poem, than what *might* arise from treatment of the same and a very common subject.

I am not enough of an etymologist to give you the root of the word "noise." But my faith in "Mr. HICKSON" in this capacity is not strong enough to lead me to believe, on his dictum, that "news" and "noise" are the same word; and when, pursuing his fancy about "neues," he goes on to say that "noise" is "from a dialect from which the modern German pronunciation of the diphthong is derived," I fear his pronunciation of German is faulty, if he pronounces *eu* in "Neues" like *oi* in "noise."\*

I beg to repeat that for "Mr. HICKSON" I feel great respect. If he knew my name, he would probably know nothing about me; but I happen

\* We differ from our correspondent on this point, and think that here, at all events, Mr. HICKSON has the advantage of the argument.

to know of him, what perhaps, some of your readers do not, that he has unostentatiously rendered many considerable services not only to literature but to our social and political interests. In my humble opinion his recent essay in your columns on *The Taming of the Shrew* is a contribution to our literary history which you may be proud of having published. But I feel that I cannot too strongly protest against his derivation of "News." CH.

#### REPLIES TO MINOR QUERIES.

*Dr. Whichcot and Lord Shaftesbury* (No. 24. p. 382., No. 27. p. 444.).—I am obliged to "COLL. REGAL. SOCIUS" for his notice of my inquiry. The Lord Chamberlain and Chancellor of Cambridge University mentioned in Lord Lauderdale's letter to Dr. Whichcot, is the Earl of Manchester. Shaftesbury was never either Lord Chamberlain or Chancellor of Cambridge.

I may mention that Whichcot's intimacy with Lord Shaftesbury would probably have been brought about by his being incumbent of the church of St. Lawrence Jewry, Shaftesbury having his London house in the latter part of his life in Aldersgate Street.

If it is not committing unpardonable trespass on that useful part of your publication in which books and odd volumes are asked for, I will go on to say that I should be glad to have a copy of the volume of Whichcot's *Sermons* (1698) which the third Lord Shaftesbury edited, at a reasonable price. CH.

*Elizabeth and Isabel* (No. 27. p. 439.).—Mr. Thomas Duffus Hardy, in his evidence on the Camoys Peerage case (June 18. 1838. Evidence, p. 351.) proved that the names of Isabella and Elizabeth were in ancient times used indifferently, and particularly in the reigns of Edward I. and Edward III. Mr. Hardy says in his evidence:—

"In the British Museum there is a Latin letter of Elizabeth of Austria, Queen of Charles IX. of France, to Queen Elizabeth of England. In the Latin she is called Elizabetha, and she signs her name Ysabel. In the *Chronicle de St. Denis*, in the year 1180, it is stated, 'Le jor martines espousa la noble Roine Ysabel,' 'Upon this day Queen Elizabeth was married;' and in *Rigordus de Gestis Philippi Augusti Regis Francorum* it is stated, 'Tunc inuncta fuit Elizabeth uxor ejus venerabilis fœmina;' and Moreri says she is called 'Elizabeth or Izabeau de Hainault, Queen of France, wife of Philippe Auguste.' Camden, in his *Remains*, says, 'Isabel is the same as Elizabeth;' that the Spaniards always translate Elizabeth into Isabel, and the French into Izabeau. I have seen in the British Museum a deed, in which the name Elizabetha is written in Latin; on the seal it is Isabella. In the *Inquisitiones post Mortem* I have frequently seen *Ysabella* returned in one county and Elizabetha in another for the same person. I have something like a

dozen other instances from Moreri, in which he says that Elizabeth and Isabella or Isabeau are the same. Elizabeth or Izabeau de France, dau. of Lewis VIII. and Blanche of Castella; Elizabeth or Isabelle d'Aragon, Queen of France, wife of Philippe III., surnamed le Hardie; Elizabeth or Isabeau de Bavière, Queen of France, wife of Charles VI.; Elizabeth or Isabeau d'Angoulême, wife of King John of England; Elizabeth or Isabeau de France, Queen of England, dau. of Philippe IV.; Elizabeth or Isabelle of France, Queen of Richard II.; Elizabeth or Isabelle de France, Queen of Navarre; Elizabeth or Isabelle de Valois, dau. of Charles of France; Elizabeth or Isabelle de France, dau. of Philippe le Long, King of France; Elizabeth or Isabelle de France, Duchess of Milan; Elizabeth or Isabelle, Queen of Philippe V. of Spain."

WM. DURRANT COOPER.

81. Guildford Street, May 4. 1850.

*Elizabeth—Isabel.*—The Greek word 'Ελισάβετ (Luke, i. 5. &c.) from which Elizabeth, or *Elisabeth*, must have been adopted as a Christian name, is used by the LXX. (Exodus, vi. 23.) to express the Hebrew עִשְׁבָּה (Elisheba), the name of Aaron's wife. This at once directs us to the verb שָׁבַע (shāba), or rather to its Niphal, נִשְׁבַּע (nishba), for the Kal form does not occur, to swear; for the combination of letters in נִשְׁבַּעִי לֵא (El-issahāba), *God will swear*, or *God sweareth*, is the same as that in the proper name. Now let us transpose the verb and its nominative case, and we have לֵא נִשְׁבַּעִי (Ishāba-El), which a Greek translator might soften into 'Ισαβελ (Isabel).

The use of 'Ελισάβετ both by the LXX. and the Evangelist, makes it probable that the mother of John the Baptist, who was of the daughters of Aaron (Luke, i. 5.), was known amongst her own people by the recognised and family name of *Elisheba*, as *Anna* no doubt would be *Hannah* (חַנָּה), and *Mary*, *Miriam* (מִרְיָם, Luke, i. 27.). And this is confirmed by the Syriac version, the vernacular, or nearly so, of Our Blessed Lord and His disciples, which has ܐܠܝܫܒܐ (Elisheba).

Gesenius, in his *Lexicon*, explains Elisheba to mean "cui Deus est sacramentum," "quæ jurat per Deum, i. e. Die cultrix: cf. Is. xix. 18." I should rather take it to be a name expressive of trust in God's promises or oath, such as *Elijah*, "the LORD is my God;" *Isaiah*, "the LORD is my salvation;" *Ezekiel*, "God strengtheneth." Schleusner (*Lex. N. T.*) says that others derived it from שָׁבַע (sāba), *saturavit*; "sic in Alberti *Gloss. N. T.*, p. 87. explicatur, Θεοῦ μου πλησμονή." Wolfius, in his note on Luke, i. 5., refers to Witsii *Miscellanea*, tom. ii. p. 478., to which I must refer your correspondent "A. C.," as I have not the book by me.

Camden must, of course, have derived the name

from שָׁבַת (*shābath*), to rest, but I think we must rather defer to the authority of the LXX. And though אֵל שֵׁבֶת (*El-ishboth*) may give us *Elisabeth*, we shall not be able to deduce *Isabel* from אֵל שֵׁבֶת (*Ishboth-El*) quite so easily. B.

L— Rectory, S—, May 4. 1850.

*Trunk Breeches* (No. 24. p. 384.), more commonly called "trunk-hose," were short wide breeches reaching a little above, or sometimes below the knees, stuffed with hair, and striped. (See *The Oxford Manual for Brasses*, p. cvi.; and Planche's *British Costume*, pp. 334—339. new ed.) Two years ago I saw in the Strand an old man with a *queue*; a sight which I made a note of as soon as I got home, influenced by the same motive that, no doubt, led Smith in 1640 to append to the death of "old Mr. Grice" the remark, "who wore truncke breeches," namely, the antique singularity of the habiliment. ARUN.

*Mercenary Preacher* (No. 24. p. 384.).—I think mercenary is here used in its primary signification, and in the sense in which we still apply it to troops in the pay of a state foreign to their own; to designate one who, having no settled cure, was at liberty to be "hired" by those who had occasion for his services. ARUN.

*Abdication of James the Second* (No. 3. p. 40.).—"J. E." would probably hear of the MSS. mentioned by Sir Harris Nicolas, on application to the Rev. Sir Thomas Miller, Bart., Froyle, near Alton, Hants. E. W. Clifton.

*Toom Shawn Cattie* (No. 24. p. 383.).—An entertaining volume, containing the life and adventures of Twm Sion Catti, was published at Builth some years ago, by Mr. Jeffrey Llewelyn Prichard, who recently told me it was out of print, and that inquiries had been made for the book which might probably lead to a new and improved edition. ELIJAH WARING.

Dowry Parade, Clifton.

*Wotton's Poem to Lord Bacon* (19. p. No. 302.).—The poem communicated by Dr. Rimbault, with the heading, "To the Lord Bacon when falling from Favour," and with the remark that he does "not remember to have seen it in print," was written by Sir Henry Wotton, and may be found under the title, "Upon the sudden restraint of the *Earl of Somerset*, then falling from Favour," in all the old editions of the *Reliquiæ Wottonianæ* (1651, 1654, 1672, and 1685), as well as in the modern editions of Sir Henry's poems, by Mr. Dyce and Mr. Hannah. It was also printed as Wotton's in Clarke's *Aurea Legenda*, 1682, p. 97., and more recently in Campbell's *Specimens*, in both cases,

doubtless, from *Rel. Wotton*. The misapplication of it to Lord Bacon's fall dates from an unauthorised publication in 1651, which misled Park in his edition of Walpole's *Royal and Noble Authors*, ii. 208. In Stanza 3. line 2. of Dr. Rimbault's copy, "burst" should be "trust." R. A.

"*My Mind to Me a Kingdom is*" (No. 19. p. 302.).—The following note from the Introduction to Mr. Hannah's edition of the Poems of Sir H. Wotton and Sir Walter Raleigh, 1845, p. lxx., will answer Dr. Rimbault's Query, and also show that a claim had been put in for Sir E. Dyer before Mr. Singer's very valuable communication to "NOTES AND QUERIES," p. 355.

"There are three copies of verses on that model; two of which, viz., one of four stanzas and another of six, were printed by Byrd in 1588. They have been reprinted from his text in *Cens. Lit.* ii. 108—110, and *Exc. Tudor*, i. 100—103. Percy inserted them in the *Reliques* with some alterations and additions; but he changed his mind more than once as to whether they were two distinct poems, or only the discovered parts of one (see i. 292—294. 303., ed. 1767; and i. 307—310. ed. 1839). The third (containing four stanzas) is among Sylvester's *Posthumous Poems*, p. 651.; and Ellis reprinted it under his name. In *Cens. Lit.* ii. 102., another copy of it is given from a music book by Gibbons, 1612. Now the longest, and apparently the earliest of these poems is signed 'E. Dyer,' in MS. Rawl. Poet. 85., fol. 17. That copy contains eight stanzas, and one of the two which are not in Byrd, corresponds with a stanza which Percy added. The following are the reasons which incline us to trust this MS.:—(1.) Because it is the very MS. to which reference is commonly made for several of Dyer's unprinted poems, as by Dr. Bliss, *A. O.* i. 743.; and apparently by Mr. Dyce, ed. of Greene, i. p. xxxv. n.; and by Park, note on Warton, iii. 230. Park is the only person I can recollect who has mentioned this particular poem in the MS., and he cannot have read more than the first line, for he only says, 'one of them bears the popular burden of "My mind to me a kingdom is."' (2.) Because it is quite possible that Dyer wrote many extant poems, of which he is not known to be the author; for, as Mr. Dyce says, none of his (*acknowledged*) productions 'have descended to our times that seem to justify the contemporary applause which he received.' (3.) Because I cannot discover that there is any other claimant to this poem. One of Greene's poems ends with the line,

'A mind content both crown and kingdom is.'  
(*Works*, ii. 288., ed. Dyce.)

It will be observed that no mention is here made of the copy in Breton's tract; therefore this summary gains from both the correspondents of "NOTES AND QUERIES"—an addition from the one, a corroboration from the other. R. A.

*Gesta Grayorum* (No. 22. p. 351.).—"J. S." is informed that copies of the *Gesta Grayorum* are by no means uncommon. It was originally printed

for one shilling; but the bibliomaniac must now pay from *twenty to thirty shillings* for a copy. The original, printed in 1688, does not contain the second part, which was published by Mr. Nichols for the first time. Copies are in the Bodleian, and in the University Library, Cambridge.

EDWARD F. RIMBAULT.

*Marylebone Gardens* (No. 24. p. 383.).—These gardens were finally closed in 1777–78. It is not generally known that, previous to the year 1737, this “fashionable” place of amusement was entered *gratis* by all ranks of people; but the company becoming more “select,” Mr. Gough, the proprietor, determined to charge a shilling as entrance money, for which the party paying was to receive an equivalent in viands. EDWARD F. RIMBAULT.

*Mother of Thomas à Becket* (No. 26. p. 415.).—An inspection of some of the numerous legends touching the blessed martyr, St. Thomas of Canterbury, would probably supply many interesting particulars concerning the story of his father's romantic marriage. But the most important narrative is that of Herbert Bosham, Becket's secretary, who, it will be remembered, was present at his martyrdom. Bosham's *Vita et Res Gestæ Thomæ Episcopi Cantuariensis* is published in the *Quadrilogus*, Paris, 1495. Consult also the French translation of Peter Langtoft, and the English one by Laurence Wade, a Benedictine monk of Canterbury. Robert of Gloucester's metrical *Legend of the Life and Martyrdom of Thomas Becket*, published by the Percy Society, under the editorial care of Mr. W. H. Black, fully confirms the “romance:” as also do the later historians, Hollingshed, Fox, and Baker.

EDWARD F. RIMBAULT.

*Dr. Strode's Poems* (No. 10. p. 147.).—Dr. Strode's poem, beginning—

“Return my joys, and hither bring—”

which Dr. Rimbault does “not remember to have seen in print,” is in Ellis's *Specimens*, iii. 173. ed. 1811. He took it from *Wit Restored*, p. 66. ed. 1658, or i. 168. reprint. It is the second poem mentioned by Dr. Bliss, *A. O.* iii. 152., as occurring with Strode's name in MS. Rawl. 142.

R. A.

“*All to-broke*” (No. 25. p. 395.).—Surely the explanation of Judges, ix. 53. is incorrect. Ought not the words to be printed “and all-to brake his scull,” where “all-to” = “altogether”? R. A.

*Woolton's Christian Manual* (No. 25. p. 399.).—There is a copy in the Grenville Collection.

NOVUS.

*Tract by F. H.* (No. 25. p. 400.).—“J. E.” may advance his knowledge about F. H. slightly, by referring to Herbert's *Ames*, p. 1123. NOVUS.

*Duke of Marlborough* (No. 26. p. 415.).—Your correspondent “BURIENSIS” is referred to the Trial of William Barnard, Howell's *State Trials*, xix. 815—846.; the case of Rex v. Fielding, Esq., Burrow's *Reports*, ii. 719.; and Lounger's *Common Place Book*, tit. Barnard, William. The greater part of this latter article is in Leigh Hunt's *One Hundred Romances of Real Life*, No. 1.

C. H. COOPER.

Cambridge, April 29. 1850.

[“C. I. R.” refers “BURIENSIS” to Burke's *Celebrated Trial connected with the Aristocracy*, London, 1848; and “J. P. Jun.” refers to Leigh Hunt's *London Journal*, No. 1. p. 5., No. 3. p. 24.]

*Lord Carrington or Karinthon* (No. 27. p. 440.).—The nobleman about whom “C.” inquires, was Sir Charles Smith, created an English baron 19 Charles I., by the title of Lord Carrington, and afterwards advanced to the dignity of an Irish Viscount under the same name. These honours were conferred upon him for his services to the King in the time of his majesty's great distresses.

On the 20th Feb., 1655, whilst travelling in France, Lord Carrington was barbarously murdered by one of his servants for the sake of his money and jewels, and buried at Pontoise. (Bankes' *Dormant and Extinct Peerage*, vol. iii. p. 155.) The title became extinct circiter 1705.

BRAYBROOKE.

Lord Monson presents his compliments to the Editor of “NOTES AND QUERIES,” and has the pleasure of answering a Query contained in this day's Number, p. 440.; and takes the liberty of adding another.

The English nobleman murdered at Pontoise was Charles Smith, Viscount Carrington of Barrefen, Ireland, and Baron Carrington of Wotton Warem, co. Warwick; the date in the pedigrees of the murder is usually given 1666, probably March 1665–6.

The last Lord Carrington died 17 May, 1706: the estates of Wotton came to Lewis Smith, who married Eliz., daughter of William Viscount Monson, and relict of Sir Philip Hungate. His son Francis Smith Carrington died in 1749, and left one daughter and heir. What relation was Lewis Smith to the Smiths Lord Carrington? No pedigree gives the connection.

Dover, May 4. 1850.

[“J. M. W.” has kindly answered this Query; so also has “W. M. T.,” who adds, “Lord Carrington, previously Sir Charles Smith, brother to Sir John Smith, who fell on the King's side at Alresford in 1644, being Commissary-General of the Horse. By the way, Bankes says it was his son John who fell at Alresford, but it is more likely to have been, as Clarendon states, his brother, unless he lost there both a brother and a son.”]



*Squires and Gentlemen.*—I would ask your correspondent (No. 27. p. 437.) whether he has ascertained the grounds of distinction made in the seventeenth and in the early part of the eighteenth century, between *squires* and *gentlemen*, when both were landed proprietors? We find lists of names of governors of hospitals, trustees, &c., where this distinction is made, and which, apparently, can only be accounted for on this ground, that the estates of the gentleman were smaller in extent than those of the squire; and, consequently, that the former was so far a person of less consideration. Had the bearing of coat armour, or a connection with knighthood, any thing to do with the matter? J. H. MARELAND.

Beth, May.

*Early Inscriptions.*—The excellent remarks by "T. S. D." on "Arabic Numerals, &c." (No. 16. p. 279.) have put me in mind of two cases which in some degree confirm the necessity for his caution respecting pronouncing definitely on the authenticity of old inscriptions, and especially those on "Balts and Beams" in old manorial dwellings. The house in which I spent the greater portion of my youth was a mansion of the olden time, whose pointed gables told a tale of years; and whose internal walls and principal floors, both below and above stairs, were formed of "riddle and daub." It had formerly belonged to a family of the name of Abbot; but the "last of the race" was an extravagant libertine, and, after spending a handsome patrimonial estate, ended his days as a beggar. Abbot House was evidently an ancient structure; but unfortunately, as tradition stated, a stone, bearing the date of its erection, had been carelessly lost during some repairs. However, in my time, on the white wainscot of a long lobby on the second floor, the initials, "T. H. 1478," were distinctly traced in black paint, and many persons considered this as nothing less than a "true copy" of the lost inscription. Subsequent inquiry, however, finally settled the point; for the inscription was traced to the rude hand of one of the workmen formerly employed in repairing the building, who naively excused himself by declaring that he considered it "a pity so old a house should be without a year of our Lord."

The second instance is that of the occurrence of "four nearly straight lines" on one of the compartments of a fine old font in Stydd Church, near Ribchester, which many visitors have mistaken for the date "1178." A closer scrutiny, however, soon dispels the illusion; and a comparison of this with similar inscriptions on the old oak beams of the roof, soon determines it to be nothing more than a rude, or somewhat defaced, attempt to exhibit the sacred monogram "I. H. S."

J. W.

Burnley, April 27. 1850.

*American Aborigines called Indians* (No. 16. p. 264.).—I believe the reason is that the continent in which they live passed under the name of *India*, with the whole of the New World discovered at the close of the fifteenth century. It is, of course, unnecessary to dwell upon the fact of Columbus believing he had discovered a new route to India by sailing due west; or upon the acquiescence of the whole world in that idea, the effects of which have not yet passed away; for we not only hear in Seville, even now, of the "India House" meaning house of management of affairs for the "New World," but we even retain ourselves the name of the West Indies, given as unwarrantably to the islands of the Caribbean Sea. It is needless to do more than allude to this, and to other misnomers still prevalent, notwithstanding the fact of the notions or ideas under which the names were originally given having long since been exploded; such as the "four quarters of the globe," the "four elements," &c. If your correspondent searches for the solution of his difficulty on different grounds from those I have mentioned, it would not satisfy him to be more diffuse; and if the whole reason be that which I conceive, quite enough has been said upon the subject. G. W.

69. Hamilton Terrace, St. John's Wood.

"NORTHMAN" is informed, that on the discovery of America by Columbus, when he landed at Guanahani (now called Cat Island), he thought, in conformity with his theory of the spherical shape of the earth, that he had landed on one of the islands lying at the eastern extremity of India; and with this belief he gave the inhabitants the name of Indians. The following quotations will perhaps be interesting:—

"*America perinde dicitur, sed improprie, India Occidentalis, hoc Indos Occidentales, Gallis, West Indi, Belgis: Non tantum ab Hispania, qui illum denominationem primi usurparunt, sed etiam a Belgis, Anglis, et aliquando a Francia, quod eodem fere tempore detecta sit ad occidentem, quo ad Orientem India reperta sit.*"—*Hofmann's Lexicon Unico*. 1667, sub titulo "*America*."

"*At eadem terre nonnullis India Occidentalis, usurpatur, quia eodem tempore, quo India Orientalis in Asia, hanc etiam detecta fuit; tum quod utriusque incolis similis ac pene eadem vivendi ratio: audi quippe utrique agunt.*"—*P. Chuvet's Introduction to Unico. Geographiam*, Cap. xi. (iv.) 1711.

"The most improper name of all, and yet not much less used than that of *America*, is the *West Indies*: *West*, in regard of the western situation of it from those parts of Europe; and *Indies*, either as mistook for some part of India at the first discovery, or else because the seamen used to call all countries, if remote and rich, by the name of *India*."—*Huygen's Cosmography*, 1677, Book iv. sub initia.

It is almost needless to mention, that *India* was



ceived its name from the river *Indus*; and that *Indus* and *Indos*, are the Roman and Greek forms of *Sindo*, the name it was known by among the natives.

HENRY KENLEY.

Corpus Christi Hall, Maidstone.

[We have received many other replies to this Query, referring "NORTHMAN" to Robertson's *History of America*, and Humboldt's *Aspects*, &c., vol. ii. p. 319.]

*Vox Populi Vox Dei* (No. 20. p. 321.).—Your correspondent "QUERISTON" asks for the origin of the saying *Vox Populi Vox Dei*. Warwick, in his *Spare Minutes* (1637), says—

"That the voice of the common people is the voice of God, is the common voice of the people; yet it is as full of falsehood as commonness. The cry before Pilate's judgment-seat, 'Let him be crucified,' was *vox populi*, 'the cry of all the people.' How far was it the voice of God?"

M.

[Mr. G. Cornewall Lewis, in his valuable *Essay on the Influence of Authority in Matters of Opinion*, p. 172, has some very interesting remarks upon this proverb, which, "in its original sense, appears to be an echo of some of the sentences in the classical writers, which attribute a divine or prophetic character to common fame or rumour." See pp. 172, 173., and the accompanying Notes.]

*Dutch Language* (No. 24. p. 383.).—"E. V." will find Holtrop's *Dictionary* in 2 vols. one of the best. Werninck's *Pocket Dictionary* is very good; also Truchnitz's *Dutch and French* (pocket); also Picard's *English and Dutch*. Jansen's is not bad. Swier's *Grammar* is a good one; but I do not know whether there is any late edition. See Williams and Norgate, or Quaritch.

ABERDIO KOOZE.

[Messrs. Williams and Norgate have also obligingly answered this Query, by the following List:—

PRUL (R. van der), *A practical Grammar of the Dutch Language*, 8vo. Rotterd. 1826, 8s.

ANN (F.) *Neue holländische Sprachlehre nebst Lesestücke*, 12mo. Cref. 1841, 2s.

ANN (F.) *holländische Umgangssprache*, 12mo. 1846, 1s. 6d.

PICARD (H.) *A new Pocket Dictionary of the English and Dutch Languages*, remodelled and corrected from the best Authorities. Zalt-bommel, 1843, 10s. 6d.

DICTIONNAIRE. *Hollandais et Français*. 16mo. Leipzig, 4s.

HOLLÄNDISCH u. deutsches Taschen-wörterbuch. 16mo. 4s.]

*Salting*.—Salt is said by all writers upon magic to be particularly disagreeable to evil spirits; and it is owing to this noxious substance being dissolved in holy water, that it has such power in scaring them away. Query, did not salt acquire

this high character, and its use in all sacrifices, from its powers of resisting corruption?

Salt is used emblematically in many of our foreign universities. There is a book published at Strasburg as late as 1666, containing twenty plates, illustrating the several strange ceremonies of the "Depositio." The last represents *the giving of the salt*, which a person is holding on a plate in his left hand; and, with his right hand, about to put a pinch of it upon the tongue of each *Baccus* or Freshman. A glass, probably holding wine, is standing near him. Underneath is the following couplet:—

"*Sal Sophiam gustate, bibatus vinasque lacta,  
Augent immensus vos in utrisque Deus!*"

A copy of this rare book was sold in the Rev. John Brand's collection. I have never seen it, and know it only from a MS. note in one of Brand's Common Place Books now in my possession.

EDWARD F. KIMBAULT.

*Vincent Gookin* (No. 24. p. 385.).—Your Querist "J." is referred to Berry's *Kentish Pedigrees*, where, at pp. 60. 195. 202. 270. and 115., he will find notices and a pedigree of the family *Gookin*; and therein it is shown that Vincent Gookin was the fourth son of John Gookin of Replecourt, co. Kent, by Katherine, dau. of William Dene of Kingston.

In the early part of the 17th century, Sir Vincent Gookin, Knt. (why was he knighted?) was living at Highfield House, in the parish of Bitton, Gloucestershire. It appears by the register, that in 1635, Mary Gookin, Gentleman, and Samuel, son of Sir Vincent Gookin, Knt., were buried at Bitton.

In 1637, John Gookin of Highfield, aged 11 years, was buried in the Mayor's Chapel, Bristol.

1637, Frances, dau. of Sir Vincent Gookin, Knt., and the lady Julith, was baptized at Bitton.

1637, Feb. 13. "Sir Vincent Gookin, Knt., was buried" at Bitton.

1642, May 2. "Judith, the Lady Gookin, was buried" at Bitton.

There are monuments remaining..

Highfield, with the manor of Upton Cheyney, was a considerable estate in 1627, when it was passed by fine from John and Mary Barker to Vincent Gookin, Esq.

In 1646, Vincent Gookin, Esq. (no doubt the knight's son), and Mary his wife, and Robert Gookin their son, Gent., passed the same estates by fine to Dr. Samuel Bave, after which it is supposed the Gookins left the parish. In Sims' *Index* are references to pedigrees under *Gokin, Kent*. Any further notices of Sir Vincent or his son would be acceptable to H. T. ELLACOMBE.

Bitton, May 20. 1850.

Sneek up (No. 29. p. 467.).—All Shakespearian

students will be deeply indebted to you for giving insertion to articles on obsolete words and phrases, so many of which are to be found in the pages of the great poet. The article by R. R. is very interesting, but I apprehend that the passage from Taylor, first quoted by Weber, is sufficient to show that the phrase *sneck up* was equivalent to *be hanged*! See Halliwell, p. 766, on the phrase, that writer not connecting it with *sneck*, to latch. Compare, also, *Wily Beguiled*,—"An if my mistress would be ruled by him, Sophos might go *snick up*." And the *Two Angry Women of Abingdon*, 1599,— "If they be not, let them go *snick up*," i. e. let them go and be hanged! These passages will not be consistently explained on R. R.'s principle. R.

*Hanap* (No. 29. p. 477).—I have a few notes by me relative to this drinking vessel, which may, perchance, be acceptable to some of your readers. It was similar to the *standing cup* and *grace cup*, as these vessels were subsequently called, being raised from the table by a foot and stem, for the convenience of passing it round the table for the company to pledge each other out of; it was thus distinguished from the *cup*, which was smaller, and only used by one person. The *hanap* frequently occurs in wills and inventories of the thirteenth, fourteenth, and fifteenth centuries.

In the will of Lady Clare, 1355\*,—

"Je devise a ma jœfne fille Isabel Bardolf en eide de lui marier un *hanap* plat door."

And in that of the Earl of March, 1380†,—

"Item. nous devisons a notre treshier friere Mons<sup>r</sup>. Henry, un *hanaper* de tortelez ove un estelle en le sounce."

A very elegant specimen is described in the will of the Duchess of Gloucester, 1390‡,—

"Un *hanappe* de Beril gravez de long taille, et assis en un pée d'or, ove un large bordur paramont, et un covercle tout d'or, ove un saphir sur le pomel du dit covercle."

In an inventory 19th Henry VI. § we find—

"Une haute coupe d'argent enorrez appelez l'*anap* de les pinacles pois de troie vii lb pris la lb xl<sup>s</sup>. Summa xiiii li."

And temp. Edward II. 1324||,—

"Un *hanap* a pce de la veille fazon quillere et ey-melle el sounz du pois xxix<sup>s</sup>, du pris xli<sup>s</sup>."

In the same document several others are described having feet. I could give many other quotations, but will conclude with only one more, as in this last occurs the word *kyrymyry*, of which I should like to know the derivation, if any of your readers can assist me:

"Item, un *hanap* d ore covere del ovrage d un *kyry-*

*myry* et iij soochons des armes d Engleterre et de Fraunce en le sumet."\*

I have met with notices of cups "covered of *herimery* work," and "chacez et pounsoncz en lez souncez faitz de *hermery*;" and the following, from the *Vision of Piers Ploughman*, would seem to indicate a sort of veil or net-work:—

"He was as pale as a pelet,  
In the palsy he semed  
And clothed in a *laurymaury*,  
I kouthe it nought di-cryve."

W. C., Jun.

#### MISCELLANIES.

*Bishop Burnet as an Historian*.—Dr. Joseph Warton told my father that "Old Lord Bathurst," Pope's friend, had cautioned him against relying implicitly on all Burnet's statements; observing that the good bishop was so given to gossiping and anecdote hunting, that the wags about court used often to tell him idle tales, for the mischievous pleasure of seeing him make notes of them. Lord Bathurst did not, I believe, charge Burnet with deliberate misrepresentation, but considered some of his presumed facts *questionable*, for the reason stated.

ELIJAH WARING.

*Dance Thumbkin*.—In the *Book of Nursery Rhymes*, published by the Percy Society, there is a small error of great importance, involving no less than what the learned would call "a non sequitur," and which, if my correct-and-almost-unequalled nurse, Betty Richins, was alive, she would have noticed much sooner than the nurse-ling who now addresses you. (She died about the year 1796.) In the valuable and still popular nursery classical song, "Dance Thumbkin, dance," it is not only an error to say, "Thumbkin *he* can dance alone" (let any one reader of the "NOTES AND QUERIES," male or female, *only try*), but it is not the correct text. Betty Richins has "borne me on her knee a hundred times," and sung it thus:—

"Thumbkin *cannot* dance alone,  
So† dance ye merry men, every one."

I scarcely need add, that if this be true of Thumbkin, it is *truer* of Foreman, Longman, Middleman, and Littleman. R. S. S.

*King's Coffee-house, Covent Garden*.—As an addition to "MR. RIMBAULT'S" Notes on Cunningham's *Handbook*, the following extract from Harwood's *Alumni Etonenses*, p. 293., in the account of the boys elected from Eton to King's College may be interesting:—

"A.D. 1713.

"Thomas King born at West Ashton in Wiltshire; went away scholar, in apprehension that his fellow-

\* Royal Wills. † Ibid. ‡ Ibid.  
§ Kalend. of Exch. ii. 253.  
|| Ibid. iii. 127.

\* Kalend. of Exch. ii. 117.  
† Or then, meaning "for that reason."

ship would be denied him, and afterwards kept that coffee-house in Covent Garden which was called by his own name."

J. H. L.

*Spur Money* (No. 23. p. 374., and No. 28. p. 462.).—In a curious tract, published in 1598, under the title of *The Children of the Chapel stript and whipt*, we have the following passage:—

"Wee think it very necessarye that every quorister shoulde bringe with him to churche a Testament in Englishe, and turne to everie chapter as it is daily read, or som other good and godly prayer-booke, rather than spend their tyme in talk and hunting after *spur-money*, whereon they set their whole mindes, and do often abuse dyvers if they doe not bestowe somewhat on them."

In 1663, the dean of the Chapel Royal issued an order by which it was decreed—

"That if anie Knight, or other persons entitled to weare spurs, enter the chappell in that guise, he shall pay to y<sup>e</sup> quoristers the accustomed fine; but if he command y<sup>e</sup> youngest quorister to repeate his *Gamut*, and he faile in y<sup>e</sup> so doing, the said Knight, or other, shall not pay y<sup>e</sup> fine."

This curious extract I copied from the ancient cheque-book of the Chapel Royal.

Within my recollection, His Grace the Duke of Wellington (who, by the way, is an excellent musician) entered the Royal Chapel "booted and spurred," and was, of course, called upon for the fine. But His Grace calling upon the youngest chorister to repeat his *GAMUT*, and the "little urchin" failing, the impost was not demanded.

EDWARD F. RIMBAULT.

#### MISCELLANEOUS.

##### NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Mr. W. S. W. Vaux, of the department of Antiquities, British Museum, has just published a very interesting little volume under the title of *Nineveh and Persepolis: an Historical Sketch of Ancient Assyria and Persia, with an Account of the recent Researches in those Countries*. The work is illustrated with numerous woodcuts; and the two points which Mr. Vaux has proposed to elucidate,—viz., 1. The History of Assyria and Persia, and, as connected with it, that of the Medes, the Jews, and the Chaldees, so far as it can be ascertained from the Bible, and the works of classical authors; and 2. The results of those inquiries which have been carried on for nearly three centuries by European travellers,—he has successfully accomplished, in a way to make his book a most useful introduction to the study of the larger works which have been written upon this important subject; and a valuable substitute to those

who have neither the means to purchase them, nor time to devote to their perusal.

The Rev. Dr. Maitland has just published a second edition of his *Eruria, or Miscellaneous Essays on Subjects connected with the Nature, History, and Destiny of Man*. The Essays are ten in number, and treat: I. On the Nature and Objects of Revelation. II. On the impediments to the Right Understanding of Scripture. III. Man before the Fall. IV. Satan. V. The Consequences of the Fall. VI. The Fallen Angels. VII. The Millennium. VIII. The Kingdom of Messiah. IX. The Regeneration. X. The Modern Doctrine of Miracles. We mention the subjects of these papers because, although they are of a nature not to be discussed in our columns, we are sure many of our readers will be glad to know the points on which they treat.

We have received the following Catalogues:—*Bibliotheca Selecta, Curiosa et Rarissima*. Part First of a general Catalogue of Miscellaneous English and Foreign Books now on sale by Thomas G. Stevenson, 87. Princes Street, Edinburgh—(a Catalogue well deserving the attention of our Antiquarian friends); John Miller's (43. Chandos Street) Catalogue of Books Old and New; W. S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. 56., May, 1853, of English, Foreign, Classical and Miscellaneous Literature.

Messrs. Sotheby and Co., of Wellington Street, will commence on Monday next an eight days' sale of the valuable library of the late Rev. Peter Hall, consisting of rare and early English Theology, Ecclesiastical History and Antiquities, Foreign and English Controversial Works, Classics, Biblical Criticism, &c.

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##### NOTICES TO CORRESPONDENTS.

COMPLETION OF VOLUME THE FIRST. *The present Number completes the First Volume of NOTES AND QUERIES, to which a Title-page and copious Index will be printed as soon as possible: when copies of it may be had in cloth boards. In the meantime may we beg such of our Subscribers as have not complete sets, to secure such Numbers as they may be in want of without delay.*

Errata.—No. 25. p. 432. for "Bayle" read "Bale," and for "Carood" read "Carwood." No. 27. p. 457. for "dick the string" read "click," and for "wrong" read "hang."

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